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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

——— POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between shewy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

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1820.

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THE

Monthly Repository.

No. CLXIX. JANUARY, 1820. Vol. XV.

An Account of the Life and Writings of Rammohun Roy, *a learned Brahmin, and of the New Sect in India, of which he is the Founder.*

[We have already introduced the Hindoo Reformer to our readers, XIII. 299 and 512, and XIV. 561—569. We now lay before them a further account of this interesting man, translated from a French pamphlet, lately sent to us from Paris, by the Abbé Gregoire, formerly Bishop of Blois. This pamphlet has been since inserted in the *Chronique Religieuse*. The biographical part of the article is a communication to the Abbé from Bengal, drawn up in French by M. d' Acosta, an Asiatic well versed in the languages, history and antiquities of India, and the present Editor of *The Times*, at Calcutta: the concluding remarks upon Rammohun Roy's system and writings are by the Abbé himself. Our translation is literal, which we premise, as a matter of justice to ourselves, should any of the statements appear questionable. We have reason to believe that the Monthly Repository is read in India, and we, therefore, take this opportunity of requesting communications from our readers in that part of the world on this subject, or any other within the province of our work. Ed.]

Rammohun Roy Banoudjia is the son of Ram Hant Roy, and the grandson of Roy Bry Binad. The latter resided at Mourshedabad; he filled some important offices under the Moguls, but was ill-used by those despots towards the end of his life, which circumstance led his son, Ram Hant Roy, to take up his abode in the district of Bordouan, where he rented land of the English government. Rammohun Roy was born in Bordouan about the year 1780. He there beneath his father's roof received the elements of education, and also acquired the Persian language; he was afterwards sent to Patna to learn the Arabic, and lastly to Calcutta to obtain a knowledge of the Sanscrit. His masters at Patna gave him Arabic translations of some of the writings of Aristotle and of Euclid to study. Probably the nature of those works, and the intimacy which he formed at an early age with Mahometans whom he seems to have esteemed, contributed both to shake his faith in the Brahminical religion, and to lead him to the design and the means of examining other religious systems. It is not credible that his masters intended to give such latitude to his mind; for although there are in India many intelligent and well-informed Mahometans, yet there is not one of them who, with respect to religion, is otherwise than intolerant. At nineteen or twenty years of age, Rammohun Roy was not a believer in any one of the three religions which came under his observation; that is to say, the Mahometan, the Christian, or the Hindoo. At that time he knew very little of the English tongue, and that little he had taught himself. The awe with which his father inspired him prevented the open acknowledgment of his scepticism; but from some indirect reproaches which he received, he imagines that he had fallen under his suspicion; the father, however, was too sincerely a Hindoo to conceive the extent or the cause of his son's incredulity, and he undoubtedly attributed the young man's apparent irregularities merely to the thoughtlessness of youth. We may here remark, that the education which he gave to his son was, for the country in which he lived, of a very superior kind. Brought up himself in the midst of a Mussulman court, he was inclined to give the young man those qualifications that would recommend him to the ancient conquerors of India, rather than to the more recent, in whose language even he did not have him instructed: the Sanscrit, which he caused him to learn, could be intended only to support his Brahminical rank.

Ram Hant Roy died about the year 1804 or 1805, after having divided his property, two years before this period, among his three sons, in order to prevent all disputes on the subject. The eldest son died shortly after; Rammohun Roy then became the elder, and in

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a short time the only survivor. From this period, he appears to have conceived his plans of reform; he thought it expedient to quit Bordouan, where he had resided but little, and removed to Mourshedabad; he there published, in Persian, with an Arabic preface, a work, entitled *Against the Idolatry of all Religions.* No one undertook to refute this book; but the host of enemies which it raised up against the author, among the Mahometans and Hindoos, obliged him to retire to Calcutta in the year 1814. This step points out the limit of British influence in India; for though all the places hitherto inhabited by him were equally under the authority of the English government, they were not equally influenced by English manners. At Calcutta, Rammohun Roy applied himself more seriously to the study of the English tongue, both by reading and conversation. He learnt a little Latin of an English schoolmaster, named Pritchard; and a German, of the name of Makay, a man of a philosophic turn of mind, instructed him in the mathematics. He purchased a garden, with a house constructed in the European mode, in the Circular-Road, at the eastern extremity of the town.

Rammohun Roy found means to recommend his religious opinions to a dozen of his countrymen, all distinguished for their rank and opulence; and with their aid he has founded a sect, which may comprise a thousand disciples. To conciliate the Europeans, he has not only given the appellation *Unitarian* to this sect, but likewise declares, that his morality is no other than that of the gospel. The members of the sect unite every Sunday at the dwelling of Rammohun Roy, where they eat, drink, and sing hymns in Sanscrit and Bengalee to the honour of the only true God. Rammohun Roy is the most respectable individual amongst them; the only one, perhaps, who is really so: the rest are little known, with the exception of one named Kamo, a man of great wealth, and excessively fond of spirituous liquors. We may easily imagine, that the Hindoos, from their attachment to the Vedas, earnestly set themselves against innovation: Rammohun Roy has been attacked in various ways; but his intelligence, his firmness, his knowledge, joined to the affluence he enjoys, have prevented his *losing caste*, a species of excommunication, that his countrymen would gladly have subjected him to; which would be a dreadful punishment, since it would deprive him of the society even of his wife and his only son. To the causes enumerated for his exemption from this punishment, we should add the entertainment he gives daily (actuated by prudence, equal to his ardour for reform) to a certain number of Brahmins, who are thereby led to take a personal interest in the defence of him; for if they had once eaten at his table, they would be all involved in the excommunication deserved by him. This proves how impotent, under certain circumstances, those institutions become which are not founded on nature and reason; and how their contrivances may be turned against themselves. If this be true respecting the Hindoo system, which of all the ancient institutions has preserved most of its primitive harshness, how much more is it applicable to all the others!

Whatever be the abstract merit of Rammohun Roy, there is, probably, throughout India no Brahmin who is less a Brahmin and less a Hindoo than he; and thousands of dupes who have suffered the loss of their caste have been less offenders against the peculiarities of their religion than he.

Rammohun Roy, considering that youth is the period most adapted to the reception of novelties, either good or bad, has established a school at his own expense, where fifty children are taught Sanscrit, English and Geography. How slender soever these attempts at reform may appear, they will, probably, more or less rapidly attain their object; aided as they are by European influence, and, above all, by the art of printing. It is against the division of his countrymen into castes that Rammohun Roy's correcting hand is turned, and in that the strength of his judgment is evinced. The distinction of castes may be regarded as the cement of the polytheism and the other errors prevalent in India: let that distinction disappear, and all the Hindoo superstitions will crumble beneath the touch of human reason. It is the division into castes, carried to a frightful excess, which consolidates the Hindoo system, by incorporating it with the daily habits of domestic life.

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In fact, European institutions themselves are not altogether exempt from the influence of this vicious principle: legitimacy, taken as an absolute rule; hereditary nobility, and the privileges of the first-born, are the same thing; or *rather*, are remnants of it, which cannot without difficulty be destroyed.

Rammohun Roy, adapting his measures to the place and the times in which he lives, as well as the sort of men he is attempting to enlighten, does not oppose the institution of castes by abstract reasonings, (for they would be useless,) but by the authority of the Vedant, which he is careful not to bring into disrepute, and of which he professes to be but the commentator. The discretion which regulates his conduct prevents any action revolting to the prejudices of his fellow-sectaries, or capable of affording an excuse for his exclusion. He has, nevertheless, risen above many littlenesses: he scruples not to seat himself with an European who is eating; sometimes he even invites Europeans to his house, and treats them according to their own taste. Far, however, from wishing to lose his Brahminical dignity, it is upon *that* he founds his enterprise; asserting that it is his duty, as a Brahmin, to instruct his countrymen in the sense and in the *real commands of their* sacred books. His efforts are directed towards the destruction of that prejudice which prevents the different castes from eating together. He considers that this amelioration is the most essential, and will effect every other, even the *political* amelioration of his country—and this is an object to which he is not indifferent. Every six months he publishes a little tract, in Bengalee and in English, developing his system of theism; and he is always ready to answer the pamphlets published at Calcutta or Madras in opposition to him. He takes pleasure in this controversy; but although far from deficient in philosophy, or in knowledge, he distinguishes himself *more* by his logical mode of reasoning than by his general views. He appears to feel the advantage which it gives him with the Methodists, some of whom are endeavouring to convert him. He seems to have prepared himself for his polemical career from the logic of the Arabians, which he regards as superior to every other; he asserts likewise, that he has found nothing in European books equal to the scholastic philosophy of the Hindoos.

We may easily imagine that a man who has raised himself so much above the level of his countrymen by his intellectual attainments, cannot exactly resemble them in his conduct. He not only refrains from their superstitious practices, (which is not saying much in his favour, since he might do so from various causes not highly laudable,) but, what is much more important, all his conversation, his actions and manners evince a powerful sentiment of individual dignity; whilst, in general, meanness and feebleness of mind are characteristic of the Hindoo. Influenced, like those around him, with the spirit of order, economy and knowledge of the value of money, acquired by their mercantile education, Rammohun Roy does not view the augmentation of property as the most important object: his fortune consists of the wealth he received from his ancestors: he does not give his mind to any kind of commercial speculation. He would consider that mode of life beneath his station and the duties of a Brahmin. He derives no pecuniary advantage from his works; and, in all probability, desirous as he may be of power and distinction, he would not accept of the Government any place that should be merely lucrative; to *solicit* one of any description he would not condescend. It is not likely, however, that the Government will make trial of his inclination: it would not suit the policy of the present masters of his country to give encouragement to a subject whose soul is so lofty, and whose ingenuous conversation often shews, in a strain half serious and half jesting, all that he wishes to be able to do for his country. He cultivates a friendly connexion with many Europeans, distinguished by their rank or their merit; he appears not to seek connexions of any other kind. Within the last year or two he has been less in society than formerly.

Rammohun Roy, as has already been shewn, is not yet forty years old; he is tall and robust; his regular features and habitually grave countenance assume a most pleasing appearance when he is animated. He appears to have a slight disposition to melancholy. The whole of his conversation and manners shew, at first sight, that he is

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above mediocrity. He frequently talks of going into Europe, but apparently considers it desirable first to mollify so far the prejudices of his countrymen, that he may not by that voyage, which is regarded as unlawful, expose himself to excommunication. It is very doubtful whether he will succeed in this attempt; the hope, however, which he cherishes, is a decided proof of the character of his mind. It may here be remarked, that almost every man who has done more in this world than come into life, exist a time, and die, has proposed to himself some object of this nature; not chimerical, yet distant and difficult of attainment, which may continually impel him to exertion, support him through his arduous career with the ennobling conviction of not living in vain, and invigorate him, and charm away the pain of occasional disappointments, with the certainty of leaving at least some worthy object of pursuit for a future generation.

It is singular that this philosophic Indian, who, as has been shewn in this little sketch, has enlarged views respecting the amelioration of the men of his country, has not the least idea of improving the females; of whom he avoids even the mention. We must suppose that this sort of prejudice, inspired by the Shasters, though general amongst the Hindoos, has been perpetuated in so enlightened a mind only by the circumstances of Rammohun Roy's domestic life: it is known that every member of his family verifies the proverb, by opposing with the greatest vehemence all his projects of reform. None of them, not even his wife, would accompany him to Calcutta; in consequence of which, he rarely visits them in Bordouan, where they reside. They have disputed with him even the superintendence of the education of his nephews; and his fanatical mother shews as much ardour in her incessant opposition to him, as he displays in his attempts to destroy the idolatry of the Hindoos.

Calcutta, Nov. 8, 1818.

Amongst the works sent over from Bengal is an English translation, printed in December 1818, of a conference, originally written in *Bungla*, against the custom of burning widows alive on the funeral pile of their husbands. In the countries in which that detestable usage obtains, an extensive circulation has been given to this little anonymous tract, whose author is undoubtedly Rammohun Roy. His name is in the title-page of the other writings about to be mentioned, published in Bengalee and Hindoostanee, and then in English: in all of them his object is to combat the polytheism of his countrymen from their sacred books; to convince them of the unity of God, and to detach them from idolatry, and from the prejudices of the castes.

The first of these is entitled "Translation of the Ishopanishad, one of the Chapters of the Yajur Veda; which proves the Unity and Incomprehensibility of God, &c. By Rammohun Roy. 8vo. Calcutta. 1816." There is a long and well-written preface to this tract. The author puts under requisition the sacred books which contain the doctrines, the history, and the literature of the Hindoos, the *Veds*, and all the writings of the most celebrated authors, the *Puranas*, the *Tuntras*, and the *Shasters*; and, by a great variety of quotations, proves that they have all admitted the unity of God. Some of these works, indeed, appear to contradict themselves, by speaking of many gods and goddesses; but this is reconciled by their declaring frequently that homage paid to material beings is allowable only for persons incapable of elevating their minds to the idea of a supreme, invisible Being; that this mode of worship, gross as it is, may form a bridle to vicious desires, but that idolatry should be despised by all whose understanding is more cultivated.

Many well-informed Brahmins are convinced of the absurdity of polytheism; but its rites and festivals being a source of wealth to them, a means of turning the credulity, the weakness and the patience of the Hindoos to their own profit, they desire not to put an end to superstition; on the contrary, they encourage it, and keep the people from the knowledge of the truth. Their adherents also feel satisfaction in the idea that the divine nature dwells in living men, whom they transform into gods; yet that they resemble other men in their birth, outward appearance and passions. This false notion, pleasing to the senses, is destructive of the principles of morality. A Hindoo who makes or purchases an

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idol, fails not to consecrate it by ceremonies, by means of which he believes it becomes animated with the pretended god which it represents, and that a supernatural power is conferred on this vain image. If it be of the masculine sex, he marries it to another of the feminine gender, with all the magnificence of nuptial ceremonies. From that moment the idol is considered the arbiter of his destiny; he pays his adorations to it; offers it food morning and evening; if the weather be hot, refreshes it by the use of a fan; if cold, he places it at night in a comfortable bed.

Some Europeans of little information on the subject, Rammohun Roy says, have propagated the opinion, that the idols of the Hindoos were but symbolical beings, employed to lead the soul to the contemplation of the Divine attributes. The details just given prove the erroneousness of this opinion. It has, nevertheless, been adopted by many of the Hindoos who, beginning to feel the absurdity of their worship, are eager to escape the ridicule and shame attached to it, by means of this subterfuge. This circumstance, says the Reformer, gives strength to my hope of seeing them one day abjure their superstitions to embrace the worship of the one God, as prescribed by the *Vedas*, and taught by common sense.

About the middle of the last century, the religion of the Hindoos deteriorated, especially in Bengal, so that on some essential points they differ from the natives of Behar, Tirhoot and Benares; and have estranged themselves from their ancient worship, to adopt an idolatry denominated the religion of the *Tantras*, in opposition to that of the *Vedas*. This idolatry, chiefly of modern date, is more revolting than that of the Greeks and Romans, since it is not only childish and impure like theirs, but still more inimical to the principles of virtue: for the mythology of the Hindoos offers to their imitation the most infamous sensuality, ingratitude, cunning and treachery; all which is the work of the Brahmins, interested in encouraging vices which to them are a fruitful source of gain.

It is to be expected that Rammohun Roy should be an object of hatred to these men; and certainly nothing but the high repute in which he is held by the public for his wealth, talents and acquirements, could shield him from their malice and persecution. Only two tracts in defence of idolatry have been published against him: the first was contained in the Journal of Madras, and was answered by Rammohun Roy; the second is an *Apology for the present System of Hindoo Worship*, by a Brahmin of Calcutta, who sees nothing incredible in his 330 millions of gods and goddesses, the principal of whom are Seva, Vishnee, Kabi, Ganesha, the Sun, the Moon, the Elements. Our author put out an answer in English, entitled *A Second Defence of the Monotheism of the Veds*. 8vo. Calcutta, 1817.

In this work he presents a new series of unanswerable arguments to the Brahmins, whose hypocrisy, baseness and folly he exposes; dwelling, amongst other subjects, on the separation of castes, and the actions by which persons are subject to lose caste. He proves that that institution had no place in the ancient system of theology, and that it is a subsequent invention. At the head of this institution is the caste of the Brahmins, who have raised themselves to the highest possible dignity by investing their birth and quality with fantastic splendour; representing themselves as gods upon earth; the Brahmins are in India what the members of an oligarchy and the feudal lords are in Europe, but still worse, and that is saying a great deal. They have broken the ties of social life, not only by the separations formed by the castes, but by isolating, as it were, the members of the same family from each other: a Hindoo who affects great rigidity cannot share his dinner with his brother whom he is visiting; and if the brother touch any of the provisions of his guest, the latter must instantly throw away what remains, and even destroy the utensils * in which it was contained.

The Hindoo religion allows of taking another or several more wives during the life of the first, in such cases as the drunkenness, extravagance, incurable disease, sterility, &c. of the wife; but with respect to this right, such

* See a Second Defence of the Monotheistical System, pp. 41, 42.

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licence has been given, that a private person sometimes marries thirty or forty wives, merely to satisfy his brutal desires.*

Ideas of morality are still further debased by the superstition which attaches more value to vain observances than to the precepts of the law of nature: thus, according to the doctrine of the Brahmins, loss of *caste*, with all its privileges, is incurred by the infringement of certain ceremonies, but not by murder, theft nor perjury. For these crimes there are easy means of expiation, most of which are a source of wealth to the Brahmins. The mere difference of the material, the form and the efficacy of chaplets, and the manner of using them, is a boundless science, which would of itself furnish a large library.

He who pronounces the word *Doorga*, a name of the goddess *Cali* or *Parvati*, the wife of *Siva*, is justified, although he be living in adultery; he who exclaims, even involuntarily, *Salutation to Hari*, and he who does but look at the Ganges, though thinking of some other object, are delivered from their guilt. We may fairly institute a comparison between these privileges and the doctrine of Indulgences propagated in France by certain publications and missionaries.

The Veds, or sacred books, containing the religion of the Hindoos, are extremely voluminous, and the subjects of which they treat often obscured by a confused manner and metaphorical style; the great Byas, according to our author, made a sort of harmony and abstract of these books upwards of two thousand years ago. This abstract, entitled the *Vedant*, the authority of which is scarcely inferior to that of the Vedas, contains all the proof of the unity of God; but as the Brahmins reserve to themselves the explanation of it, Rammohun Roy has translated it into Hindoostanee and Bengalee, and gratuitously distributed the translation among his countrymen. And, in order to convince his European friends that the superstitious practices which deform the Hindoo worship are a departure from its primitive institutions, he last year published in English an *Abridgment of the Vedant*.* The sum of his arguments is, that *God is an unknown Being*, that he is *the true Being, the Creator, the Preserver, and the Destroyer of the universe*.†

In the translation of the Ishopanishad, among the quotations from the sacred books of the Hindoos, we find the passage, *I am what he is*,‡ similar to the text of Scripture: *ego sum qui sum: je suis celui qui est.* It is well known that in India there have been preserved to the present time a vast number of traditions, facts, maxims and customs, to be found in our Holy Scriptures. William Jones has given examples of them; Burder has made them the subject of a work in 2 vols. 8vo.;§ and Ward has lately entered into an extensive and curious investigation of these coincidences.‖

All the writings of Rammohun, which have been sent over by M. d'Acosta, are in English. Life is so short, time so precious, and every thing relating to religion so worthy of attention, that, whilst lamenting the want of leisure to translate those works into French, we shall, perhaps, be happy enough to inspire some learned and zealous Christian with a resolution to execute that desirable project. Let us return to Rammohun Roy. The success he has already had leads us to hope for still greater: nor are we without ground for hope, since we find that his perseverance is unabated, and that he has announced the speedy publication of other works of a similar tendency to the former. The moderation with which he repels the attacks on his writings, the force of his arguments, and his profound knowledge of the sacred books of the Hindoos, are proofs of his fitness for the work he has undertaken; and the pecuniary sacrifices he has made, shew a disinterestedness which cannot be admired and encouraged too warmly.

* See a Second Defence of the Monotheistical System, pp. 44, et seq. and p. 55.

* See Translation of an Abridgment of the Vedant, &c. 8vo. Calcutta, 1818.

† Ib. p. 21.

‡ See Translation of the Is. Honanis, p. 7.

§ See Oriental Customs, &c. by Sam. Burder, 8vo. London, 1802.

‖ See Account of the Writings, Religion and Manners of the Hindoos, &c. by W. Ward, in 4to. Serampore, 1811. 4 Vols.

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The division of the Hindoos into castes has hitherto appeared the greatest obstacle to their conversion to Christianity. That obstacle is not insurmountable; the same may be said of the absurd doctrine of polytheism, which cannot continue to be maintained by a civilized people. If once the Hindoos can be convinced that there is but one God, and that they are all children of the same Father, who is no respecter of persons, then the fall of Brahminical prejudices and of idolatry, will prepare the way for the triumph of the gospel.

[We cannot find a fitter place than this for the insertion of a short account of Rammohun Roy, taken from p. 106 of a "Journal of a Route across India, through Egypt to England, in the years 1817 and 1818. By Lieut-Col. Fitzclarence." 4to. 1819.

"There has never been, to my knowledge, an instance of any Hindoo of condition or caste being converted to our faith. The only conversion of any kind, if it can be called so, that has come within my observation, was that of a high-caste Brahmin, of one of the first families in the country, who is not only perfectly master of the Sanscrit, but has gained a thorough acquaintance with the English language and literature, *and has* openly declared that the *Brahminical* religion is in its purity a pure Deism, and not the gross polytheism into which it has degenerated. I became well acquainted with him, and admire his talents and acquirements. His eloquence in our language is very great, and I am told he is still more admirable in Arabic and Persian. It is remarkable, that he has studied and thoroughly understands the politics of Europe, but more particularly those of England; and the last time I was in his company, he argued forcibly against a standing army in a free country, and quoted all the arguments brought forward by the Members of the Opposition. I think that he is in many respects a most extraordinary person. In the first place, he is a religious reformer, who has amongst a people more bigoted than those of Europe in the middle ages, dared to think for himself. His learning is most extensive, as he is not only conversant with the best books in English, Arabic, Sanscrit, Bengalee and Hindoostanee, but has even studied rhetoric in Arabic and English, and quotes Locke and Bacon on all occasions. From the view he thus takes of the religions, manners and customs of so many nations, and from his having observed the number of different modes of addressing and worshiping the Supreme Being, he naturally turned to his own faith with an unprejudiced mind, found it perverted with the religion of the Vedas to a gross idolatry, and was not afraid, though aware of the consequences, to publish to the world in Bengalee and English his feelings and opinions on the subject; of course, he was fully prepared to meet the host of interested enemies who, from sordid motives, wished to keep the lower classes in a state of the darkest ignorance. I have understood that his family have quitted him—that he has been declared to have lost caste—and is for the present, as all religious reformers must be for a time, a mark to be scoffed at. To a man of his sentiments and rank this loss of caste must be particularly painful, but at Calcutta he associates with the English: he is, however, cut off from all familiar and domestic intercourse; indeed, from all communication of any kind with his relations and former friends. His name is Rammohun Roy. He is particularly handsome, not of a very dark complexion, of a fine person, and most courtly manners. He professes to have no objection to eat and live as we do, but refrains from it, in order not to expose himself to the imputation of having changed his religion for the good things of this world. He will sit at table with us while the meat is on it, which no other Brahmin will do. He continues his native dress, but keeps a carriage, being a man of some property. He is very desirous to visit England and enter one of our universities, where I shall be most anxious to see him, and to learn his ideas of our country, its manners and customs."]

Sir,

HAVING repeatedly heard intelligent persons express an opinion, that the question concerning Liberty and Necessity involves difficulties from which the human mind cannot easily extricate itself, I conceived that it might not be useless to shew, that as a philosophical question it is as simple as need be, and admits a most clear

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and certain solution. The controversy has been embarrassed by the use of the term *motive*, which is not *essential* to it, and which being capable of different interpretations has left room for misapprehension and subterfuge.

The proposition of the Necessitarian is precisely this, that every volition or determination of the mind is the necessary result of the state of the mind at the time when the determination is formed.* Of the truth of this proposition, in regard to myself, I am conscious; and presuming that the general constitution of all human minds is the same, I suspect that, were the question closely urged, the consciousness of every other man would coincide in this respect with my own. And were it not for certain consequences, which are supposed to follow the admission of this doctrine, I am persuaded that no human being would have been found to doubt its truth.

But in opposition to this statement the advocate of Liberty maintains, that there is in the human mind a self-determining power, to which, as their proper cause, all the volitions or determinations of the mind are to be referred.

What, then, is the operation of this self-determining power? By the very definition, it is not governed in its exercise by the state or disposition of the mind. Does it, then, itself determine the state of mind in which a certain volition shall be formed? Then, as no mental act can be performed except in some certain state of mind, it may be asked, How came the mind to be in that state in which the self-determining power was called upon to act? Did this power of its sovereign pleasure decree this state of the mind also, and before this a former state, and so on to the *first moment of conscious existence*, always acting in a certain state of mind, and always determining that state? But in reality, the determining the state of the mind, in which a given volition shall take place, would not differ from determining the volition itself. In a given state of mind, then, does it determine the volition? If so, can it determine in opposition to the state of the mind *at the time* when the volition is formed? If not, it can do nothing that is worth contending for. If it can, whenever this case is realized the *will* inclines one way, and the *mind* another. But as the will in its exercise cannot, even in imagination, be distinguished from *the mind in the act of willing*, the mind wills against itself, or wills and does not will the same thing, at the same time. That this reasoning may not be confronted by *classical* authority, I just remark, that Homer's well-known *oxymoron*, εων ακεκητι γε θυμω, stands at an immeasurable distance from the case which is here supposed.

But let this self-determining power be examined a little more closely. And as it is stated to be the faculty of the mind which determines the volitions, and, therefore, the actions of men, it is reasonable to ask, whether it possesses the properties of judgment, reflection and other qualities which have always been supposed to have some influence upon the determinations of the will? If so, it is no longer a faculty of the mind, but the mind itself; and when we are told that it is the efficient cause of volition, all that is meant is, that our volitions are the volitions of the mind. If it does not possess these properties, it is nothing but the simple power of volition, which, as it will not submit to be governed by the state or habit of the mind, but insists upon the privilege of determining itself, is not distinguishable from blind caprice, or what we usually term *chance*.

Shall it be said that the *mind* determines its volitions *by means* of a self-determining power, which is inherent in it, and essential to it? Can the mind, then, form either of two opposite volitions at the same time, and in

* Though I have avoided the use of the term *motive*, I do not mean to intimate, that motives have nothing to do with volition. By motive, indeed, the Necessitarian means not only the inducement which is presented to the mind, but the mental disposition in which a given volition is formed. But to use the term in its ordinary acceptation, it may be remarked, that every state of mind in which a volition takes place, results partly from a former state, and partly from the influence of certain motives or considerations which are suggested to the mind. And no truth in the whole circle of intellectual inquiry seems more self-evident than this, that from a definite state of mind, nothing but a definite volition can proceed.

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the same frame and disposition? If not, it does not possess a self-determining power, and every thing is conceded which the Necessitarian contends for. If, when the mind is said to possess a self-determining power, it were meant that the volitions of the mind originate in itself, and are not forced upon it by extraneous compulsion nothing would be said but what is true, and nothing but what the Necessitarian admits and maintains. But this will not serve the cause for which this power has been devised. In order to set aside the position of the Necessitarian, this faculty must be supposed to be altogether independent of the feelings and dispositions of the mind, and must, in the strictest sense, determine itself, and govern its own decisions. The advocate of Liberty may say, that this is not what he means, but he will hear in reply, that if he does not mean this, he means nothing. But if the mind can form either of two opposite volitions at the same time, then the true and proper cause of definite volitions is the abstract *power of willing*; a fit principle, in good truth, to which the government of life should be committed.

Will the advocate of Liberty lay down his proposition in terms to the following effect: that though the state of the mind has a certain influence upon the self-determining power, yet that it does not, strictly speaking, *cause* the volition, which is the *free* act of the power for which he contends? What, then, is the nature of the influence supposed? Does it in any way effect that the volition should be what it is? If so, all that the Necessitarian will be solicitous to maintain is granted. If not, we must look somewhere else, that is, to the self-determining power, for the reason why one volition takes place rather than another: that is, a power which bears the same relation to all imaginable volitions, contains in itself the sole cause of every definite and specific volition. And on this faculty depends the moral agency of man! But does the self-determining power, in fact, obey the influence which the mind exerts upon it? Why, then, does it obey it? Because it chooses. Does it, then, reflect and judge, and thus determine on the propriety of yielding this obedience? No such thing. Reflection and judgment are properties not of a self-determining power, but of intellect and reason. They are not attributes of the will, but of the mind.

But what, after all, can we understand by a *self-determining* power, considered as the efficient cause of volition? It is an incontrovertible truth, that the act of volition implies a certain inclination or disposition of the mind. Does, then, the self-determining power cause this disposition, or is it acted upon and governed by it? If the latter, it is not a *self-determining* power, and the controversy is at an end. If it be said to determine this disposition, the question arises, whether it must be considered as acting independently of *every mental feeling?* If so, it is a manifest nonentity, since a volition cannot take place except in *some* state and disposition of the mind. If it does not act independently of mental feeling, it will again be asked, does it determine that state of feeling in which it acts? To what conclusion this question would lead, it must be needless to remark.

But let the advocate of Liberty plead for himself in the language of that able metaphysician, Dr. Clarke: "The true, proper, immediate, *physical efficient cause* of action," says he, "is the power of self-motion in men, which exerts itself *freely*, in consequence of the last judgment of the understanding." If this power *always* obeys the last judgment of the understanding, the Necessitarian will ask no more. But can this power, at the very time when it exerts itself *freely*, in consequence of the last judgment of the understanding, determine without any inducement whatever to set this last judgment at defiance, and to act in direct opposition to it? This Dr. Clarke would not have affirmed. If it cannot, what is gained by maintaining, with an appearance at least of contradiction, that it exerts itself *freely, in consequence* of this judgment? If it can, then it is in very deed a power of *self-motion*, a power which, without *any reason*, can act against the very reason *in consequence* of which it acts.*

* Dr. Clarke is disposed to consider the last judgment of the understanding as the same with the *act of volition.*

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In a word, if definite volitions have not their causes in definite states of mind, they can be attributed to no cause distinct from the mere power of willing. But to say that the mere faculty of the will, or what would here be the same thing, the self-determining power, is the sole cause of specific volitions, does not in reality differ from saying that a definite volition is the cause of itself. The self-determining power, in itself considered, is equally indifferent to all volitions; but by a determinate *act*, it is supposed to cause a specific volition; but this *act* is the volition itself, nor can even for a moment be conceived of as distinct from it. The self-determining power, in other words, wills *this* or *that*, *because* it wills it; that is, the only reason for the volition is the volition itself.

Were it necessary to reason any farther against this same self-determining power, this independent faculty, which will submit to no controul, and acknowledge no principle of action but the imperious maxim *sit pro ratione voluntas*, it might be objected in the first place, that its existence is a mere assumption; secondly, that the assumption is unnecessary, as the phenomena of volition are satisfactorily accounted for without it; thirdly, that the assumption is unwarrantable, as we are acquainted with nothing in the whole compass of nature which bears any analogy to such a faculty; and fourthly, that the supposed operation of this faculty contradicts *the only notions which mankind have ever formed of the connexion between cause and effect*. We are, indeed, ignorant of the operation of what we term causes, but this ignorance does not diminish the force of the objection. For a definite effect, we, in fact, look for a definite cause; and every variation in the effect is *always* supposed to imply a proportionable variation in the cause. Let it, then, be remembered, that the subject of controversy is not the cause of volition in general, but of definite and specific volitions. Now a self-determining power, if it means any thing, must mean a power which, at the same time and in the same circumstances, can form either of two different or opposite volitions. But to refer a definite volition to the act of such a faculty, is, *according to the only idea which we have of causation*, to say that a specific volition can be formed without a cause. The *sic volo* of the self-determining power will not be a satisfactory answer to the question, how it came to be the *pleasure* of the will to determine as it did. The prevalence of one inclination at the very moment when it was possible by the hypothesis that another inclination should have prevailed, requires a definite cause as much as any effect in nature; or rather the supposition involves an impossibility, unless mankind have been thus far mistaken in requiring a definite cause for a definite effect. And if they have been herein mistaken, they may also have been mistaken in requiring *any cause at all* for that which they have denominated an effect; since the same reasoning which has led them to the notion of a cause, has led them to conceive of it as a *definite energy*, from which a *definite result* proceeds. To deny, then, that a definite cause is necessary to a definite effect, or what is the same thing, to deny that a difference in the effect implies a difference in the cause, is to call in question the very existence of a cause. The term, indeed, may be retained, but the only idea which we have of the thing is gone. And when the advocate of Liberty imagines a power which can at the same time cause either of two different volitions, he deceives himself by a mere abuse of language. A self-determining power, then, is not only gratuitously

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Then, as in this case the power of self-motion has nothing to do with volition, but only acts in consequence of the determination of the *will* or the *understanding*, it may be dismissed from the controversy, as having no relation to the matter in dispute. "But," says he, "if the *act of volition* be distinguished from the *last judgment of the understanding*, then the *act of volition*, or rather *the beginning of action*, consequent upon the last judgment of the understanding, is not *determined* or *caused* by that last judgment as the *physical efficient*, but only as the *moral motive*." If the last judgment of the understanding *causes* the volition, that is sufficient. By what name its operation shall be called, the Necessitarian will not be very anxious to determine. For what avails the distinction between the *physical efficient*, and the *moral motive*, if the volition in given circumstances could not be different from what it is?

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assumed, but involves another assumption, which sets at defiance what have hitherto been thought the most certain conclusions of the human mind.

I will now say one word respecting the moral consequences which are supposed to follow from the doctrine of Necessity. The most formidable of these is, that it annihilates the accountableness of man, and renders him an unfit subject of reward and punishment. I shall consider the difficulty as pressing entirely on the side of punishment, and shall observe, that as, according to the Necessitarian system, punishment can operate on the *state of the mind*, it may with the greatest propriety be applied. But if man had within him such a *capricious principle* as a self-determining power, the application of punishment would be improper, *because it would be useless*. What, indeed, has been called *vindictive punishment*, the doctrine of Necessity does exclude; but this, instead of being an objection to the doctrine, is one of its recommendations. Vindictive punishment, it is true, cannot be defended upon any system; but upon the principles of the Necessitarian it is *manifestly and palpably* absurd.

It will easily be perceived that I have not written for those who are altogether strangers to the controversy, nor for those who thoroughly understand the subject; but, as I intimated above, for those who have conceived that it cannot be thoroughly understood. And if the light in which it has now been placed shall render it more intelligible to any who have hitherto thought it obscure and intricate, my end will be answered.

E. COGAN.

P.S. I am aware that I have written much more than was necessary; but the supposed difficulty of the subject seemed to require that it should be treated somewhat at length. Otherwise the argument (like most other arguments) lies in a small compass. The Necessitarian maintains, that every volition necessarily results from the state of mind in which the volition takes place. His opponent, to set aside this proposition, contends for a self-determining power as the efficient cause of volition. Here a simple question presents itself. Can the mind *will* this or that *without* a certain feeling or disposition that prompts the volition? Fact, to which even a self-determining power must bow, will answer, Certainly not. *Consequently* it cannot will *against* the state or disposition in which it is at any given time. And here, were impartial reason to decide, the controversy must end.

SIR,

I AM no infrequent reader of the English Divines of the Latitudinarian school, of whom Tillotson may be considered as the head, and I profess myself an admirer of the author last named, whom Dr. Lardner somewhere justly quotes, under the epithets of "a good man and a great preacher." But I confess there are passages in his works, and incidents in his life, which grieve me, and would puzzle me if I did not know the sad influence of dignities, possessed or expected, in political churches, upon the soundest understandings and best hearts. No lover of liberty can recollect, without a sigh, that he and Burnet tampered with the conscience of the martyred Russell, in order to bewilder him into a dying confession of the abominable doctrine of passive obedience and non-resistance.* His "rare piece of Hobbism" is already explained on your pages, (Vol. III. p. 148,) but as he repented of that pulpit indiscretion, it ought not to be severely urged against his memory. There is a still worse instance of his yielding to the iniquity of the times, which I cannot forbear to point out. I do so, I am sure, with no wish to hurt his excellent name, but merely to shew in what manner the licentiousness of a court may infect the pulpit, even when most worthily filled, and how offensive to posterity, if not to contemporaries, are all accommodations of righteous principles to corrupt political maxims.

Tillotson's Sermon CXCVI (8vo. edition of his Works, Vol. X. p. 267) is on "Our Saviour's Ascension," preached on Ascension-day, which happened to be on the 29th of May, the church festival in celebration of Charles IInd's Restoration. After reading his

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* In extenuation of Tillotson's conduct it should be remembered that he hoped, by extorting a political confession from Lord Russell that should be agreeable to the Court, to save his life. ED.

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text, the solemn and sublime passage, Acts i. 9—11, the Doctor began: "There are two occasions of this day accidentally met together, which *bear some resemblance to one another;* the ascension of our blessed SAVIOUR into heaven, and his exaltation in his kingdom, being 'crowned with glory and honour, and set on the right hand of the Majesty on high:' *and the restoration of our sovereign to his just rights, and royal state and dignity here upon earth, by a miraculous providence of* GOD, *and as it were by a kind of resurrection from the dead*"! He proceeds, "The first of these being of *a more spiritual and excellent nature*, shall be the subject of my present discourse, not forgetting the other in the application of it." He then treats the subject of the ascension with his usual ability, seriousness and dexterity in the Scriptures, and comes at length to the application, in the conclusion of which he says, first, "Let us heartily thank GOD for the whole dispensation of our salvation by the incarnation and doctrine, by the holy life and meritorious death of our blessed SAVIOUR;" and secondly, "And let us *likewise* bless GOD for the wonderful restoration of his majesty to the government of these kingdoms, who, under CHRIST, is *the great defender of our faith and religion;* and let us pay that duty and obedience, which becomes us, to a prince whom GOD *hath so miraculously preserved and restored;* and pour out our most fervent prayers to GOD, that he would long preserve him, and protect his person from all dangers, *who is the great security of our religion, and the life of all our hopes*, and as truly as any prince ever was to any people, THE LIGHT OF OUR EYES AND THE BREATH OF OUR NOSTRILS; and that GOD would make him 'wise as an angel of GOD, to go in and out before this great people;' and grant to him, and all the people of this land, 'to know in this our day the things that belong to our peace, before they be hid from our eyes.'"

In a note upon this passage it is said, "Preached towards the conclusion of the reign of King Charles II." This is meant to remind the reader, that it was penned when the Protestants and Whigs were desirous of the life of that monarch, on account of the imminent danger of a Popish successor. But allowing this apology its full weight, what justification can be framed for such adulation from such a man as Tillotson to any prince, and much more to such a prince as Charles II., who sold his country to France, spilled the best blood which was in it, turned his palaces into stews, and as to religion lived a hypocrite and died a dishonest Catholic? Can any thing worse be found in the sermons of the Gaudens, the Allestrees, the Sheldons, the Parkers and the Souths of that age of ecclesiastical profligacy and corruption?

CANTABRIGIENSIS.

Exeter,

SIR, *December* 8, 1819.

MY late highly-valued friend, the Rev. Joseph Bretland, of this city, having nominated me his sole executor, in trust, an honour which, though unworthy of, I cannot sufficiently appreciate, I am become, in consequence thereof, possessed of his manuscripts. It is my intention, should life and ability be granted me, with the assistance of my much-respected friend, the Rev. Thomas Jervis, to make a selection from Mr. Bretland's sermons, for the purpose of publishing two volumes; and I hope they may be ready for delivery in a few months hence.

It is probably unnecessary for me to say any thing in commendation of these Discourses, as every person who knew the author is well aware that nothing but what is of sterling value, and highly adapted to promote the cause of virtue and religion, could proceed from his pen. This is one of the objects which I have in view in publishing, and the other is to hand down to posterity the name of one who, from the extreme diffidence with which he was ever accustomed to estimate his own attainments in science, has been, comparatively, but little known in the world.

The confidence placed in me by my late venerable friend may, by some at least, be thought to require a panegyric on his talents and virtues; but this has been done already by two writers better qualified than myself, and whose opinions must have more weight; and I have the happiness to expect an extended memoir from the Rev. Mr. Mardon, of Glasgow.

It is true my knowledge of Mr. Bretland is not of a recent date,

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having enjoyed the advantage of being placed under his tuition when I was very young, and from that time to the period of his death, no interruption has taken place in our friendly intercourse. Towards the latter part of his life, when any little attentions of mine were rendered more useful, I can with pleasure reflect they were always afforded him with readiness, and, I believe, they failed not to add to the comfort of his declining years. The gradual decay of corporeal and mental strength, of which I was a witness, would have been more painfully felt by me had it not been accompanied with a view of the entire devotedness he manifested of himself to the will of Providence, which enabled him to bear his increasing infirmities with perfect composure, and even with a cheerfulness which was apparent in his countenance long after he breathed his last.

W. B. KENNAWAY.

SIR, *December* 18, 1819.

I HAVE read with great interest the controversy which has taken place in the late Numbers of the Repository respecting Divine Influences. *I wish*, through the medium of your pages, to request from Dr. Carpenter and H. T. some explanation of their statements. *Will Dr. C., or any* other of your Correspondents, favour me with the meaning of the following expressions:

"God does by his *immediate* influence or agency, *not* supernatural, *nor* miraculous, *yet immediate*, afford supplies of strength," &c. (P. 618.) I wish to have the difference explained between *supernatural* and *immediate* agency, as I have always supposed them synonymous terms.

On a very attentive perusal of Dr. C.'s letter, I am led to the conclusion that the doctrine he has stated is at variance with Unitarian principles. Dr. C. will much oblige me by presenting the texts on which he founds his view of divine influence.

May I also ask H. T. to support his positions by Scripture proofs? I acknowledge his reasoning is just, but without the concurrence of the Bible, he will "open the door to every sort of delusion." (P. 478.)

Will he tell me the difference between "God, in the exercise of his providence," leading a Heathen "to the knowledge of the gospel of Jesus," and "by his own immediate operation inspiring him with the knowledge of his truth"?

An insertion of this, as soon as convenient, may lead to profitable discussion, and will much oblige,

AN ENQUIRER.

SIR,

I HAVE read with no less pleasure than satisfaction, Dr. Carpenter's excellent Lecture on Divine Influence, and really am at a loss to know how the view he takes of this subject can be controverted by any believer in revelation. I am desirous of seeing a sermon said to have been written by Dr. Priestley on this doctrine; will any of your readers say where it may be met with?

Z. Z.

AT a time when *that* Christianity, which is called "the law of the land," is identified with persecution, the following eloquent extract from a sermon by Mr. Coquerel, minister of the Walloon Church at Amsterdam, may, perhaps, be read with interest.

"It can be no illusion; whatever is really wrong is foolish and short-sighted; and of all the errors that have disgraced mankind, intolerance is the most dangerous—perhaps the most guilty,—but assuredly the most absurd. What! convince a man by violence—persuade him by main force! The stupidity which would impose a creed, can only be exceeded by the malignity which would punish its rejection. Transfer to another your powers of mind and body—lend him your emotions and your thoughts—infuse into him your understanding—and then begin the work of conversion. My conviction of truth is an internal, inalienable possession which I cannot convey to another. I may unbosom that conviction, trace its progress, and endeavour to lead men to its conclusions, but they are as free to reject as I to adopt my system, and having no right to believe them insincere, I must bear with their incredulity—but dare not punish it. To insist on their believing as I believe, is to order them to receive no impressions but what I receive—to require, that what satisfies me shall satisfy them—that their intellect shall be a servile copy of mine—in a word, that they shall sacrifice to

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my pride and passions the sublime faculties they (like me) have received from 'the Father of lights.' Yet intolerance has been called a necessary evil. How necessary? Is not every man to answer for the talents he has received, and to be judged according to the advantages he has possessed? Will you take its consequences for its justification? Short and shameful are its triumphs. It receives no involuntary tributes, for it is a tyrant that is abandoned as soon as he hides his head. Would *you* be gratified with false and hollow homages, and will you dare insist on their being offered to *God?* Intolerance makes no real proselytes. Her most obedient slaves are hypocrites and liars. Would you have such to honour the triumphs of the religion of Jesus? Mistaken men! Study his spirit, and you will find that you are the worst of apostates. And you would invite others to follow the steps of him you call your Master, by trampling on his holy laws? The gospel will neither have slaves nor tyrants for its advocates. It is founded on the spirit of liberty. Freely as we have received from it the blessings of freedom, freely and generously we are bound to give. Let our candour, our charity, be the first proof of our faith. It is better—it is mightier than the strong arm of power."

J. B.

York,

SIR, *December 9*, 1819.

IT gave me great pleasure to see Mr. Channing's excellent discourse, preached at Baltimore on the 5th of May last, reprinted at Liverpool, and as I think it may be interesting to some of your readers to know the circumstances out of which it took its rise, I shall transcribe the following particulars from my friend Dr. H., of Dorchester, with which he favoured me a few weeks ago:

"Of the progress of religion, of freedom of inquiry, and of literature, I could give you interesting details, but they would fill a volume rather than a letter. Some particulars you will glean from the publications that accompany this. Among them the sermon of Mr. Channing, I know will attract your first attention, because his name and fame are already familiar to you: but it is necessary to give you a brief history of the occasion on which the sermon was delivered. It was preached at Baltimore, the capital of Maryland, and, next to New York, the largest commercial town in the United States. Some of the most respectable and opulent inhabitants of that place, went from New England, and carried with them an attachment to *Congregationalism*, or Independent church-government; whereas all the churches there are either Presbyterian or Episcopalian, and of course highly Calvinistic and Trinitarian in their creed. Several of the ministers of our vicinity, in their journeyings to visit Washington City, and see Congress in its sessions, stopt at Baltimore. The New England inhabitants wished to hear them preach; but the Presbyterians would not, and the Episcopalians could not, invite them into their pulpits. This led the Congregationalists to unite in erecting a place of worship for themselves, and they have built a most magnificent one. They then sent to our university for a preacher, and obtained Mr. Sparks, one of the tutors, a gentleman of superior talents. At his ordination Mr. Channing's Sermon was delivered. It has passed through two large editions in Baltimore, (eight hundred copies of the first, it has been said, were taken up on the day of its publication,) and two editions have been printed in Boston. It is eagerly read, and the impression which it has made, and is making, is very great."

"On Mr. Channing's return from Baltimore, he was urged to preach at New York, not by the clergymen of the city, for their pulpits are not open to such as he, but by distinguished individuals, who obtained for him the Medical Hall: and on the following week two meetings were held of considerable numbers, to take measures for collecting a society and erecting a house for public worship, and an invitation has been forwarded to us for a preacher; in consequence of which Mr. Ware, one of the most esteemed Boston ministers, has gone on to New York to preach, and to assist them in the furtherance of their enlightened purposes."

I have since heard that the sensation occasioned by Mr. Channing's Sermon, has raised up a powerful opponent in support of the orthodox system in Professor Stuart, of the Andover The-

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ological Seminary, who addressed to Mr. C. a series of controversial letters, which passed almost immediately through two editions. "Mr. Stuart," my friend says, "is one of the most learned, able and powerful supporters of what is deemed high orthodoxy." These letters are very ably reviewed in an interesting publication, entitled "The Christian Disciple," published at Boston every two months, by Wells and Lilly. My friend adds, "probably there will be more publications in this controversy; indeed we are promised, perhaps I should say threatened, with a vindication of doctrinal points, in answer to Mr. C., by another Andover professor." Dr. H. regrets the personal asperities that too much mingle with this controversy, but hopes and trusts that, "like the storms and tempests that sometimes visit the American region, it may have a salutary tendency, and, dispelling dark and noxious vapours, may leave the atmosphere more pure, and let in the light of heaven through a clearer medium." "We," he says, "may see this light but partially diffused, yet, with good old Simeon, we may depart in peace, encouraged by the assurance that it shall not only shed more of its glories in our own lands, but also enlighten the *Gentiles who now sit* in darkness, and *ultimately* spread joy through the whole earth."

In these sentiments, Mr. Editor, I am certain you will participate, and if you think the facts to which they relate may be unknown to many of your readers, you will, by inserting them in the Repository, greatly oblige

CATH. CAPPE.

SIR,

JOSEPHUS has given a brief but important account of the manner in which the Apostle James was put to death. It is to this effect, A. J. *Lib.* xx. C. 8. § 1: "The younger Ananus, who was made chief priest, was haughty in his behaviour and exceedingly daring. He moreover ranked with the Sadducees, who surpassed all the Jews in the cruelty of their judicial sentences. Ananus being thus disposed, summons a council of the judges, and bringing before it the brother of Jesus, called Christ, whose name was James, with some others, he accuses them of transgressing the law, and delivered them up to be stoned. But those in the city most distinguished for their probity and accurate knowledge of the laws were grievously offended at this measure."

The ground of the accusation brought against James was assuredly his belief in Jesus as the Messiah. Stephen maintained the same opinion. And they said, "We have heard him speak blasphemous words against Moses and against God," Acts vi. 11. We may be assured also that the other persons who suffered with James, suffered for the same reason. Moreover, since the enemies of James insisted that he transgressed the law in holding forth Jesus as the Saviour, we are to infer that the men whom Josephus represents as most distinguished by their probity and accurate knowledge of the law, and who were grievously offended at his death, had the same views of Jesus with the apostle. These were such men as Gamaliel and the priests who became obedient to the faith, Acts vi. 7.

From this passage we may gather, that, in the dispute between the apostles and their adversaries, the terms *Gospel* and *Christianity* were not employed. The sole question between the parties was, which of them rightly understood the laws of Moses. The believers in embracing the gospel, so far from professing a new or exclusive religion, professed only a more adequate and refined knowledge of the Mosaic law. The writings of Josephus, in an eminent degree, illustrate this fact. In his immortal work against Apion he has given, under the title of the law, a beautiful delineation of the gospel; and he asserts that, in his time, there was not a place, nor scarcely a family in the whole civilized world where it was not received.

Lardner and some other sagacious critics reject this passage of Josephus as a forgery, and one reason for the rejection is, that it gives an account of the death of James different from that which, through Eusebius, (H. E. Lib. ii. C. 23,) we have received from Hegesippus. But the two narratives are perfectly consistent with each other, only that the Jewish historian, in his brevity, has omitted the particulars related by the other. Josephus does not say, as Lardner represents him saying, that Ananus had James and

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his brethren stoned, but that he delivered them up to be stoned: and this sentence, consistently with the spirit of it, might be executed either by *pelting* him with stones, or *throwing him over a precipice*. Those who were charged with the execution of the sentence chose the latter: they conveyed him to the battlement of the temple, and threw him thence, finishing him on the ground with a club. According to Hegesippus, James was murdered not only in the temple, but on the passover, when multitudes of Jews and Gentiles were assembled in Jerusalem; and so highly revered was the apostle for wisdom and piety, that Ananus and his party could not dare to execute the sentence passed upon him without suborning the Sicarii, who had come to the feast for that purpose. These particulars we have from Josephus:

"This murder (namely that of Jonathan) having continued unpunished, the Sicarii afterwards ascending in great multitudes to the feast with weapons, which, as before, they concealed, on mingling with the crowds slew, some their enemies, others whom they were suborned to murder; which they did not only in other parts of the city, but some even in the temple: for even in that sacred place they had the audacity to massacre: nor did they think that they were committing impiety. But I am of opinion that on this account God, who hates impiety, has demolished our city, and, regarding the temple as no longer a pure habitation for himself, brought upon us the Romans, and exposed it and the city to purifying fire, and ourselves, with our wives and children, that we might learn virtue from our calamities." A. J. Lib. xx. C. 7. § 5.

Origen, who thoroughly understood the writings of Josephus, properly concluded, that the persons here said to be massacred in the Temple were James and his brethren; James, the leading one among them, being specified by name in the succeeding chapter. Accordingly Origen says, that, according to Josephus, "These things befel the Jews in vindication of James, called the Just, who was the brother of Jesus, called the Christ: forasmuch as they killed him who was a most righteous man." See *Lardner*, Vol. VII. p. 121. Lardner broadly asserts that this passage is not extant in the writings of Josephus, and the assertion illustrates the weight that ought to be ascribed to his opinion, that the passage concerning James is not genuine. The first authors of the Miraculous Conception represented the brothers and sisters of Jesus as children of Joseph by a *former* wife: and as our Lord was not the son of Joseph, James could not in reality be his brother. But Josephus calls him the brother of Christ, and by that means intends to set aside as false the story of his miraculous birth. Origen understood this intention, and hence adds, with the view of setting it aside, "This James is the same whom Paul, that genuine disciple of Jesus, says he had seen, and calls the Lord's brother, not so much for the sake of consanguinity as their common education and agreement in manners and doctrine." This single circumstance proves that the author of the paragraph concerning James was an *Unitarian* believer in Christ, such as the Nazarenes or Ebionites were, and not a forger, who, in a future age, sought to fasten the divinity of Christ on the belief of mankind.

There is one circumstance farther, worthy of notice in the account given by Hegesippus. The enemies of James are represented as putting to him the apparently absurd question, Τις ἡ θυρα του Ιησου; Which is the door of Jesus? Now, in Hebrew the term Jesus means *salvation*. And the meaning of the adverse question, no doubt, was, "Which is the door of salvation?" James must have understood it so: but availing himself of the double meaning of יש', he answers, "Jesus is the door," alluding to our Lord's own words, "I am the door." This reply amounted to "blasphemous words against Moses and against God" in the eyes of his enemies: and hence the charge brought against him, that he transgressed the law of Moses. Josephus brings forward the testimony of those "who were distinguished by their probity and accurate knowledge of the laws," that he was not guilty of any transgression: and as the opinion that he was *not* guilty, must be interpreted by the sense in which he was said to be guilty; and he was said to be guilty of transgressing the law, only because he believed and taught Jesus to be the door of salvation, it follows,

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that the persons, with Josephus in the number, grievously offended at his death, did look on Jesus in the same light, or in other words, that they were believers in Christ.

JOHN JONES.

Sir, January 7, 1820.

I AM not ashamed to profess myself one of those "Bible only" Christians, who while they recognize, in the utmost possible latitude of the terms, "the God and Father of our Lord Jesus Christ as the one and only true God," cannot go so far as to deny the honourable name of Unitarian to many a fellow Biblist who would refuse to subscribe assent to a tenet *so unscripturally* EXPRESSED, as that of "*the simple humanity*" of the Saviour of the world. Shall I be accused of more than venial effrontery by the great majority of my brethren, if I follow up the avowal by even presuming to doubt the expediency, nay, the propriety of laying so unnecessary a stumbling block, as it now appears to me to be, in the way, at the very threshold, of that great desideratum to the Protestant community, "the Unity of the Spirit in the bond of peace"? The *dogma* of the Trinity, (itself scarcely more reprehensibly, because not more *unscripturally expressed,*) has *evidently* seen its better days, and as the phraseology of the Sacred Records regains its due estimation in the Christian world, will more and more lose ground. Now, what more cogent or effective argument has ever been urged against this doctrine by its opponents, than that it usurps a name which neither Jesus nor Paul knew, and which no disciple, at their feet sate, can ever justifiably adopt? Why then ourselves imitate so justly-deprecated a precedent of deviation from the language of a common oracle? Decipimus Exemplar, &c.? Surely, on the contrary, of all other men, it most behoves us, whose peculiar boast it deservedly is, that we require no phrase or term in which to express any article of our creed, but what has fallen from the lips of the great Author and Finisher of our faith, or of his immediate missionaries, to be punctiliously scrupulous about travelling out of the Sacred Records in any confession of our faith, or any exposition of our tenets. As we wish to bring back the religion of Christ, let us prove our impeachable title to so proud a distinction. Such Shiboleths as unscriptural compendiums of belief offer no equivalent for the reproach of inconsistency. The unity of the church of Christ cannot be contemplated as possible till they shall have been unanimously abandoned. With their abandonment, the principal obstacle to a consummation so devoutly to be wished, would be removed. In the glorious enterprise, what church so fit to lead the way, never turning to the right hand or the left, as that which would build, not chiefly, but only, on Christ as its corner stone?

J. T. CLARKE.

SIR,

I AM the wife of a professor of music, and the attraction of that delightful art brings to my house many people of superior station and abilities, with whose company I am much pleased. Among these I have often heard Mr. L. talked of as a surgeon of extraordinary merit and abilities; but I will confess to you, Mr. Editor, that I have been the cause of my husband's not employing that gentleman professionally, because I understood he was a Materialist. Now, Sir, this Mr. L. has lately published a book on the natural history of man, which has excited so strong a feeling of hostility against him, that he has been obliged to recall the publication, or he was threatened with the loss of all his public situations as Surgeon to Bedlam and St. Bartholomew's, and Lecturer to the College of Surgeons. I mentioned this yesterday to a physician who is a great friend of ours, and of whose judgment I have a high opinion, but who, to my great surprise, reprobated the whole business in very strong terms, and said it was founded on the most ignorant bigotry and groundless prejudice, and that it ought to be quite indifferent to the public whether any man was a Materialist or not. I said it appeared to me of great importance whether we had souls or not, and that I freely confessed I could not like any body who denied the existence of that noble part of my nature. "Your dislike would be reasonable, Madam," said the doctor, "if the dema. had any influence on the nature of things, and in all cases, before we entertain dislike of an individual for his opinions, we

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ought to prove that his thoughts have power to alter the nature of the subject in question. In the present instance such an idea is manifestly absurd, and the question itself is so very abstract and difficult, that very few persons are fit to give an opinion about the matter; and of those who do, their positiveness will be found in a very direct proportion with their degree of ignorance." I begged him to give me some slight notion of the nature of those difficulties, as the question appeared to me simple and easy enough. "This, Madam," said he, "is almost impossible in a short conversation, but, however, I may just hint that any one who assumes a right to decide the question, ought to begin with shewing the difference between the nature of the attraction of the particles of matter in a case of chemical affinity, a piece of zinc suspended in a solution of acitate of lead for instance, and that attraction which exists between the particles of matter in a seed, and the soil in which it is inserted. If he should succeed in this, he must proceed to the still more difficult task of tracing the cause of the distinction between the attractions in the former cases, and those exercised in the production of animal existence; which is so far from having ever been done, that we are entirely ignorant of the manner in which these operations of nature are performed. No Materialist is bold enough to say he can trace these various attractions; but he says a regular analogy may be observed from the most passive and inert matter, up to the most active and complicated; that with the first appearance of any thing like brain and nerves in an object, there is a glimpse of sensation, and that as the organization of these material organs improves, there is an equal rate of advance in the powers of feeling and intellect, till you arrive at their utmost terrestrial perfection in man; that whatever is the cause of feeling and intelligence in man, is exactly the same in nature, although differing in degree with that in all other sentient beings on this globe, and that it is no more necessary to suppose the addition of another principle, than it is to imagine the existence of a *spirit* of elasticity in the springs, or a *spirit* to move the wheels of a watch. Now this is all quite true, and the brains and nerves of man may possibly contain within themselves, essentially, the properties of intelligence and sensation, as a piece of steel does of elasticity, but till we know how the cause produces the effect, which is probably beyond the reach of the human faculties, we can never be competent to decide positively on the matter.

"The Immaterialist, on the other hand, starts with the position, that there is a manifest contrast between mind and matter, and that to talk of a material intellect is as absurd as it would be to speak of a thought as being square, or an argument as being triangular. That the mind of man, glancing in an instant from pole to pole, from the earliest records of history to the present moment; darting with a rapidity, greater far than that of light, from the sun to the utmost planet, and thence into the regions of infinite space, can never be justly considered as a mere quality of the dull, heavy clod of earth which, for a moment, it is made to inhabit. That we have even a consciousness that we ourselves are something distinct from our bodies, and that when a man's limbs are mutilated, his sense of integrity is no more affected than by a change of his clothes. But all this is evidently mere assertion, and assuming as granted the very subject of dispute; and the Immaterialist is just as incapable of proving that the mind of man is something separate from his body, as his adversary is of the reverse. If the Immaterialist denies a soul to brutes, he gets involved in an inextricable maze of contradiction, which he in vain attempts to get out of by saying that God is himself to them a soul; because that is a mere sophism,—words without meaning,—an assumption without the least proof. There is still another theory on this subject perhaps more profound, more logical, and more consistent than either of the others, viz. that which supposes the non-existence of matter. The Spiritualist asks, what is matter? You say, every object in nature which comes within the cognizance of the senses; any thing that is hard, soft, rough, smooth, coloured, plain, odorous, heavy, and so on—the table, chair, picture or statue in this room for instance. The Spiritualist answers, that you have only described your own sensations, and can, in the nature of

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things, do nothing more; for you can never go beyond the impression made on your senses, and say what that is which produces them. He will tell you that an impression on a bodily sense is no proof of a material cause. Look in that mirror, you will see the table, chair, picture and statue expressed to your eye with the same accuracy and distinctness as the objects themselves, and yet they are mere phantasms, the reality of which only exists in the mind of the sentient being. Our other senses do not afford such plain examples, obvious to any understanding, but their case is precisely similar, and the whole world is nothing but a phantasmagoria, and sentient beings the only real things in it. Now pray, my dear Madam, can you think that your surgeon is the less estimable for having directed his attention to these high subjects; and, do you still think that the evidence for any one of these theories is so conclusive as to stamp with contempt or infamy him who inclines to a contrary? You will say, perhaps, that the Christian religion has long ago decided the question, and established the fact of our having immortal souls. The Christian religion, Madam, has, if you please, established the fact of a future state of existence, in which we are to be rewarded or punished for our moral conduct in this world; but all sound and rational divines have long agreed that the inspired writers had no authority to reveal any thing beyond the great truths of religion. It was the absurd doctrine of what is called the plenary inspiration which induced the inquisitors of Rome to imprison Galileo for proving that the earth was not immoveable. There is, perhaps, hardly an individual in England, however ignorant or intolerant, not even one of the governors of Bedlam or St. Bartholomew's, who would now attempt to screen those inquisitors from contempt and abhorrence; but they should be told that their own conduct is precisely similar, that they are actuated by the very same spirit and motives, and that it is just as probable that St. Paul might have wrong notions of the animal economy, as King David of the movements of the heavenly bodies. Unfortunately, such behaviour in public bodies towards a man of science, stamps a character on a whole age and nation, and this it is which renders it a duty on every man of public spirit or enlightened patriotism, to enter his protest against conduct so mean and disgraceful."

I have only to add, Mr. Editor, that as the Doctor's discourse has had the effect of entirely changing my opinion on the subject, I have written it to you, in order, if you please, to communicate it to your readers.

S. W.

I WAS solicited some time since, by more than one of your readers, and, I believe, subscribers, to send you some remarks on Mr. Belsham's Censure of Mr. Robinson's History of Baptism. I was unwilling at first to engage, partly because I had paid my respects already to that gentleman's memory, and partly because I had a place in reserve, in which I meant, at the proper time, to say something more concerning him. At length, however, I complied, for which I have been justly condemned by some friends, and I have condemned myself, as I was engaged in business at the time from which nothing ought to have diverted me, and as I could not engage in such remarks without going into detail. My motives, as I have explained them, were rather general than particular. I had no personal dislikes nor private seekings, and I was as little influenced by the love of controversy, or a desire of obtruding myself on the notice of your Correspondents. I sent, as you know, no signature, nor did I intend at first to be known as the writer. I have reason, on many accounts, to be sorry for dwelling on the subject so long, and the more so, if my aim to do justice to Mr. Robinson has at any time obtruded on more valuable communications.

That some of your subscribers may wish the subject to be discontinued, I can very readily believe, and, to speak freely, I was myself before-hand with their wishes. What I said on sending my last communication I have in part forgotten: but I had determined on my return to town to trouble you no more, as well because I was aware that what I had already offered could not interest many of your readers, as because I thought what I had yet in reserve could not (in the way I proposed to treat it) be offered with pro-

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priety to your work. It was, therefore, my wish and intention to drop the subject for the present, to finish the remarks at my leisure, and, in my own time and way, to submit them to the public.

It is natural, Sir, that you should wish to begin the new year with new subjects, and that your Correspondents should look for them. At the same time, as the case now stands, I am obliged to leave off in the midst of my argument, or rather at the precise point, where, I conceive, its principal strength lies. The communication now in your hands, with what I proposed still to add, went to shew, that Mr. Robinson's translations, with the exception of typographical errors, * is, in the main, right, and as "to recriminate is just," that Mr. Belsham's is grammatically and essentially wrong; and that several other matters, advanced by that gentleman, relating to Tertullian, both in your Repository and his own publication, is incorrect, either directly or by implication. It was, further, intended to examine Mr. Belsham's Greek translations, and quotations from Dr. Wall, by the language of the New Testament, and of the first Greek Fathers. I have already alluded to these matters, and gone over the ground in my own mind, and by a course of honest inquiry. Now, Sir, it would not be agreeable to my feelings to leave Mr. Robinson under misconceptions and misrepresentations, and I should reckon it dishonourable to have made insinuations which I cannot substantiate. Something, therefore, is still left for future discussion.

But, perhaps, Sir, it was kind in some of your Correspondents, for the present, to put the check-string on my aberrations: and certain of my friends, wish they had done it sooner, for they knew I was seriously engaged, and had brought myself into great responsibility. As the matter now stands, I shall dismiss the subject from my thoughts, and not resume it till I have finished my proper business. I beg leave to add, that my observations on Mr. Robinson's History will extend no further than Tertullian is concerned; for there the charge was brought; and that an examination of Mr. Belsham's Greek authorities, though arising out of the subject, will be a work of supererogation. These, with a few previous questions, are the points, (and I shall keep to them,) which I propose to consider somewhat at large, and critically, as leisure and opportunity are offered, which cannot be till my present engagements are fulfilled.

Personal religion (that is, what arises from real feeling and conscientious conviction, producing a corresponding practice) is not subject to man's estimate; it is as little within his reach, as it ought to be beyond his controul, and, whether a man *conscientiously* believes, in what concerns a ceremony, that it may be practised with a few drops of water, or should be practised with much water; and whether he holds it should be administered to babes, or only on adults, or, if he conscientiously sets all water, and all ceremonies aside; in either case a truly conscientious man is equally religious. But points, as they are made the matter of theological controversy, like other literary subjects, may be properly estimated, and brought under the laws of criticism. On these principles no opposition could have been intended, nor can hereafter be, against personal religion, and in any course of future inquiry that I may enter on, I may, perhaps, think it my duty to move as independent of Mr. Robinson as Mr. Belsham.

In the mean time, I re-affirm, that Mr. B. has himself mistranslated and misrepresented Tertullian, as my papers suppressed would have more fully shewn. I wish certain of your readers to be informed, that the remarks contained in them, together with the preceding Letters, I propose to submit to their consideration, in a more public and correct form, when I am at leisure, which, however, is not likely to be for a considerable time to come.

G. D.

P.S. As, I perceive, your Correspondent pays great deference to the authorities of Dr. Wall and Dr. Priest-

* That the errata and omissions in Mr. Robinson's quotations from Tertullian are merely typographical, his translation proves; Mr. Belsham's translation is itself wrong, as is all that he says, or would imply, with respect to Tertullian, as well in reference to the *subject* and *mode* of baptism, as to the *time* and *place*. It is not historically true, according to *truly primitive faith* and *practice*.

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ley on the points which are the subject of these Letters, it is proposed, on a proper occasion, to examine the value of their authorities.

Newport, Isle of Wight,
December 16, 1819.

SIR,

AS a member of one of those unfortunate Societies which have fallen under the formidable lash of Mr. Belsham's censure, [XIV. 657,] permit me to state a few circumstances which may at least serve to palliate, if they do not justify our conduct.

The London Unitarian Society, it appears, "was first formed by a few individuals, who, assuming as a principle that the simple humanity of Jesus Christ is a doctrine of the highest importance, and believing that every deviation from it tends to still greater errors, and that these deviations have, in fact, proved the primary source of the grossest corruptions of the Christian doctrine, conceived that they could not render a better service to the interests of pure and practical Christianity, than by instituting a society, the direct and avowed object of which should be the public profession and promulgation of this fundamental truth."

Not so, the Southern Unitarian Society: this Society was formed by persons, some of whom held that our Saviour, before his birth, existed in a state of great glory and happiness; others, that he was by nature, in all respects, like his brethren; though they all believed in his subordination to the Father and complete dependence upon him. They all acknowledged the absolute unity and unrivalled supremacy of Jehovah, the almighty, all-wise, and all-gracious Creator and Preserver of all things, the God and Father of our Lord Jesus Christ. To teach this great doctrine was the object which the formation of the Society had in view: its members were far from adopting the contracted notion, that in order to associate for this purpose it was necessary that a complete similarity should exist on minor points of opinion.

In order to bear their united testimony to the unity of God, they no more conceived it necessary that they should think alike as to the age of Christ, than as to his stature and complexion. Where, then, is the justice, as far at least as we are concerned, of the charge "that the unforeseen and unexpected junction of the Arians has, in some measure, disturbed the harmony of the Society, as they have been continually pushing to alter the preamble, *and in some cases, among the affiliated societies, with too much success; having actually subverted the original object of the Society, the profession of the simple humanity of Christ*"?

But, Sir, we have great examples to plead in excuse of our "modern Latitudinarian principles." At the first annual meeting of the Southern Society, held at Portsmouth in 1812, the secretary informed the committee that he had obtained the consent of the Rev. Thomas Belsham to preach at the next anniversary; it was subsequently resolved, after thanking Mr. Belsham for his obliging compliance with the request that had been made to him, "That he be informed that this Society is associated *only* in the doctrine of the Divine Unity." Now, Sir, I have not Mr. Belsham's sermon before me; "but I fear that, instead of the good old original practice of preaching the truth as it is in Jesus," he adopted, "the modern principle of the reformed societies," which is, "not to give offence to their new friends," and that something else was "substituted in the room of a plain, energetic declaration of the absolute unity of God and the simple humanity of Jesus Christ, as the great and fundamental articles of the Christian faith;" for I find in the record of proceedings at the meeting for business, held immediately after the morning service, the following resolutions:

"That it be entered as a minute on the journal of the Society, and printed with the list of subscribers, that by calling ourselves Unitarians, we mean only to avow our belief in the simple unity of God."

"That the thanks of the Society be given to Mr. Belsham, *for the candid manner in which he received the information of the Society's character and design, as well as listened to their request of adopting his discourse.*"

Mr. Belsham, who had become a member of the Society, is stated to have been present when the above resolutions were passed, and it does not appear that any objection was made to them. Several of our succeeding preachers, like Mr. Belsham, adapted

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their discourses to the character and design of the Society, and among the rest, the gentleman who preached at its last anniversary: he, it is true, warned his hearers "not to be ashamed of Christ and his words"—"a duty certainly in these times of no very difficult performance;" but he was far from resting in this general exhortation; he defined the leading articles of Christian faith to consist in a belief of the unity of God, the placability of the Divine character, and the remedial nature of future punishment: these fundamental doctrines he earnestly exhorted his hearers openly to avow and maintain; though, like some of his predecessors, adapting his discourse to the character and design of the Society, he forbore to insist on any peculiar opinion as to the person of Christ.

In conclusion, Sir, allow me to express a hope, that the respected gentleman so frequently alluded to, will see the propriety of abstaining in future from so severely censuring those who have only followed the line of conduct which he himself assisted to mark out.

VECTIS.

Norwich,
December 14, 1819.

SIR,

MUCH as I admire and applaud the spirit which pervades the letter of your Liverpool Correspondent T., [XIV. 672,] I am not so much aware, as he seems to be, of the absolute necessity of a *General Unitarian Association*. It appears to me that the exertions of the Unitarians have been, though slowly, yet gradually and powerfully directed as a body towards the accomplishment of those ends which, as Christians, they are bound to promote. They are bound to make known their sentiments and opinions, to attack unscriptural creeds and idolatrous worship, to wage unceasing war with error, bigotry and superstition, and never to relax till these be no more. This they are associated for the purpose of effecting, by their London Unitarian Book Society, which, in the course of thirty years, has lived to see in existence and in action a numerous and thriving progeny—by the unwearied and valuable labours of their Missionaries, and by the various objects which the Unitarian Fund pursues with equal zeal and prudence. They are bound to watch over and protect (as far as they can) the civil rights which they enjoy, and to obtain an extension of them. This they do by the Association for that purpose. They are bound to provide a place at which education may be given to those persons who desire to become public instructors; and this they do by supporting the College at York. They are also bound to afford assistance to the wants of their brethren, and this they do by their Fellowship Funds.

All these Societies and Associations have arisen, because the want of them has become manifest, but what other objects your Correspondent has in view besides these, is not, I think, very apparent. He has referred to the state of the Chapels at Stafford, Stone, and Newcastle-under-Line, in proof of the necessity of such an Association, but surely these cases come immediately within the province of the Unitarian Fund, which has successfully interposed to rescue some of our old Presbyterian Churches from entire decay, and if its funds had been sufficiently ample, would, probably, have used the same exertions in behalf of these places. In counties where there are no Unitarians, of course no Associations can exist, but in those in which they are at all numerous, Associations of one kind or other have sprung up, and these, I conceive, may be rendered quite adequate to the necessary exertions of their respective districts. Each of these Associations has a secretary, whose name is generally announced every year in the Repository, and to whom, of course, the London Societies apply whenever necessary. The following list will shew how much has already been effected, and how much still remains to be done in various parts of the kingdom. It is, probably, not a complete one, but it may serve as an attempt or a beginning of a more perfect one:

London.—Unitarian Book Society.
Unitarian Fund.

Association for Protecting the Civil Rights of Unitarians.

Western Unitarian Society, including Somerset, Gloucester, Devonshire, Dorsetshire, Wiltshire.

Southern Unitarian Society, including Hampshire and Sussex.

Northern Unitarian Society, including Derby, Nottingham, Leicester, and the South of Yorkshire.

Warwickshire Unitarian Society,

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including Warwick, Leicester, Stafford, Nottingham and Worcestershire.

North Eastern Unitarian Society, including Lincolnshire, Cambridgeshire, Isle of Ely, and part of Norfolk.

Eastern Unitarian Society, including part of Norfolk, Suffolk, and part of Essex.

Kent and Sussex Unitarian Christian Association.

West Riding of York Unitarian Tract Society.

Devon and Cornwall Unitarian Association.

Gainsborough Association.

Scotch Unitarian Christian Association.

South Wales Unitarian Society.

Lancashire and Cheshire Unitarian Christian Association.

Southern Unitarian Fund.

Manchester Quarterly Meeting of Ministers.

Midland and Northern Meeting of Unitarian Ministers.

Welsh Unitarian Ministers' Quarterly Meeting.

Assembly of Ministers in Devon and Cornwall.

Dudley Double Lecture.

Somersetshire and Dorsetshire Association of Ministers.

Rossendale and Rochdale Association of Unitarian Brethren.

This list comprises twenty-four distinct Societies, of which the objects are various, but they all have one common principle and effect, that of bringing different churches into fellowship. They are all both able and willing to promote the various objects which, as a body, we ought to have in view. The counties which are not embraced by any of these Associations, are Northumberland, Cumberland, Westmoreland, Durham, the North and East Ridings of Yorkshire, Shropshire, Rutland, Hereford, Northampton, Huntingdon, Bedford, Hertford, Bucks, Oxford, Berks and Surrey.

Then in addition to these District Associations, there appear to have been Fellowship Funds formed in London, (Parliament Court,) Southwark, (Dr. T. Rees's,) Hackney, (Gravel Pit,) Manchester, Birmingham, *(Old* and *New Meetings,)* Swansea, Exeter, Lewes, Newport, Warwick, Southwark, Kidderminster, Sheffield, Leicester, Brighton, Tenterden, Norwich, Palgrave, Yeovil, Lynn, Sidmouth, Gloucester, Liverpool, Hull, Framlingham, Warrington and York.

Now, comparing this list (in which I hope there are several omissions) with the number of Unitarian congregations, it appears to me, that it is to its extension, our efforts ought to be chiefly directed. Here is abundant scope for more to be done. The means are easy and attainable—the utility obvious, the success certain. Every society can do according to its ability—much to whom much is given, and little to whom little. If universal, all our institutions and all the objects embraced by them might be easily, effectually and liberally supported, and supported in the best possible way; not by the exertions of a few opulent individuals, but by the collective strength of the whole body.

The formation of a General Association would necessarily bring with it a fresh pecuniary call upon Unitarians. Now, the multiplication of societies, unless their utility be most apparent, is an evil. If they be too numerous, they necessarily starve each other. But in the Fellowship Funds the sum required from each person is so small, that they cannot decline or decay if once established. No man thinks it worth his while to give up a subscription of a penny-a-week. They are at present only in their infancy, and yet we see that for the erection of one place of worship they have furnished £79, (see Repos. Wrapper for Nov.) the whole of which is raised without inconvenience to any one, and without the deduction of a shilling for travelling expenses, or the irksomeness of repeated and often unavailing personal solicitations.

EDWARD TAYLOR.

Bristol,
January 7, 1820.

SIR,

INCOMPETENT as I may be to perform the task in a manner satisfactory to myself or to others, I am desirous of making some remarks upon the subject of the Divine Influence, in reference to the communication of your Correspondent L. J. J., inserted in your Number for November (XIV. 675). I feel it, indeed, to be a duty to enter a *protest* at least against that cold scepticism, which must tend to chill the warmth of pious affections, to weaken the power of virtuous emotions, and to make religion itself little else than an altar without an offering.

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If the arguments employed by your Correspondent to get rid of "the petitionary part of devotion" be examined into, they will be found to have very little solidity, and I cannot but regret that the comfort and support of many pious, but, perhaps, not well-informed Christians, should be in any respect endangered by the promulgation of opinions which I deem so contrary to reason and Scripture.

The great error which your Correspondent appears to me guilty of, is, his taking it upon himself to settle and limit the powers and modes of the operations of the Deity. Admitting the premises he has laid down to be correct, his reasoning is fair, but believing them, as I do, to be false, I cannot attach the slightest importance to his conclusions.

After stating that all the phenomena of the universe depend upon certain laws fixed by the Supreme Being, he adds, "These laws, however, excepting in miraculous times, seem to act uniformly, regularly, and without any interruption, even from any interference, direction or controul, of their great Former himself:" and in reply to a remark of your Correspondent H. T., (XIV. 477,) that there is nothing irrational in praying for spiritual guidance, or that God would exercise his providence in placing in our way the means of improvement, and adapting our principles to our trials, L. J. J. observes, "I confess it appears to me very irrational, and the more so, as 'God has actually revealed his will to us in a supernatural manner,' that he should now 'so order his providence,' that is, interrupt the action of his own laws, 'that this holy will may be understood by us.'"

So ignorant as we are, and must in this state of existence be content to remain, of the manner in which God has ordered the laws of nature, or chosen to accomplish the designs of his providence, it is presumptuous to assert that any end may not be produced without a departure from, or an interruption in those fixed laws. And what is there irrational in the supposition, that our prayers may be some of the means appointed by himself to bring about particular ends?

For reasons which we cannot doubt are the wisest and the best, the Deity has not permitted us to penetrate the veil that conceals the workings of his providence. We know not the influences which he calls into action in the production of events, and it is not allowed us to conjecture to what extent he regards the supplications of his creatures. But this ignorance should be a check to our presumption only, and not to our humble hope that our prayers may find acceptance in his sight. I should pursue this point farther, but it has been so ably treated in the chapter on "The Parental Character of the Deity," in Dr. Cogan's Theological Disquisition on Christianity, that I cannot do better than refer your readers to that work. The whole of L. J. J.'s arguments will be found there fully anticipated, and most satisfactorily answered.

I cannot well imagine how a person who peruses the New Testament, with a sincere desire to discover truth, and who believes in the Christian religion, can feel the doubt implied in L. J. J.'s question respecting prayer, "if it be a duty enjoined upon us in the New Testament," &c. There are, in my opinion, few duties more clearly defined and commanded than that of prayer, and the arguments which may be employed to prove that it was only enjoined upon those of the apostolic age, will equally prove that all the other duties and obligations of Christianity were confined to its earliest professors.

To a believer in the authenticity of the New Testament, I should think that the first part of the sixth chapter of St. Matthew's Gospel, would be quite convincing of the duty of prayer in its petitionary, as well as in its other forms. Christ has there given a model for prayer. Though in a preceding verse he says to his disciples, "Your Father knoweth what things ye have need of before ye ask him," so far from discouraging them from presenting petitions to their Father, he instructs them to pray even for *temporal* blessings, "Give us this day our daily bread:" and because Christ has not informed us in what manner or degree our prayers will be answered, it is no reason why we should be induced by any speculations of our own upon the mode in which God may please to act, to omit the performance of a duty so clearly defined.

But not only to the instructions of

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our Lord can we appeal in favour of prayer, we have his example also in the most direct and decisive manner. Upon the eve of the most important event of his history, when we cannot but suppose that he saw the horrors of a violent and ignominious death to be apparently inevitable, and while he acknowledges that his "soul is exceeding sorrowful," still does he open his heart to his heavenly Father, and entreat that his afflictions may be averted: "Father, if it be possible let this cup pass from me: nevertheless, not as I will, but as Thou wilt." With these memorable words before us, coming from such an authority, and uttered at such a moment, how insignificant do the doubts, the suspicions and the speculations of the sceptic appear! Here we have an example how we may pray, and how we ought to feel when we pray. Though our Lord knew that the hour of the sufferings he had predicted was drawing near; though he knew that submission to death would be required of him, we find him expressing the wish that the cup might pass from him, but accompanying the wish with the most submissive acquiescence in the wisdom of all the appointments of his Father. Can we desire a stronger encouragement to pray than this? In the moment of mental anguish, when all worldly succours appear to fail us, we have the example of Christ to breathe our wishes in the ear of our heavenly Father, and with unlimited confidence in the wisdom and goodness of him who knows what is fit for us better than we do, to pray for what we, in our ignorance, may think best for us.

In the chapter of St. Luke, (the xi.) where Christ gives the Lord's prayer as a model for praying to his disciples, who requested one, we find a further encouragement to the petitionary part of devotion in a parable. Though the language in this, as well as in other parables, is highly metaphorical, I cannot but consider the spirit of it as affording very strong evidence, in favour of the propriety of petitions to the throne of mercy.

It is supposed by some that our requests in prayer should be confined to what are called spiritual blessings, as wisdom, virtue, &c. To me, however, it appears that all the arguments which support this opinion, may be extended also to petitions for those temporal blessings which are innocent in themselves, and which we believe to be good for us. Our Lord prayed for deliverance from the sorrows which awaited him, and instructed his disciples to pray for the supply of their "daily bread." It does not follow that we must be dissatisfied or discontented, because our prayers are not answered. It is the duty of a Christian, whenever he pours out before his heavenly Father the humble desires of his heart, to acknowledge his ignorance of what is best for him, and to hope for an answer to his supplications, only so far as they may be conducive to his real interest, and agreeable to the dispensations of unerring wisdom and unlimited goodness. With these views and feelings, whether we pray for spiritual assistance, or for those temporal blessings in which the welfare of ourselves and of those who are dear to us is intimately involved, our addresses cannot be injurious to ourselves, or unacceptable to that Being who is constantly watching over us, and who has graciously permitted us to look up to him with the reverential affection of children to a kind Father.

Whatever we may consider the *efficacy* of prayer to be, it is not necessary for us to suppose that we can *inform* the Deity of what is proper for us, or that any alteration will be made in his plans in consequence of our prayers. We are ignorant of all his plans, and of the methods by which he brings them about: it is enough for us to know that he has commanded us to pray to him for the blessings which we think will be conducive to our real interest, while, with perfect resignation, we leave to his wisdom the degree and mode in which they are to be granted.

Some have supposed that the efficacy of prayer is confined solely to *ourselves*, and that it is of no use farther than as it acts upon our minds, and renders us more diligent in the discharge of our duties. To meditate upon the perfections of the Deity, to contemplate the stupendous effects of his boundless power, to mark the harmonious operations of his wisdom, and to dwell upon the benevolence which shines forth through all his works, must refine, expand and elevate the mind: but, it is while viewing him under the character of a Parent, while

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acknowledging our dependence upon him for every thing we enjoy, and imploring for ourselves and others a continuance of his mercies, that the feelings and affections of our hearts are most awakened to love, and confidence, and holy joy. Such, I believe to be the constitution of the human mind, that without the belief that our petitions *might* (in what manner we know not) have *some* effect in procuring for us the blessings we supplicate, our devotions would soon be chilled, and their influence on our hearts soon destroyed. It is not necessary to know in what manner God will attend to our petitions, in order to be convinced that he *will* hear them, and that he *may* answer them. If we suppose that the act of acknowledging our dependence upon God, and imploring the bestowment of his blessings has the effect of rendering our minds more fitted for receiving what we ask, and thus disposes our heavenly Father to grant our requests, all for which I contend, is admitted. L. J. J. is ready to allow that the expression of our wishes, for good dispositions, has a tendency to strengthen and confirm them, and that this effect actually takes place, but he discourages all attempts to procure them in this pious manner, by adding, that they may "be obtained by means much more simple and direct than that of supplication."

I am also much inclined to believe, that the gratitude which we ought to feel for the many mercies and blessings we are constantly experiencing, would have its fervency much diminished if we viewed the favours of Providence as bestowed upon us merely according to the original, fixed and immutable laws of nature. The philosopher may fancy that he can force his mind to this continued effort of gratitude, but to keep alive the feeling in the hearts of most, a sense of the more immediate and personal regard of the Deity, and that constant intercourse with him which a belief in his ever-watchful providence creates, will be necessary.

It appears to me, that your Correspondent, from the fear of leading to superstition, has gone to the other extreme—an extreme, perhaps, not the less dangerous of the two. He seems to think that prayer cannot be answered excepting by some immediate, visible interference of Providence, some obvious suspension of the usual laws by which he governs the universe, which, I presume, he means by "supernatural." If the remarks of T. F. and the excellent letter of H. T. upon this subject, inserted in your Number for August, (XIV. 476—479,) together with the interesting lecture of my friend Dr. Carpenter, upon the Divine Influence, in your Numbers for September and October, (XIV. 545—560 and 617—622,) are not satisfactory to L. J. J., I shall despair of giving any explanation that would be more so. I see no difficulty in the supposition that the Deity may execute any of his plans,—that he may bestow upon us blessings, of either a temporal or spiritual nature, without any miraculous interference.

L. J. J. demands the proof that God answers the prayers of his creatures. It is equally incumbent upon him to prove that the Deity does *not* sometimes answer the prayers that are offered to him in sincerity and uprightness of heart. Though we see that events often happen contrary to our wishes and our prayers, yet we often observe, that they turn out beyond our most sanguine desires and expectations, and it by no means follows, because we cannot precisely say how far our petitions have been attended to, that they have been altogether neglected. It is apparently the design of the Deity, although he has commanded us to pray to him, that we are never to feel certain of the answer to our prayers. Were we conscious in praying for spiritual blessings that they were conceded to our request, the knowledge might slacken our exertions in the attainment of moral excellence, and lead us to depend more upon the assistance of heaven than upon our own endeavours.

Though I believe that we have the example of Christ and his apostles, and the authority of every Christian community, from their time to the present day, to pray for temporal blessings, yet I agree with your Correspondent T. F. (XIV. 476,) in thinking that the propriety of prayer for spiritual blessings rests upon even a more solid basis. In praying for wisdom and virtue, for religious knowledge, religious feelings and religious conduct, we cannot err. For the attainment of these we are placed in the world, and we know that our future state will be

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greatly affected by the progress we make in them: what, therefore, can be more proper, or more natural than to entreat the blessing of heaven upon exertions which our own frailty, and the temptations to which we are constantly exposed, are too apt to render weak and inefficient?

I am unwilling to dismiss this subject without remarking, that it is the duty of all Christians to observe much discretion in offering objections to those opinions of their brethren which tend to afford consolation under affliction, support in the hour of temptation, and encouragement in the often arduous path of duty. Truth, it will be said, can do no harm: but injudicious attempts to discover truth may be productive of a great deal of harm. Indeed, there are many truths that Providence chooses to withhold from our comprehension, and in the present limited state of our faculties, it is very probable that the knowledge of them would be injurious to us. There is a medium between enthusiasm and scepticism, and in our desire to avoid one extreme, let us not fall into the other. It is very easy to raise objections: there is no system in ethics, no creed in religion, to which some may not be offered: but we ought to be very cautious in destroying a good system, unless we are prepared to substitute a better. To object to the use of supplicatory prayer, because we cannot comprehend how the Deity can answer our prayers without some miraculous interposition, or some deviation from his all-wise purposes, appears to me much the same as opposing the doctrine of a resurrection from the dead, because we cannot understand how God can re-organize the decomposed parts of the animal frame, or how the intellectual principle can exist in a state distinct from the body. The ways of Providence are past our finding out: we must be *patient* and *humble* while on earth: in another state of existence, a great source of satisfaction may arise from an intelligible view of the plans and designs of the Almighty. But while we remain in the present scene of trial, exposed to pain and sorrow, to temptation and sin, let us not be deprived of that anchor of our souls,—that high privilege of rational and accountable beings, the liberty of pouring out our hearts to God, and petitioning his consolation and support, his mercy and kindness, his assistance and direction, under all the difficulties, distresses and frailties we are subject to. In the dubious moments of mental uncertainty, when the path of virtue is but dimly recognised, or, when the wavering will, beset by temptations, hesitates between the impulses of inclination and the pointings of duty, let us not be denied the encouraging permission of supplicating from our heavenly Father, that guidance which his frail and erring children so much require. And when anxiously watching the bed of sickness, while the messenger of death appears hovering over the form of one to whom our hearts are united by the tenderest sympathies of nature;—or, when unable to avail ourselves of any more earthly aids, we gaze upon the seemingly fast-closing eyes of him whose life is dear to his friends and important to the world;—in moments like these, oh! let us not be refused the sweet consolation of praying with earnestness,—but with perfect resignation to the whole of our Father's will, that the threatened affliction may be averted.

The advantages of this communion with our heavenly Father must be apparent. It leads us to a closer intercourse with him than we can enjoy, if we merely contemplate him as a Being who governs the world by certain fixed unvarying rules, who (according to L. J. J.) "preserves or destroys his creatures agreeably to the general laws of the universe." We need not fear falling into superstitious opinions, if we entertain those sentiments of God which the Scriptures teach; that his rational creatures are objects of his peculiar care, that he will hear and accept their prayers, and that they are to feel towards him the gratitude and reverence, the love and veneration, the confidence in his protection, guidance and direction, which the relation of "our Father in heaven" supposes and demands. We shall then be led to have God always before us; in moments of joy to raise our grateful thoughts to him; in temptation to supplicate his assistance, in pain to pray for relief from him; to implore from his benevolence health in sickness, consolation in sorrow, hope in despondence, and comfort and support under all the trials we may meet with.

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Happy but, I trust, not unattainable is the state of that man's mind, whose pious and well-regulated feelings enable him with sincerity to say,

In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

And surely we cannot err in imitating the example of our blessed Lord. If he prayed for release from suffering and sorrow, it cannot be wrong for us, his imperfect followers, if we feel equal resignation to the Divine will, to pray also for the mercies of our heavenly Father.

These remarks have extended much beyond what I intended: the subject, however, is an important one, and, I trust, I shall be excused. I wished to advert to some other points, but I must not trespass any longer upon your valuable pages, or on the patience of your readers.

J. B. ESTLIN.

SIR,

I WAS very glad to see in your last Number, [XIV. 744—750,] that the subject on which I had taken the liberty of addressing you, had called forth the able pen of Dr. Lant Carpenter. In the greater part of what he has advanced I most cordially agree with him: but I beg leave to submit to his consideration, and that of the Western Societies, formed on the plan of the Society at London, a few remarks on the alteration which he proposes to be made in the articles of their societies. Previous, however, to this, let me call your attention to what I stated in my last letter; namely, that several Unitarians at Cambridge quitted the Society formed in London for the distribution of books, on other grounds besides those stated by Mr. Belsham in his letter to you on this subject. [XIV. 657—660.]

I have now before me the words of the Preamble, declaring the fundamental principle of the Society, in which it is stated *we* all agree. By which is evidently implied or intended to be implied, that all the subscribers to this Society should agree to its fundamental principle. I will not detain you with any remarks on the first part, relating to the Supreme Being, though its language, in my opinion, is reprehensible: but I come to that relative to the character of Christ, which did not agree, as I have stated in my former letter, with the views we then at Cambridge entertained of it; and on reviewing this article my opinion remains unshaken.

The words of the article imposed upon the subscribers are as follow: "Jesus Christ was the most eminent of those messengers, which he (God) employed to reveal his will to mankind; possessing extraordinary powers similar to those received by other prophets, but in a much higher degree." Hence the Messiah is ranked among the messengers, and distinguished from them only by superiority of powers; and these powers are similar to those enjoyed by the other prophets. Now superiority of similar power being thus declared to be the distinguishing character of our Saviour, it follows that he himself was inferior to some of his disciples: for he has declared, that they should do even greater works than he did; and that this prophecy was accomplished is evident to any one that reads attentively the Acts of the Apostles.

Among the messengers above referred to, no one was, according to the words of our Saviour, greater than John the Baptist, yet we do not find one miracle to have been recorded by him, and hence we are at a loss to determine what was meant by the extraordinary powers possessed by the prophets; and besides, the least in the kingdom of God is declared to be even superior to John the Baptist. Thus our Saviour is the most eminent of the messengers; but as the least in the kingdom of God is declared to be greater than the greatest of them, except him, it does not appear from the account given of our Saviour, in this article of the Society, that many of the disciples may not be greater than their Master.

Again, our Saviour in his beautiful parable speaks of messengers, sent by the master of the vineyard to the farmers of it, but without effect; and at last he sent his own son, saying, although they have not regarded my messengers, they will surely reverence my son. From which passage it appears to me evident, that a strong line of distinction is drawn between our Saviour and the messengers that appeared before him; and that his powers,

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so far from being similar to theirs, were of a quite different nature. Indeed it appears so from the language used by them: the prophets in addressing the people say, "thus saith the Lord;" but our Saviour speaks from himself, as a son invested with the authority of his father.

In the customary language of the world we perceive a distinction in terms, according to the dignity of character supported by persons in office. Thus he, who is charged with an important mission from one sovereign to another, is called an embassador; the ordinary people who carry dispatches to him are called messengers; and embassadors themselves differ in rank, and are sometimes designated by inferior titles, as envoys, &c. Now, it may be said, that all these, being in fact employed on a message from the sovereign, may be called messengers; yet surely there would be great impropriety of language in saying, the messenger from England made his entry into Paris on such a day, and had an audience from his most Christian Majesty, by whom he was very graciously received. The same impropriety appears to be in the test of the Unitarian Book Society. The term messenger is improperly chosen, and is derogatory to the character of our Saviour; and I cannot persuade myself, that it would have been used, but from the fears in the persons who framed the test, that, if they used the terms of dignity, so frequently applied by the apostles to our Saviour, they should countenance the errors of those who have overstrained those terms, and given to him a character which he was the farthest in the world from assuming. Thus by avoiding one, they have fallen into the opposite extreme.

In saying this, however, I may perhaps be supposed to countenance the opinions of those Unitarians who believe our Saviour to have existed in a superior state, or, in other words, to have been a pre-existing being. But when I left the sect established by law, which I did from an examination of the Holy Scriptures, and without any regard to the opinions or traditions of men, I left it on the conviction, that our Saviour was a man like to ourselves, sin only excepted, but distinguished from all who went before or will follow after him, in being the appointed mean under God for the salvation of mankind; that through him God bestows eternal life on his disciples; that we are bound to reverence him as our Saviour; and that all the titles we bestow on the messengers or prophets who preceded him, fall far short of the dignity of his character, and of the glory justly assigned to him for his active obedience to the will of his and their heavenly Father and God, and his submission to the most disgraceful death for our benefit. The prophets came with a message from God, and from the earliest records they unite in foretelling the humiliation and glory of him who should bruise the serpent's head. In that glory none of the prophets or messengers can participate with him, and when we look to the writings of the Apostles, and observe the exalted terms in which they speak of our Saviour, I cannot but think, that they would entertain a very mean opinion of the Christianity of those persons who should speak of our Saviour only as a messenger, and keep out of sight the more appropriate parts of his character. In fact, the term so often applied to him in Scripture, Our Saviour, carries with it enough to shew the impropriety of the test laid down by the Unitarian Book Society. At any rate this was the opinion of us at Cambridge, and the experience I have since had serves only to convince me, that that opinion was well founded.

Indeed, it appears to me, that the language used by the Unitarian Book Society, is calculated to produce, and has produced very pernicious effects. It has a tendency to lead persons away from the spirituality of our holy religion. It has been my fate to hear sermons and prayers, in neither of which has been the least allusion to our Saviour; and they might have been addressed to, and received by a Deistical as well as a Christian audience. And this puts me in mind of the only sermon I ever heard from a celebrated preacher, Mr. Rowland Hill, which, with very slight exceptions, might be termed a truly evangelical discourse. In it he made a remark, on which he laid a becoming stress, and which, whenever a fit opportunity occurs, I endeavour to enforce on the minds of all who get into the pulpit; namely, that a discourse without the

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Saviour in it may be very beautiful, very philosophical, very moral; but still it wants the grand essential to make it suitable to a Christian audience. In fact, he said, that the mind of the preacher might be known from his discourse, and that he could not be duly impressed with the grand truths of Christianity, unless he made them appear in striking colours in every address delivered from the pulpit.

I cannot, by any means, approve of the reasons alleged by Mr. Belsham, for retaining the term "idolatrous" in the articles of the Unitarian Book Society; for the obstinate adherence to that term appears to me to swerve very far from what is recommended to us by our Saviour, the wisdom of the serpent and the innocence of the dove. What a striking contrast may be perceived in the conduct of the framers of the articles of the Unitarian Book Society, and that of the apostle Paul at Athens, whose admirable speech before the Areiopagus is so strangely travestied in the Bible now in general use. The apostle's spirit was roused in that city, wholly given to idolatry; but he does not use the term idolatrous, nor does he utter an expression which would convey contempt of his audience. His speech is a masterpiece of eloquence, and points out to us most forcibly the mode of conduct to be used towards those who are of a different opinion from ourselves.

The framers of the articles of the Unitarian Book Society appear to me to have imbibed a portion of that spirit which dictated the articles of the sect established by law in the southern part of this island. I can easily conceive, that both parties were convinced in their own mind, that what they drew up was founded on the Scriptures, and, therefore, essential to the faith of every Christian. But the hand of man appears in both, and in the vain endeavour to clothe their sentiments in a formulary that every Christian might safely subscribe, they have met with the success which such an attempt deserves. We must leave the Scriptures to speak for themselves, and when we travel out of the record, we shall certainly fall into error.

I might now proceed to discuss the formulary given to us by Dr. Lant Carpenter, but as I have trespassed so long on your patience, I will beg leave to reserve my observations upon it till another opportunity.

W. FREND.

SIR, *London, Dec.* 6, 1819.

AFTER the audacious attempt of Mr. Carlile to bring the Christian religion into discredit, it was to be expected that its ministers would reprobate such conduct, and bear their most decided testimony against Infidelity. The sermon of Mr. Fox, entitled, *The Duties of Christians towards Deists*, [Mon. Repos. XIV. 701,] forms an exception, for he palliates Unbelief, and dwells on the imperfections as well as certain vices of professed Christians, with an unmitigated severity.

Mr. Fox begins with assuring us, "I am no sceptic as to the essentials of Christianity." But why should scepticism, in any form or degree, attach to the professors of Christianity? Essentials and non-essentials differ not in their truth, but in their importance. To be a sceptic, therefore, as to non-essentials, is to be in a measure an Unbeliever, and surely this ought not to be the case with *the faithful minister* of the New Testament. To say the best, it has an odd appearance, and will probably account for many positions by which the performance is characterised. The author, however, adds, "Its truth is my trust; its evidences are to my mind most convincing; its moral loveliness charms my heart; to its holy precepts I would yield unreserved submission; in the removal of its corruptions and the extension of its influence I would exert all my powers and spend all my days, and its promises I regard as a sure foundation for the immortal hopes of man." After this admirable declaration, Mr. Fox, in the next page, dwelling on the moral evidence of Christianity, reminds the reader that it is not *mathematical* or demonstrative; therefore, the Deist may be right and the Christian wrong; and upon this representation he seems to expatiate with ill-timed amplification. Where is the necessity of throwing out the idea that "the prophecies" may be no more than lucky guesses, that CHRIST may have entertained "the fancy" of being the Messiah, that the apostles might turn out "a clan of ignorant deceivers," and that their system, "so framed and so pro-

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gated," might nevertheless become the admiration of the wisest, the delight of the virtuous, the refuge of the afflicted, the source of knowledge, holiness, and joy to the world! This, indeed, he supposes, to be "barely possible;" but why make the supposition at all? A concession of this kind, the Deist, he may rest assured, will turn to no good account. And it is unavailingly counteracted by the author avowing his own belief on such evidence and by declaring that the rejection of such evidence "incarcerates us in the dark dungeon of eternal scepticism."

Mr. Fox then proceeds in the same style of special pleading: "Christians, draw not *too* hastily the inference that, if the conclusiveness of these and other proofs be not seen, it can only be attributed to the mental perception being dimmed by the effluvia of a corrupted heart. He to whose sight alone the heart is open, who knoweth our frame and remembereth that we are dust, can alone be qualified to pronounce such a condemnation, and to him much may be visible which you cannot perceive, productive of an effect so undesirable, without inculpating the individual. Nay, you may imagine various pleas which in the judgment of charity *ought* to be admitted for the claims of an *avowed* and ACTIVE *Deist*, not to be ranked in sincerity and rectitude materially below an honest and active Christian"!

The preacher then institutes a kind of mathematical process to exculpate the individual in his predilection for Infidelity; but though we may grant that some minds are unhappily inclined to scepticism, yet, generally speaking, there is no reason to question the truth of our Saviour's solemn asseveration: "This is the condemnation that light is come into the world, but men love darkness rather than light—because *their deeds are evil*"! Jesus Christ makes no exception, and his ministers need not affect a greater delicacy on the subject. But I shall not enter any further into an analysis of this singular discourse, which has, we understand, drawn forth profusely the thanks of the Deist, whilst it has given offence to some of the best friends of Christianity. There was no need of handing over weapons to the enemy. There was still less need of exposing and blazoning forth the differences subsisting betwixt the advocates of revealed religion. The enlightened and consistent *Unitarian*, who, at such a time, would wish to repel the charge that his creed has any alliance to Infidelity, ought to have avoided even *the appearance of evil*. The *duties of Christians towards Deists* are, most assuredly, not to seek out every possible excuse for their unbelief, but to expostulate with them on their unreasonableness in rejecting that plenitude of moral evidence of which alone religious subjects are susceptible; on their perverseness in identifying the corruptions and abuses of Christianity with the Christianity of the New Testament, in opposition to all that has been advanced to the contrary; and on the danger incurred by reviling a religion whose origin is divine. This is our bounden duty; and more than this ought not to have been done. We disclaim, as to Deists, the aid of the civil power, and leave them to the mercies of that God who alone has the disposal of the world to come.

Before I conclude, it is only justice to the author to remark, that the *Sermon* is well written, and many of its passages in strict accordance with the spirit of Christianity.—But I would caution *a minister of the gospel* against saying any thing which may promote rather than check the prevalence of Infidelity. Unitarians owe nothing to Mr. Carlile; he has, in the eyes of thousands, done them an injury which will not be easily retrieved. The reputedly orthodox will, in this point, believe the Infidel, though they yield him credence in nothing else. CHRISTIANS have an awful task to sustain in not betraying, either by principle or by practice, the religion they profess to an inveterate and outrageous enemy. And, with the author of this discourse, I am most firmly persuaded, that, "when the reign of ANTICHRIST is over, all hostility will be disarmed, and *the genuine gospel*, rising from the ruins of corruption, like the fabled phœnix in renewed youth from the funeral pile, shall spread its wings for a glorious flight, and urge its resistless course around the globe."

AN UNITARIAN CHRISTIAN.

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Sir, *January* 8, 1820.

TRUTH being of much more consequence to society than fame to an individual, I shall at all times feel grateful for a candid statement of any errors I may be led into, and I am willing to make due allowance for partiality in every case of personal feeling. With this sentiment I must express my thanks to your Correspondent for his detail (XIV. 750) of the Medical Dispute on the Origin of Vitality; at the same time, I trust it will appear in the sequel, that he has greatly magnified the inaccuracies of my statement, which, on his own shewing, are entirely local, and do not at all affect the subject in discussion. It is true, he has in part shifted the scene of the drama; but the performers in it remain the same, the plot is the same, and the *dénouement*, if I may so speak, continues the same also. Upon a close inspection, I find that the mistakes which are so greatly multiplied for the purpose of effect, and which, at first sight, have a very formidable appearance, really resolve themselves into a single one; and it is this: that the Lectures, which I stated to have been delivered at Bartholomew Hospital, were, in truth, pronounced at the Surgeons' College in Lincoln's Inn Fields; a circumstance that I certainly might have recollected, and for the inadvertency I here apologize. Your readers, then, will change the locality of the public performances, although not of the controversy, and read thus: That two medical professors, who are surgeons to Bartholomew Hospital, each having pupils and followers as ardently attached to their masters and to their dogmas as any in the schools of the ancient philosophers, in the course of their public lectures at Surgeons' College, have maintained what they consider opposite theories on the doctrine of life, and have brought to the discussion as large a portion of the spleen as can be reasonably desired. Now, I would ask, is it at all likely that the young men, who were auditors of the lectures, and in a measure idolise the professors, should not take a lively interest in the discussion of the jarring opinions? This, therefore, is a sufficient reason why the disputes should run higher at the Hospital I have mentioned than at any other.

How your Correspondent could fall into so strange a mistake as to assert that, "during the last winter, no controversy was afloat amongst the medical professors and students at Bartholomew Hospital" upon the subject in dispute, is to me unaccountable, having a personal knowledge of the contrary. A word or two here as to dates. Mr. Abernethy's Lectures, to which I referred, were published in 1817, and it is the first in the series that furnished the principal ground of my animadversion, in the severity of which I do not feel inclined to make any abatement. The first course delivered by Mr. Lawrence, and upon which his colleague animadverted, were not, I believe, published; but his second course were so, and did not make their appearance until last winter. As these contained the obnoxious doctrines, the discussion was revived, and involved, at the same time, some theological inquiries. It was here the tenderness existed that occasioned the suppression of the book. The unwarrantable conduct of certain governors in attempting to put down metaphysical opinions by the infliction of civil pains and penalties, your Correspondent refers to another institution. My informant, whose authority I have no reason to question, speaks of it relatively to Bartholomew Hospital. I know not which is right; perhaps it may be true of both. Before I quit the subject of these lectures, I would just observe, that the enormous price at which they were published was a sufficient bar to their extensive circulation.

Since I wrote my former article, I have taken up the Monthly Review for last September, and there find the view I have taken of the subject fully corroborated. In a review of Mr. Abernethy's "Physiological Lectures," the writer says, "It is naturally to be expected that a lecturer under (his) circumstances, should be disposed to look with peculiar respect on the character and acquirements of Mr. Hunter, and to regard them with the eye rather of an advocate than of an impartial spectator: but while we allow considerable latitude to these feelings, and should be much disinclined to question them, if restrained within moderate limits, it is impossible not to

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lament over that perversion of sentiment which leads Mr. Hunter's admirers to deem it a necessary tribute to his fame to attack, with other weapons than those of argument, every one who is induced to maintain opinions or hypotheses contrary to those of their master." "Mr. Abernethy's additions, (to Mr. Hunter's opinions,) as far as we learn their nature from this volume, are much more liable to animadversion than the tenets of his master; yet he betrays extreme impatience and irritability because they have been disputed, and even condescends to repel the attack by an appeal to prejudices, and by something that, we are concerned to say, borders at least on abuse." After noticing a want of charity towards Mr. Hunter's opponents, the Reviewer goes on to observe, "He speaks of them with a feeling of rancour that is seldom manifested in the writings of modern physiologists. They are invidiously designated as 'a party,' entitled 'modern sceptics,' and tauntingly styled 'writers by profession;' their morals and good sense are questioned, and they are assimilated to a description of persons whom we are taught to avoid, as maintaining principles at once dangerous and absurd."

Upon the merits of the controversy itself, I must still refrain from pronouncing any opinion, but should be glad to see the question discussed with temper and ability in your well-conducted work. Whatever be the immediate cause of life, whether it be the result of organization, as Mr. Lawrence contends, or the consequence of an electric fluid, according to Mr. Abernethy, it is a fair topic for inquiry, without quarreling, and there can be no just reason why either party should set down the other for fools or knaves. To consign our adversaries over to the prejudices of mankind, by calling them "professed sceptics,"—"persons in disguise,"—or "writers by profession, who have words at will to make the worse appear the better argument," is not a very legitimate mode of treating a philosophical question. The inconvenience of appealing to the passions, particularly when excited by theological prejudices, has already been felt by one medical professor, and may, in his turn, perchance, one day fall to the lot of the other.

As I would wish to regulate my own conduct by the rules that I prescribe to others, I hope that in the foregoing observations I have not indulged in any uncalled-for severity. To wound the feelings of any person unnecessarily, is far from my intention; but when I take up a book and find the author resorting to other means than argument to support his opinions, I cannot help thinking him an unworthy advocate. And I must add, that if the use of reproachful language, and of disingenuous arts in controversy, be not the ready way for a writer to "disgrace" himself, I do not know what is. With these sentiments, unwilling to trespass farther upon your columns, I commit myself to the judgment of your readers.

W. W.

Essex-House,
January 17, 1820.

SIR,

HAVING in my former letter [XIV. 657] only stated facts which I know to be incontrovertible, I shall now, in reply to my friend Dr. Carpenter, [XIV. 744,] whose abilities, zeal and exertions in promoting the great cause of Christian truth I hold in the highest estimation, only offer explanations where it appears to me that my expressions have been misunderstood, or my intentions misconceived; and I will do it with all possible brevity, even at the hazard of appearing abrupt.

1. I trust that my friend does not mean to insinuate, by the distinction which he makes in his eighth remark between the London and the Western Societies, that I have been guilty of the rudeness of animadverting upon the proceedings of a Society of which I am not a member, and to which I have never subscribed a shilling. I flatter myself that he knows me too well to suspect that I am capable of so flagrant a breach of propriety and decorum. My friend, I doubt not, well knows that I was, if I may presume to say it without being charged with over-weening vanity, one of the first members of the Western Unitarian Society, and a subscriber for life; and it was under this character that I gave an opinion of their late proceedings, and knowing that the principle and object of the two Societies were originally the same, namely, to spread the doctrine of the simple humanity of Jesus Christ; I

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I expressed my great satisfaction in the result of the late discussion.

2. What is an Unitarian? Answer, 1. One who believes in the simple humanity of Jesus Christ. 2. One who believes in his simple pre-existence. 3. One who believes that the Logos which animated the body of Christ was the Maker of the world, but not the object of worship. 4. One who believes that, being the Maker of the world, he is the object of worship. 5. One who, whatever be his opinion concerning the person of Christ, worships the Father only. 6. All Anti-trinitarians. 7. All who profess their belief in the unity of God, whether they do or do not believe that in the unity of the Divine essence there are three subsistences or persons, and whether they are Realists, like Waterland and Sherlock, who denounce Nominalists as heretics, or Nominalists, like Wallis and South, who accuse their Realist brethren of blasphemy and nonsense. 8. I have lately seen another definition of an Unitarian, viz. one who believes that "this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." This, if not the most perspicuous, is, at least, the most Catholic definition of Unitarianism that ever was given: for in its ample range it includes not only the holy apostolic Roman Church, and all the various denominations of Protestants which secede from it, but it also comprehends the Greek, the Nestorian and the Syriac churches in the East, and likewise the Copts and the Abyssinians in Africa; all of whom would be ready to subscribe this simple creed, and to form one grand Unitarian Society throughout the world.

3. Of these various definitions I have myself selected the first; and being a plain man, who write to be understood in all my publications, I invariably adhere to that definition, so that no person can read what I have published without knowing precisely the sense in which the word is used.

My reason for making this selection is, *historically*, because I believe the term was first applied to the Polish Unitarians who denied the pre-existence of Christ, and *etymologically*, because I conceive that, in strict propriety, the term can only be applied to the two first definitions; for whoever ascribes the formation of the world to Jesus Christ, deifies him, for he attributes to him a work appropriate to God, and infringes the great doctrine of the Divine Unity. Finally, I adopt this sense of the term upon the *authority* of Dr. Lardner, the great reviver of genuine Unitarianism in modern times, and my two venerated friends Mr. Lindsey and Dr. Priestley, the ablest and the most celebrated luminaries of the Unitarian Church. And here I trust I shall not be arraigned of presumption and arrogance in claiming these eminent confessors as my particular friends, even though *no kind notice was taken of me in their wills*. While living, they constantly communicated with me upon every theological topic without reserve, and dying, they bequeathed a legacy more precious than rubies: the bright example of a disinterested love of truth, and of firmness, fortitude and perseverance in the profession of it, in the face of opposition, calumny and reproach, and under the loss of all things. These venerable men uniformly used the word Unitarian in the sense which I have adopted from them: and if this use of it is censurable, I am very willing to take my share of the reproach.

I have too much regard for the rights of others to presume to censure any for using the term with greater latitude than myself. I only lament that it is used in so many senses as to occasion great ambiguity of language, and that to such a degree that, in reading what is published by many who call themselves Unitarians, I declare that I am utterly at a loss to understand their meaning.

4. I regret to differ from my worthy friend concerning the importance of the doctrine of the simple humanity of Jesus Christ, which to me appears an article of primary importance, and one upon which the greatest stress is deservedly laid by those who desire to see Christianity restored to its primitive purity. My reason is this: Errors concerning the person of Christ were among the first which were introduced into the church even in the apostolic age, and were zealously opposed by the apostles themselves, and particularly by Paul and John. And upon this primary error, as the chief foundation, almost all, and certainly all the principal corruptions of the Christian

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doctrine, have been erected. Take away, therefore, this fundamental error, and the whole edifice falls of course. Nor must any known and acknowledged error be spared, how trifling soever it may appear. Error is prolific: and one produces another, till in the end a monster is brought forth which threatens to overturn Christianity itself. What error appears more innocent or trivial than that of the simple pre-existence of Christ? But if it be once admitted that our Lord is something more than man, some work must be provided for him which a mere man cannot perform. This lets in the doctrine of atonement, and that brings after it some *other* erroneous notion, and so on ad infinitum. But state at once that Jesus is a man in all respects like to his brethren, a mere human being selected from the rest of mankind to introduce a new dispensation, and invested with the powers necessary for that purpose, and the huge fabric of error and superstition vanishes at once like an enchanted castle touched by the magician's wand, and nothing remains but the plain, simple, uncorrupted gospel, divested of all mystery, worthy of all acceptation, which *will* make men wise to salvation.

I do therefore *think* not only that it *is justifiable*, but that it is wise and right, for those who entertain these just and important views of Christianity, to associate for the express purpose of prominently holding forth the unspeakably important fact of the simple humanity of Jesus Christ, and of supporting this truth by calm and candid discussion. Nor do I see any reason while they are proceeding in this course, allowing to every one his right of private judgment, and casting no reflections upon the motives of those who differ from them, why they are to be upbraided as deficient in candour, liberality and charity. And least of all do *I see how* they can be justified in sacrificing their main principle, the great object of their union, for the sake of admitting into their society those who, whatever other excellent qualities they may possess, and however desirable it might be to associate with them for other objects, professedly deny the very principle upon which this Society is formed. They would despise us for the concession. What could be more motley or more ridiculous than an Unitarian society formed upon the principle of the eighth definition? No, no. The original Unitarian societies pursue a grand and definite object by definite and laudable means. And if any who do not think as they do, but who, as lovers of truth and of freedom of discussion, think fit to give us their names upon that ground only, we accept their liberality with gratitude: but if we thought that such persons entered the Society with an insidious design, and only paid us, like Judas, to betray our Master; if it was their intention to bribe us to abandon our principle, and to throw down that pillar of our faith in which we place our glory, we will reject their offer with indignation, and rather say, with the apostle, Thy money perish with thee. But we believe better things. We are sure that our friendly associates do not desire us to act so base a part. They support us as lovers of fair and free inquiry. And we will continue our course as heralds of the pure gospel of Christ, the doctrine of his simple humanity being the chief corner-stone.

5. The word "idolatrous" in our preamble is indeed a strong and an offensive expression. But must it not be true in the estimation of all Unitarians of the first class, that they who worship Jesus Christ are idolaters in the very same sense as those who worship the Virgin Mary? Do not the most zealous and learned Trinitarians themselves acknowledge that if the Unitarian doctrine is true, their worship is idolatrous? And do they not express themselves upon this subject in much stronger language than Unitarians have ever used? And is that to be regarded as an epithet of reproach which is nothing more than a solemn warning to the parties concerned to consider their conduct, and how they will answer for themselves to Him whose first command it is, Thou shalt have no other God beside me? Are we to abstain from such faithful warnings through fear of offending the delicacy of the parties concerned? At the same time it should always be understood, that there is an infinite difference between Christian idolatry and Heathen idolatry; the first having been sometimes practised from unavoidable ignorance by the most virtuous of mankind,

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but the last almost invariably leading to the practice of the grossest vices.

6. The London Unitarian Society has, I believe, been uniformly careful in circulating only those publications which recommend the simple humanity of Jesus Christ, except in the case adverted to by Dr. Carpenter, of Archdeacon Blackburne's Works. These had been published at great expense and great loss by his son, Mr. F. Blackburne. And out of compliment to Mr. and Mrs. Lindsey, the work was placed for a year or two on the Society's catalogue, and nearly a hundred copies were sold; but it was then withdrawn, as being incompatible with the Society's design.

T. BELSHAM.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLV.

The Eleventh Commandment.

Archbishop Usher, of learned and pious memory, being wrecked on a desolate part of the Irish coast, applied to a clergyman for relief; and stated, without mentioning his name or rank, his own sacred profession. The clergyman rudely questioned it, and told him peevishly that *he doubted whether he knew the number of the commandments. Indeed, I do*, replied the Archbishop mildly, *there are eleven. Eleven!* said the clergyman, *tell me the eleventh, and I will assist you. Obey the eleventh*, said the Archbishop, *and you certainly will:* "A new commandment I give unto you, that ye love one another."

No. CCCLVI.

Result of Kennicott's Labours.

When the King asked Dr. Kennicott, on the completion of his great work, what was the result of all his labours, the Doctor told his Majesty, that, of the immense number of various readings which had been collected from manuscripts, there was not one which affected the truth of any Scripture fact, or the certainty of any doctrine of faith or moral duty.

Gentleman's Mag. Vol. XII. (N. S.) p. 323.

No. CCCLVII.

Free-speaking Sect of the "Seits."

A sect in Persia, which descends from Mahomet, and is held in esteem and veneration. A *Seit* considers himself privileged to *tell the truth to the King* at all times. He is at liberty to enter any house, and his host is obliged to give him the best reception, and even to offer him presents. The lowest Persian, as a *Seit*, can have immediate access to a minister whenever he pleases, and seats himself at his table, particularly if the latter be himself a *Seit*.

Kotzebue's (Capt.) "Narrative of a Journey into Persia, in 1817." 8vo. p. 226.

No. CCCLVIII.

An accommodating Divine.

The earliest document which remains of these proceedings (in Hen. VIIIth's divorce) is a letter of Secretary *Pace* to the King, in which he informs him, that he had treated with *Dr. Wakefield* of the divorce, and that the Doctor was ready to resolve the question, *either in the negative or affirmative, just as the King thought proper, and in such a manner as all the divines in England should not be able to make any reply.* This letter is dated in 1526, and, to Wakefield's eternal infamy, is still extant. (Le Grand, tom. 3, p. 1.)

Life of Card. Pole, I. 42.

No. CCCLIX.

Licensed Spies.

The following curious copy of a license to a spy is copied from a book published in the beginning of the present century, entitled "Mæmoires of JOHN KER, of Kersland." We wish to know if similar licenses are now issued?—

ANNE R.

Whereas we are fully sensible of the fidelity and loyalty of JOHN KER, of Kersland, Esq., and of the services he hath performed to us and our Government. We therefore grant him our Royal Leave and License to keep company and associate himself with such as are disaffected to us and our Government, in such way or manner as he shall judge most for our service. Given under our Royal Hand, at our Castle of Windsor, the 7th of July, 1707, and of our reign the sixth year.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Sermons on Various Subjects.* By James Lindsay, D.D. 8vo. pp, 504. Hunter. 1818.

EVERY one that is acquainted with Dr. Lindsay would expect to find in his Sermons the proofs of superior intellect and of warm-heartedness; and no one that reads this volume with such an expectation will be disappointed. The Sermons are the dictates of a masculine understanding, and the effusions of a benevolent and generous heart. They are published at the request and at the charge of his congregation meeting in Monkwell Street, in token of the mutual affection between the pastor and his flock, after a connexion of five-and-thirty years' duration. What reward could be more valuable to a pious and conscientious Christian minister than this voluntary testimony of approbation, esteem and gratitude! In the Preface, Dr. Lindsay thus states his experience in his honourable and useful profession:

"It has been sometimes brought as a general charge against Dissenting ministers, that, being dependent upon the voluntary contributions of their hearers, they are under the necessity of humouring prejudices, and concealing truth, and compromising conscience. That there are among us, as well as elsewhere, creeping time-servers, who seek favour at the expense of principle, may be very true. But this I can say from experience, that, in the end, firmness and consistency will secure more esteem, even from those to whom we refuse to yield, than the sycophancy of those despicable characters, who become all things to all men for the sake of popularity or of filthy lucre."—Pp. vii. viii.

The following are the titles of the Sermons:—I. On the Spirit of a Man compared with the Spirit of the Beast in its Qualities and Probable Destination. II. On the Unequal Distribution of present Good and Evil, as furnishing a strong Presumption in Favour of Future Retribution. III. On the Superiority of Religion over Infidelity. IV. On the Superior Assurance and Comfort, which Christianity gives to the Heart in the Prospect of Death. V. On the Inseparable Connection between the Habits of the Present and the Happiness of the Future Life. VI. On the Death of a Father. VII. On the Death of a Child. VIII. On Maternal Affection, as the most appropriate Image of Divine Benevolence. IX. Against Excessive Grief. X. On the Connection between Purity of Heart and seeing God. XI. On Tender-Heartedness. XII. Integrity the best Guide both in Religious Inquiries and in Moral Conduct. XIII. Paul and Peter at Antioch. XIV. The same Subject continued. XV. On the Character of the Beloved Disciple. XVI. Paul before Felix. XVII. A Caution against Fanaticism. XVIII. The Gospel Revealed to Babes. XIX. On the Means of Religious Probation, with a particular Reference to the Circumstances of the Young.

In so large a collection of Sermons, there must be inequalities; but there are (to use a favourite term of the Author's) *distinctive* qualities in all, which cannot fail to recommend them to every reader who can appreciate strong sense and sound argument, and whose habits qualify him to admire Christian liberality and a generous attachment to the best interests of mankind. Here are no metaphysics, no minute defences of a peculiar creed, and but little textual criticism. The preacher's constant aim is to set forth general views of the Christian religion, and to apply the great truths of the gospel to the heart, in order that by means of the affections they may duly influence the life. A glow of kind feeling is every where felt. There is a sort of generous and noble passion in the discourses whenever they relate to the condition of the poor, and to the sacred cause of civil and religious liberty. For hypocrisy, craft, intolerance and oppression, the preacher makes no allowance. His religion is altogether a system of benevolence, and all his fellow-creatures are his brethren.

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The plans of the Sermons are generally inartificial, even to carelessness; the reader must sometimes look back to keep the preacher's design present to his mind. Figurative language is sparingly used; and the figures adopted bespeak less imagination than feeling. The style has few faults and many excellencies; it is easy, flowing and sonorous: the parts of sentences rise naturally one upon another, and the close is usually pleasing to the ear; the composition thus combining the two important qualities of strength and sweetness.

The second Sermon in the volume appears to us entitled to the first place in point of merit. The argument is maintained in a masterly manner, and there is no falling off (which we think we perceive in some of the other discourses) in the strength and spirit with which the subject is discussed. From the animation that pervades the whole discourse, we infer that this is the preacher's favourite topic. He founds the argument, from the inequality of present good and evil to future retribution, on the parable of Dives and Lazarus, taking nearly the same view of these allegorical characters as is represented in Massillon's celebrated sermon upon the same subject. He considers the rich man as a mere voluptuary, and the beggar as a mere sufferer. The difference of moral character strengthens the argument, but is not essential to it. The Author's powers are unusually exerted to combat the two objections, that inequality of outward condition does not imply inequality of happiness, and that the most wretched have, all things considered, a preponderance of enjoyment. Upon the whole, we think he succeeds; though his pictures of human misery are traced with a bold and rapid pencil, and he makes, perhaps, too little allowance for the power of habit in accommodating the human being to his condition. With much abatement of the actual wretchedness which is here supposed, the argument is still solid and incontrovertible.

In sketching the character of the Sadducees, the Jewish Epicureans, whom our Lord intended to reprove in the parable, the Author thus exposes the want of motive to virtue, which there is in any scheme of infidelity:

"Their system was, to enjoy the passing hour by indulging freely in every luxury, bodily and mental, which their circumstances could afford, without any regard to a future account. Had their infidelity been well grounded, the wisdom of this system would have been incontrovertible. The only restraint which a man, acting upon their principle, should impose upon himself, is that of a prudent attention to health and reputation; for, to pay the least respect to moral duties, independently of immediate advantage, would be the height of inconsistency. Where pleasure is the sole end of living, (as to those who are convinced that their pleasure and their existence must end together, it ought undoubtedly to be,) morality is matter of mere convenience and duty, a word without a meaning. They may admit virtue as an auxiliary; they cannot consider it as a principal. It may be employed to promote or to secure enjoyment; but should never be suffered to interfere with it, where there is a competition. In ordinary cases, indeed, it may be advantageous, and consequently expedient, even upon this plan, to abstain from 'the great transgression.'"—Pp. 31, 32.

And again,

"It has indeed been argued by some, that the feelings of pleasure and pain, which by the constitution of our minds are inseparable from virtue and vice, form of themselves a retribution, sufficient both for the purposes of society, and for the vindication of Providence in the unequal distribution of good and evil. It is not intended to undervalue these feelings as they are an inherent part of our moral frame. But we must insist, that their influence both in supporting and rewarding virtue, depends chiefly, if not solely, upon that reference, which nature and reason uniformly give them to a future account. Take away the belief of this, and what do you leave? You reply, The dictates of conscience. What then are these dictates, considered as a recompense to the righteous? Some undefined admiration of moral beauty, some transient feelings of self-satisfaction, than which, when unconnected with the anticipation of a future judgment, nothing can be more fallacious and nugatory! And what are they as a punishment to the wicked? Merely a few vain remonstrances, which they ought to regard no more than the croaking of a raven. Are such feelings an adequate encouragement to suffering virtue, or such remonstrances an adequate infliction of divine justice upon easy, voluptuous and domineering vice?"—Pp. 58, 59.

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The design of the whole of this able sermon, and the best manner of the preacher will be seen in the following passage:

"Let us put the case of a man living within the gripe of upstart power, holding his tenement and his means of support from one of those profligates, unhappily too numerous, who stick at no crime to gratify their pride and sensuality—compared with whom the rich man in the parable is an angel of light. His poor dependent fears God and hates wickedness. He will not become the instrument of oppression; he will not sacrifice his daughter to a tyrant's lust; he will not contribute by his vote to send a wretch into the council of the nation, who would sell his country, as Judas did his Master, for thirty pieces of silver; nay, perhaps, he can but ill conceal his honest indignation, when he hears him praised by unprincipled selfishness. In his rectitude he finds his ruin. A debt which he cannot pay, or a vexatious suit which he cannot support, sends himself to a jail, and exposes his innocent and destitute family to hazards and sufferings, from the very contemplation of which the heart recoils.

"Here is an instance of a good man suffering, from the violence of the wicked, for the sake of righteousness. *Is it only a fictitious case to uphold an inference which fact would not bear out?* Or is it *one of a few solitary examples which are not to be heeded in a general estimate?* Read the history of the world. Mark those little tyrants, so numerous in every country, who are for ever grinding the faces of the industrious poor, by exactions and oppressions, for which the law has no remedy. See the statesman and the lawyer, too often plundering under the pretence of defending; and O! that it could not be said, Behold even the minister of religion, employing the name of God to bind slavery and degradation about the necks of his offspring. Honest simplicity and unprotected goodness become, in a thousand ways, the prey of artifice and malignity; and when we think of the numberless oppressors and deceivers of this description, in all parts of the earth, who seem to exist and to feed upon human misery, especially where despotism is established, it is impossible for a heart of sensibility to dwell, without horror, upon this single source of human wretchedness. And is it within the compass of credibility, that these evils, which have no compensation here, shall receive none hereafter? Can it be true, that for these cruelties the man of violence has nothing to fear; that for these sufferings the man of righteousness has nothing to hope; that the oppressor and the oppressed, the tiger and his victim, are to lie down quietly together, and rise no more for ever? Then virtue is indeed a phantom, and religion a dream. Then even the monster who hates virtue upon principle, because it is the living reproach of his own character; who dreads patriotism, because it opposes a barrier to his ambition; who abhors honest piety, because it will not give its sanction to his usurpations and enormities; who organises violence upon an extensive scale, and tramples upon the good that resist it, with the same indifference as he does upon the worm under his feet; who makes havoc his pastime, and rises to empire over the bodies of millions, and upon the awful ruins of justice and humanity—then may even this man repose upon his pillow in security and peace. He may occasionally have some fears for his personal safety, perhaps some remorse for his most flagrant atrocities. But the worst that can happen is death. And can this be the final result of a moral government, conducted by infinite wisdom and benignity? Upon such a scheme, what source of consolation is left to injured innocence and suffering worth? And who upon such terms would bear the proud man's scorn, with all the buffetings that patient merit of the unworthy takes, when he might either improve his state by dexterous villainy, or leave it by a voluntary death? A supposition involving such consequences must appear absurd and incredible. It were, indeed, more easy to believe that there is no God, than to believe that he governs the world upon such a plan."—Pp. 62—66.

The fourth Sermon is a re-publication. It was preached and printed many years ago, on occasion of the death of Dr. Towers. Dr. Lindsay has consulted no less the gratification of his readers than his own reputation, by preserving it in this collection. The the text is 1 Cor. xv. 53—57, and in the following passage the subject is well stated and divided; we quote it the rather because it is one of the few instances in which the preacher follows the old and, in our judgment, *most useful* plan of announcing distinctly and numerically the division of a discourse:

"What I propose in addressing you from these words is, to point out the ground of peculiar thankfulness to God, which both the common and enlightened Christian has above all other men in an-

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ticipating the approach, and conquering the fear of death.

"To take from this anticipation the horror with which it is naturally accompanied, and to render the thinking mind tranquil in the prospect of dissolution, two things appear to be absolutely necessary; first, that we should possess the assurance of immortality, to relieve the imagination from that dread of falling back into nothing, which is of all sentiments the most melancholy and the most revolting to the heart; and, secondly, that with this assurance of life, we should be assured also of mercy to forgive our sins, and to inspire us with confidence towards God, that we may thus be delivered from the fear of punishment, which is natural to a frail and guilty creature."—Pp. 95, 96.

There is the eloquence of ardent feeling in the passage which we now extract, containing an exposure of the consequences of Infidelity and a remonstrance with the Unbeliever:

"The doctrines of this philosophy, which despises equally the probabilities of reason and the truths of revelation, are indeed beyond description dreadful. They bring death to the soul here, by threatening it with death hereafter. They extinguish all the rising energies of the mind, and all the tenderest sympathies of the heart. If I can believe these doctrines, then must I believe, that the first and strongest of all desires, the desire of living, has been given for no other purpose than, that the thought of its final disappointment may destroy the relish of its present gratification. Then must I believe, that the human soul, which, in this state, can but just expand its germ, and put forth its blossoms, shall never realize its flattering promises of a harvest to come. Then must I believe, that all the best affections of nature obtain a sweet, but temporary and precarious indulgence, in the intercourses of friendship, and the endearments of domestic life, only that the idea of everlasting separation may come home upon the soul in more tremendous horror. What is there—in the name of wisdom, what is there in the short and interrupted enjoyments of humanity, that could compensate for the anxiety and pain which such ideas must occasion to the thoughtful, especially in those hours of sorrow, when all other consolations are unavailing, if not aided by the consolations of religion? For myself, I had rather dream—if it were nothing but dreaming—I had rather dream a thousand and a thousand times the dream of immortality, than wake once to the reality, supposing it to be one, which would draw a terrific gloom over all those prospects that mitigate the evils and enhance the joys of man. But a reality it cannot be, if there is a just and merciful God, who rules the universe, and has given to us the word of life.

"Infidel, cease! Tread not with daring step and cruel purpose, that hallowed ground, which upholds, and upholds well, whatever reason or affection values most. Respect, at least, the sensibilities of a wounded spirit, and leave to the mourner in Zion, O! leave him that faith, which alone can reconcile him to the death of others, which alone can fortify his courage in the prospect of his own, which alone can fill his heart with peace and joy in believing."—Pp. 112—114.

We cannot quote all that we strongly approve or even admire, but we recommend to the reader Sermon V., and particularly the conclusion (pp. 146—150), in which the preacher makes use of the precariousness of reason as a motive to instant moral and spiritual diligence, and contends that the loss of reason, *whatever may be the consequences*, is not a forfeiture of previous character.

Sermon VI. "On the Death of a Father" is truly pathetic, and the Introduction is remarkably striking.

The VIIIth Sermon will, by the majority of readers, be perhaps best remembered; though a critical eye may, we think, discover some irregularity in its plan. Perverse, however, would be the criticism that should render the heart insensible to the preacher's delightful descriptions of maternal affection. In the more argumentative part of the Sermon, he considers this "wonderful affection, as indicating, in the most striking manner, the unbounded wisdom and benignity of Providence."

"If we had but this one evidence, it would be sufficient to convince a reflecting mind, that a paternal care is exercised in the government of the world, and that the tender mercies of God are over all his works. Take away the strong instinctive feelings of a mother, and what becomes of the living creation? Nay, even if it were not taken away, but left, like other affections, dependent upon time and culture; liable to be damped by little disgusts, or to be overcome by the love of ease, and the dread of care and labour, what would become of infant life? Is it not then an irresistible evidence of wise and gracious design, that in the œconomy of animated nature, that affection alone should be unconquerable,

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to which she is indebted for her preservation, and without which she must soon be extinct? The care of life devolves immediately upon the mother, who is to the child, as soon as it is born, in God's stead, to save and cherish its helplessness. If she were left to infer this duty from reasoning, like too many of our other duties, it would be forgotten and neglected. Has not Providence then, in guarding against this neglect, by the irresistible impulse of maternal tenderness, given to man a beautiful image of that incessant care, with which it is watching over the safety and happiness of all its creatures?

"But whilst man, in common with other animals, owes to this instinctive feeling, the preservation, growth, and vigour of his body, he owes to it, what is still more important, the commencement of those moral affections, which constitute, in their progressive developement, the strength and the glory of his moral and social life. It is in the bosom of a mother, that these affections are generated. Accustomed to look to that bosom for nourishment, protection and pleasure, it raises thence its infant smiles; it catches answering smiles of complacency and joy: its heart begins to dilate with instinctive gladness; its sensations of delight are gradually modified into those of fondness and gratitude; and as it continues to mark the love of a mother, it learns from her the art of loving. Happy when she possesses the invaluable capacity of training with skill this nascent feeling. For, in loving her, the child is easily brought to love whatever she loves, and thus to lay the early foundation of filial and fraternal affection. Yet more, in imbibing sentiments of gratitude towards his parents on earth, he imbibes by degrees the more elevated sentiment of gratitude and love to the great Parent of the universe. Here then is the commencement of that simple, but admirable process, by which animal life is preserved and moral life acquired. Here is the first link of that chain, which encompasses the social world; to whose magic power we are indebted for all the virtues, and all the enjoyments of social life; nay, which reaches from earth to heaven, and *unites us* with the source of love in the Divine mind. All originates in the mysterious workings of a mother's heart. And can we ever cease to admire the wisdom and benignity of God in rendering this principle of nature so ardent, so patient, so unconquerable? Or shall we be guilty of the monstrous crime of counteracting this all-gracious ordination?—If ever we would learn piety to our Maker, we must begin with cherishing piety to our mother. The Romans had one word for both. The feeling is nearly the same, differing only in its application, and in the perfection of its object."—Pp. 215—218.

We extract a fine passage from Sermon X., on what some of our fellow-christians term *Christian experience;* but we cannot forbear to point out, by italics, a grammatical error in the concluding clause, a relative without an antecedent, by which the effect is diminished:

"It is because men lose, in the progress of a sensual life, all relish for the higher attainments of intellect, and the more refined pleasures of a pious and good heart, that they are neither qualified nor disposed to see God. The sun may beautify the face of nature; the planets may roll in majestic order through the immensity of space; spring may spread her blossoms; summer may ripen her fruits; autumn may call to the banquet; the senses are regaled; but in the heart that is not purified by religious sentiments, there is no perception of spiritual beauty; no movement of spiritual delight; no reference to that hand which is scattering around the means of enjoyment, and the incentives to praise. But let the heart be touched with that ethereal spark, which is elicited by the word of God, and the promises of his Son; let sinful affections be removed, and the influence of a devout spirit be cherished; let intellect and reflection become the handmaids of piety; then we shall see God in all that is great and beautiful in creation, and feel him in all that is cheerful and happy in our own minds. The understanding thus employed, experiences a sensible enlargement of its own powers and the heart thus moved, draws nearer in its desires and affections, to that fountain of love, from which its joys proceed, and in which they will finally centre.

"I am aware that men, who have never been accustomed to those secret musings of the mind, which rise through 'things that are seen and temporal, to things that are not seen and eternal,' are very apt to consider all this as the reverie of an enthusiastic fancy. But, if this were the time, it would be easy to shew, that such views, such feelings, such pleasures, are derived from the most rational exercise of our best powers, and that they are perfectly consistent with that sobriety of mind which Christianity recommends. They are congenial to a pure heart: revolting to those hearts only, which are debased by worldly wisdom; perverted by pride and avarice;

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or chilled by that wretched philosophy, which, despising at once the feelings of nature and the dictates of reason, sees nothing but matter in man, and nothing beyond matter in the movements of the universe. Let those who love such philosophy profess and enjoy it. Give me the philosophy of Christ, which teaches me to purify the heart and elevate its affections, by raising its desires and aspirations to the fountain of moral perfection—that philosophy, which makes me feel the value of my own existence, by the conviction that there exists also a wise and gracious Father, to whom I am indebted for it, and for all that it possesses of excellence or of enjoyment. Give me the philosophy, which, in bringing me acquainted with my weakness and my wants, directs me, for moral strength and religious consolation, to that fountain, whose waters invigorate, whilst they refresh the heart: that word of life, which Jesus revealed to the weary and the heavy laden; that word, which in speaking peace to the broken heart, prepares it for the reception of divine truth, and renders it eventually the seat of holy desires and pious sentiments; whilst these desires and these sentiments, by a reciprocal tendency, dispose and enable it more and more to converse with the Father of spirits; to see him in his works; to hear him in his word; and to feel his goodness, in all that soothes and gladdens, and ennobles *his rational nature*."—Pp. 263—266.

Sermon XI. "On Tender-heartedness," and Sermon XII. "On Integrity," are valuable discussions of particular moral questions, and shew that the preacher does not excel alone on the more general subjects of Christian feeling and duty.

The four following Sermons are on historical subjects. The XIIIth and XIVth on the dispute between Paul and Peter at Antioch, are (especially the former) beyond our praise, and may be confidently recommended as models. The analysis of Peter's character and the parallel between his character and Paul's, considered as developing the moral of history, are complete. There is a singular instance of lapse of memory in the preacher, p. 329, where Peter is said to have "wounded *his kinsman*." The blunder may have been occasioned by a confused recollection of the place, John xviii. 26, in which mention is made of the kinsman of Malchus, "whose ear Peter cut off."

How lamentably true is the following description of "evil times"!

"The cry of heresy or sedition is raised. The base desert from selfishness, and the timid from fear. A few only, who disdain to sacrifice their convictions to the clamour of the moment, continue firm; and their firmness incurs the charge of affectation or of obstinacy."—P. 338.

Dr. Lindsay boldly renounces the belief of the perpetual inspiration of the apostles, and exposes some weaknesses and imperfections in the character of Paul. We cannot agree with him in the statement that follows:

"But the most exceptionable, because the most deliberate and personal display of resentment he records himself, in the case of Alexander the coppersmith, against whom, on account of some private injury, he employs a form of execration that ill accords with the meekness and charity of the gospel."—P. 363.

A reference to the passage relating to Alexander, 2 Tim. iv. 14, 15, will shew that the apostle's resentment was not "on account of some *private injury*," but on account of opposition, and probably base and hypocritical opposition, to his ministry; *he hath greatly withstood our words*.—In the supposed "form of execration," there is, besides, nothing more than an appeal of the apostle's from his calumniator to the Supreme Judge, q. d. "He traduces me and represents himself as the true servant of God; *the Lord reward him according to his works*."—To which it must be added, that the Alexandrine and other MSS. of authority read in this place not ἀποδῴη but ἀποδώσει, which Griesbach marks as probably the true reading: hence Archbishop Newcome renders the phrase, "the Lord *will* reward him."

We assent entirely to the preacher's general argument upon the character of Paul, notwithstanding our objection to this passage, which other critics would censure as exhibiting an *heretical taint*. Dr. Lindsay will not suspect that we mean to impeach his *orthodoxy*.

The Sermon (XV.) "On the Character of the Beloved Disciple" suggests some counsels, particularly interesting to the young, on the subject of friendship. There is great truth in the maxim, (Dr. Lindsay's flowing style does not allow us to quote from

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him many maxims,) "We may esteem the man whom we cannot love, but, we cannot love long the man whom we do not esteem." P. 382.

"Paul before Felix" (Ser. XVI.) is a bold and animated discourse. Recent events give an interest to the following short paragraph, which at another time we might have passed over:

"The leading men at Jerusalem followed a practice, which, unhappily for the interests of truth and virtue, has in all times been too common and too successful. They first excited the multitude to be guilty of outrages, against those daring innovators, who were introducing new doctrines, and then imputed their own crime to the very men against whom it had been committed."—P. 395.

The preacher is (if we may be pardoned the phrase) *quite at home* in the character of Paul.

"Paul's religion was not of this courtly stamp. We know indeed from his own pen, and from his history by the pen of another, that in his general manners, he was courteous, in the right sense of the word, becoming all things to all men, wherever he could be pliant without sacrificing truth. He did not affect that rudeness of address, which is sometimes the offspring of pride, and sometimes the substitute of honesty. But whenever he was called upon by his office as an apostle, to defend or to enforce the great truths of religion, there was no fear of man before his eyes. He then spoke with that plainness, and that manly decision, which the consciousness of his acting for God and virtue, and that alone, can inspire; and he was ready to go both to prison and to death, rather than compromise his integrity, by concealing the doctrine which he was commissioned to publish, or sparing the wickedness which he was bound to expose. Compare this firmness of courage, this consistency of character, with the pitiful sycophancy, the impious complaisance of those who fashion a religion that knows no respect of persons, to the taste of those, who hate the light because their deeds are evil. Compare Paul with those gospel ministers, who sell themselves to the support of any opinions, and the defence of any practices, that are known to be most agreeable to men in authority;—compare his conduct before Felix, with the despicable meanness of such time-serving preachers as these, and say which you had rather be, the apostle in bonds, or these with all the wealth and all the [illegible] considerations, which the mitre, [illegible] tiara can give them."—Pp. [illegible].

According to our Author, Paul was not, in the modern sense of the term, an *orthodox* and *evangelical* preacher:

"But if, as some contend, men are to be justified or condemned by another rule than that of their personal acts; if they are to be tried, without any reference to their works; then where was the sense of reasoning upon righteousness and temperance to Felix? Why did not the apostle exhort him to believe and be saved, without urging him upon points, which he could not but know, would be very unpleasant? Had he followed this course, he would have been heard by the Roman governor without any of that perturbation, which his discourse occasioned; and we should probably have been informed, that he had become, both with him and Drusilla, a favourite preacher. But instead of this, he holds up the faith of Christ, as inseparably connected with a virtuous life, and makes the judge tremble in the apprehension, that he himself would be judged for the profligacy of his public and private character, and for all those transgressions of justice and temperance, of which his own conscience, roused by this appeal, could not fail to remind him."—Pp. 410, 411.

We find some good remarks in Sermon XVII. "On Fanaticism;" but we think that it is defective in definition of terms, and that the texture of the argument is loose. To the caution (p. 432) against running from the extreme of fanaticism into that of indifference, we subscribe most cordially.

In the XVIIIth Sermon, "The Gospel revealed to Babes," the preacher presents us with his system of Christian theology; would to heaven that the Church had always contented herself with so simple and scriptural a creed!

"When the gospel speaks of God, for instance, it is not to discuss the mysterious nature of an existence, to the comprehension of which our faculties are utterly inadequate; but to exhibit his perfections and his moral government in such a light, as may cheer the soul under the consciousness of frailty, and prove an encouragement to all the feelings of devout gratitude, humble confidence, and holy joy. It is to remove the terrors of superstition, and to make us acquainted with the Most High, as a father, benefactor and friend. It is to open a new way of communication with him, not through costly sacrifices, offered by men like ourselves, but through that one Mediator of the New Covenant, who by his own death rendered all other mediation

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unnecessary. In one word, when the gospel speaks of God, it is to shew us, that the essence of his nature is love, and the object of his government, the happiness of his rational creatures; which happiness is to be pursued and acquired by ourselves, in the course of a pious and good life, and to be perfected hereafter in a state of progressive knowledge and confirmed virtue.

"Here is nothing abstruse, unless when it is made so by the perverse subtlety of disputatious polemics; and yet when we regard what is thus revealed, as having the undoubted stamp of a divine authority, it does more to satisfy the understanding, to purify the morals, and to console the hearts of rational beings, than all the treasures of Greek and Roman philosophy."—Pp. 442, 443.

For some time, we have been conscious of having transgressed our bounds, but we cannot refrain from the quotation of another passage from this Sermon, on the corruption of the gospel:

"Thus it is that the enemies of the gospel are furnished with arguments against its truth; and that the very men, who profit by it as an instrument of ambition, laugh at the simplicity of those who believe it. They have reason to laugh: for it would be simplicity indeed to believe, that the motley and incoherent thing, which such men consider as Christianity, could ever have proceeded from the God of order and the prince of peace—a thing which instigates one nation to pray and fight against another, both of them boasting of the name of Christian; a thing which teaches us to curse instead of blessing; or, if that be too much for an open avowal, to disguise a curse in the form of a blessing, the better to impose upon our own conscience. This is the disgrace of Christianity, but not Christianity itself, and this it is that retards its influence in humanizing the heart, and producing the fruits of righteousness and peace. It is made a kingdom of this world, contrary to the express declaration and intention of its author. It is embraced in this view by the wise and the prudent: whilst those who receive it as babes, who love it for its simplicity, who seek it from no weapon of carnal warfare, but find in it the spirit of power, the spirit of wisdom, and of a sound mind, are borne down by the maxims of worldly wisdom, and regarded as very silly, at least, if not something worse. But in the midst of all this contempt and discouragement, the Christian is consoled by the assurance, that better views are even now beginning to prevail, and that the evils of this ill-assorted mixture of religious with political institutions, which are already beginning to be felt and understood, will eventually find a remedy in a more enlightened state of public opinion."—Pp. 449—451.

One sentence of the Sermon (p. 454) would have been better omitted; it bears two senses, and in one sense, though it forms a *truism*, raises an involuntary smile: *The number of babes is daily increasing.*

We close this volume as we part with a friend, pleased that we have met and hoping to meet again.

ART. II.—*A Plain Statement and Scriptural Defence of the Leading Doctrines of Unitarianism; to which are added, Remarks on the Canonical Authority of the Books of the New Testament, and a Candid Review of the Text of the Improved Version, in a Letter to a Friend.* By Robert Wallace, Minister of a Congregation of Protestant Dissenters in Chesterfield. Chesterfield: printed and sold by T. Woodhead: sold, in London, by Longman and Co., and by Sherwood and Co. 1819. 8vo. Pp. 128.

THE author of this pamphlet would have better consulted the accommodation of his readers, had he distributed the matter of it into four or five letters. In his *statement, defence, remarks,* and *review*, we meet, however, with that information, good sense and candour which may well compensate for some disadvantages of arrangement.

After a short epistolary introduction, he represents *the peculiar doctrines of Unitarians*, and describes the several classes of Christians who are known under that denomination. We shall not stop to examine the historical or theological accuracy of every part of his catalogue: it is in the main correct; and the Unitarianism of Mr. Wallace himself evidently consists in a belief "in the sole, entire, and incommunicable divinity of God," and in the simple, unreserved humanity of Jesus Christ.

We have next a compendium of the *scriptural proof that there is only one God.* Having adduced, for this position, texts the clearness and strength of which would seem to be resistless, the writer adds:

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"Passages like these admit properly but of one interpretation; and yet the ingenuity of criticism has invented other senses as remote as possible from their natural and obvious meaning. 'Every text which affirms the Divine Unity,' says the Rev. R. Wardlaw, a writer of orthodox celebrity, 'must be interpreted as meaning that God is *one* indeed—but *one according to the peculiar modification of unity which belongs to Deity;*' and hence he infers, in consistency with this favourite principle of interpretation, that 'every text which affirms the unity of God, involves an affirmation of the Trinity.' It is in vain that the Unitarian adduces his proofs by hundreds and thousands. His adversary, with this happy principle of interpretation at hand, can instantly disarm them of all their force, however numerous and explicit; for, by this grand secret of the polemical art, he is enabled to assign a variety of new senses to the term unity, and instead of regarding the Deity as strictly and numerically one, he may regard him as one in three, or any indefinite number of persons."—Pp. 13, 14.

Mr. W. proceeds to prove from Scripture *the sole Deity of the Father, the inferiority and subordination of the Son*, and his *simple humanity*. On the same authority he shews, that *the Holy Spirit is not an intelligent being distinct from God the Father*. In the illustration of these points our author is concise, but perspicuous and forcible. Of the practical importance of viewing Jesus of Nazareth "as a MAN approved of GOD," he seems to be fully sensible. The following observations on this subject (p. 26, Note) are extremely just; and the same reference to a valuable criticism of Dr. S. Johnson's, had been made by Mr. Bransby: *

"In reflecting on the orthodox system concerning the divine nature of Christ, I have often been struck," declares Mr. W., "with the language of Johnson respecting 'the plan of Paradise Lost,' and which will apply at least with equal force to the subject before us. Had Jesus been possessed of such a nature, his life, as it appears to me, 'would have comprised neither human actions nor human manners. We should have found no transactions in which *we* could be engaged; beheld no condition in which *we* could, by any effort of imagination, have placed ourselves; and should, therefore, have had little natural curiosity or sympathy.'"

The second general division of Mr. W.'s letter treats of *the grounds of difference between the canon and text adopted by the editors of the Improved Version and those of the authorized translation.*

To the "commonly urged" accusation "against Unitarians that they have not the same reverence for the Bible which is found among other denominations of Christians; and that they alter passages which do not accord with their own views, so as to make them convey a sense entirely foreign from that of the original authors," he thus replies:

"No denomination of Christians, I will venture to affirm, has done more, in proportion to its numbers, to establish the genuineness of the books of Scripture, and shield them from the attacks of Infidels, than Unitarians. Let the appeal be made to facts, and where will you find a person, among the ranks of orthodoxy, who has laboured to confirm the truth of the Christian religion with as much assiduity and success as Lardner?"—P. 41.

As to "the genuineness of the books of the New Testament," the writer before us expresses himself with that discriminating judgment which is the effect of thought, inquiry and knowledge. He thinks, that in the case of every one of these books the question of its genuineness "demands a separate investigation." And, as the issue of such an examination, he receives all the historical books of the N. T., the thirteen epistles almost universally ascribed to Paul, the first of those which are attributed to John, and the first of the two of which Peter is said to be the author. "For various and weighty reasons," however, he cannot, "with the same confidence, affirm, that Paul was the author of the Epistle to the Hebrews;" while he deems it "highly probable" that the epistle commonly ascribed to James is genuine, "because it appears to have been known to Clemens Romanus and Hermas, two of the earliest apostolical fathers, and because it is found in the canon of the first Syriac New Testament, which is decidedly the most ancient version of the Christian Scriptures." With Lardner and many

* See his Discourse on *Love to Christ*, delivered, at Coventry, in January 1811, p. 22.

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others, Mr. W. thinks that "the Epistle of Jude and the Apocalypse ought not to be regarded as of sufficient authority to establish by themselves any point of doctrine." He then states the testimony on which he frames these sentiments, and in the compass of a few pages affords much useful information.

While he disclaims "any intention to involve the editors of the 'Improved Version' in the consequences which may result" from his statement of his own views of the genuineness of certain books of the New Covenant, he aims, nevertheless, at establishing that principle of separate investigation which they and he acknowledge in common. His defence of their candour and moderation does him much credit:

"They have broached," he observes, "no new opinions on the subject of the canon: they have stood forward as the advocates of no peculiar system: their references are all clear and satisfactory, and their authorities of the most respectable kind: their conclusions are neither hasty nor unfounded; and, though they have ventured to express doubts on some particular points, they have not removed a single book from the New Testament, or stated a single fact which is not confirmed by the most ample and unexceptionable testimony."—P. 61.

The intelligent writer advances to a topic of great importance, though little understood, the *text of the New Testament*. This part of his letter he introduces in a manner richly meriting attention:

"The doctrines of Unitarianism are few and simple; nor, we may be bold to say, are they so far deficient in scriptural authority as to require any additional aid from interpolations. That 'there is *one* God and *one mediator* between God and men, the MAN *Christ Jesus*,' (1 Tim. ii. 5,) are plain and obvious declarations of the New Testament; and these declarations, as you have already seen, constitute the fundamental articles of the Unitarian's creed. From various causes, however, the common version of the New Testament is clogged with many additions, which it is the object of the Unitarian to remove."—Pp. 62, 63.

From the succinct account given by Mr. W. of the critical editions of the Christian Scriptures we shall copy a few sentences, which record a fact truly honourable to the memory of one biblical scholar and to the character of another:

"Wetstein was an Antitrinitarian, and Michaelis has, on this account, attempted to fix upon him the charge of partiality in judging of passages supposed to relate to the divinity of Christ. But Bishop Marsh has, with much candour and good sense, repelled the ungenerous insinuation; proving that the decisions of Wetstein respecting such passages have been abundantly confirmed by the researches of later critics."—P. 68.

Of Griesbach's labours in this field our author speaks in the highest terms, and enumerates "some of the principal points of difference" in *his* text (2nd Ed.), and in that of the I. V. The passages brought forward by Mr. W. are, Matt. xxiii. 14; John i. 14—18, xix. 4, xx. 8; Rom. iii. 25; 1 Cor. x. 9, xv. 47. Each of these he very carefully examines, and decides upon most of them with his characteristic judgment. As to Rom. iii. 25, we would follow Dr. Carpenter and this writer in reading the clause, "through faith," parenthetically. An amended punctuation is a fair and often an effectual method of ascertaining the real sense of Scripture.

Mr. W. goes on to state five texts "from which Trinitarianism derives its main support," but of which it is, nevertheless, deprived by "impartial criticism." The reader will compare Griesbach's editions of the G. T. with the R. T. in Acts xx. 28; Eph. iii. 9; 1 Tim. iii. 16; 1 John iii. 16, v. 7, 8. Our author adds:

"The majority of learned orthodox writers have acknowledged the corrupt state of the received text, and given a verbal sanction to the amended text of Griesbach; or at least to the principles upon which it is founded. But the time, I apprehend, is far distant when these principles, which are deemed so admirable in theory, will be applied, under the sanction of episcopal authority, to the formation of a purer text than the one now in common use.—'The Athenians *know* what is right; but the Lacedemonians *practise it*.'"—P. 85.

If, however, we may regard Sir James Bland Burges as speaking the sentiments of the fashionable world, perhaps of the very highest orders of society, we must take for granted that, in the opinion of those who could give

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efficiency to the measure, there are not wanting *reasons in favour of a new translation of the Holy Scriptures.* Biblical learning, it is true, does not seem to be the baronet's most honourable distinction: he confounds together *translation* and *interpretation*, the adjustment of the text and the disclosure of the sense of the sacred writers: he commends, too, what we presume, no man of solid erudition and judgment can commend, the labours of Mr. John Bellamy. From such objectors and such critics the R. V. has nothing to apprehend. A judicious revision of it is all that we desire: great as are its merits, it is the translation of a text confessedly incorrect; nor can the phraseology of the sixteenth, or even of the beginning of the seventeenth be always intelligible to persons living in the nineteenth century. These, we think, are sufficiently powerful arguments, without the aid of merely theological considerations, for such a revision as we have intimated; and these, we should hope, might approve themselves even to Mr. Todd, whom, like Sir J. Bland Burges, we hail chiefly in *the primrose path* of literature.

The author of the "Plain Statement," &c. and our readers, will pardon us for this digression, if they so esteem it.—We return with pleasure to Mr. Wallace. His remarks on the two narratives of the miraculous birth of Jesus, at the beginning of the respective gospels of Matthew and Luke, we have perused with much approbation: it is a very ingenious conjecture that certain parts of these introductory chapters are borrowed from Exod. i. 22, ii. 15, iv. 19; and from 1 Sam. i. 3, 24, ii. 26, iii. 19. (Pp. 91, 92.) But as to all or most of the passages which the editors of the I. V. have printed in italics, we believe that Critical Justice rather calls for their being included within brackets. We take the liberty of referring to Rule xix. p. 363, in Archbishop Newcome's Hist. View, &c. This course we should pursue in regard to the much agitated passage in Josephus, were it our lot to carry a new edition of that historian through the press.

No part of Mr. W.'s pamphlet returns more honour on him than that in which he animadverts on a late "Inquiry into the Integrity of the Greek Vulgate," &c. To these strictures he is naturally led by his notice of John vii. 53, viii. 11. Nothing can be more complete than his defence of the editors of the I. V., and his victory over Mr. Nolan, whose calumny of Eusebius of Cæsarea our author skilfully exposes, and the unsoundness of whose critical system he clearly illustrates. Rendering him our sincere thanks for his services in the cause of truth, and expressing our satisfaction that he is so well qualified to fulfil his office as a Christian *minister*, we entreat his leave to employ the short remainder of this article in making a few observations on Mr. Nolan.

This gentleman seems ambitious that his *Inquiry*, &c. should be looked upon as supplementary to Dr. Kennicott's *Inquiry into the State of the Hebrew Text*, &c. Very slender is the probability of its gaining the same exalted reputation, or even of its surviving the present age. Between the execution of the two performances, in point of style and method, of testimony and reasoning, there subsists a striking difference; nor less obvious is the contrast in the objects of them; Dr. K. endeavouring (with much success) to restore, but Mr. N. to perpetuate, a corrupted text.

A more hasty, indigested and confused production than his *Inquiry*, &c. has seldom been presented to the world: its language is obscure and involved, its arrangement disorderly; it abounds in needless and innumerable repetitions, and is characterised by those theological prepossessions which utterly disqualify a man for being an able biblical scholar. They are pointless weapons with which Mr. N. attacks the memories of "the illustrious dead," Eusebius and Origen: it would appear that, in the conviction of some men, false accusation is essential to the support of the orthodox belief and to the overthrow of heresy.

From Mr. Nolan's cloudy pages we select one specimen of his good faith and candour, or perhaps of his felicity as a translator. He ventures to charge Eusebius with having suppressed John vii. 53, viii. 11; and on what foundation is this charge erected? Why, truly, the historian "wanted neither the power nor the will" thus to mutilate the Scriptures. Not the *will*, because he was an Arian, or some-

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thing like one: not the *power*, because the emperor Constantine gave him a commission to order to be written, "by able scribes," fifty copies of the sacred Scriptures, [των θειων δηλαδη γραφων] ων μαλιστα την τ' επισκευην και την χρησιν τω της εκκλησιας λογω αναγκαιαν ειναι γινωσκεις. Who, except Mr. Nolan, can perceive in the last clause any thing about a discretion to deal with these books *ad libitum?* To whom besides is it not clear that these concluding words express the emperor's and Eusebius's high opinion of *the Sacred Scriptures*, and this without the least reserve? Either the author of the *Inquiry*, &c. could not construe, or he has purposely misrepresented the language before us. On either supposition, where is his competency for the task he has undertaken?

N.

NOTICES OF NEW PUBLICATIONS.

[Under this head we propose to insert brief remarks on, or extracts from, new books, which are entitled to some attention from us, but which we are not able to bring under *Review*.]

I. *Historical Memoirs respecting the English, Irish, and Scottish Catholics, from the Reformation to the present Time.* By Charles Butler, Esq. of Lincoln's Inn. 2 vols. 8vo Murray. 1819.

Mr. Butler is an indefatigable author. Every one wonders that he can spare time from his learned and laborious profession for the compilation of books on subjects not relating to it; but he himself explains this, in a motto from the celebrated French lawyer, D'Aguesseau, *Le changement d'étude est toujours un délassement pour moi;* and we may add, that however valuable Mr. Butler's works are, they are chiefly compilations, and are hastily made. We say not this to disparage them, for they are extremely useful, and manifest great extent of knowledge and true Christian liberality of heart.

The present publication is a sort of apology for the British Roman Catholics, and the author has succeeded at least in shewing that their persecutors have been commonly in the wrong. No one can read it, we imagine, without surrendering his prejudices, and admitting that whatever be the truth or error of the Roman Catholic creed, it opposes no barrier to their full enjoyment of the civil and political rights of Britons.

Mr. Butler gives an interesting and, we doubt not, an accurate account of the present state of the Roman Catholics in this country, as also of their literary history and theological controversies from the Reformation to the present times. He points out some admirable writers of their communion, especially in the earlier part of this period; but even his flattering review of his sect exhibits upon the whole a great dearth of talents. His partiality leads him to claim *Shakspeare* as a Roman Catholic, but he proceeds in this case upon mere negative evidence. The wording of the poet's Will appears to us to be decisive proof on the other side.

But we take notice of the Memoirs chiefly for the sake of a few passages which we wish to extract.

Conversation of Mr. Fox's on Religious Liberty.

"Mr. Fox's principles of civil and religious liberty are known to have been of the most enlarged kind.—On one occasion, he desired the writer of these pages to attend him, to confer with him, as he condescended to say, on Catholic Emancipation. He asked the writer, 'what he thought was the best ground on which it could be advocated.' The writer suggested it was—that 'it is both unjust and detrimental to the state to deprive any portion of its subjects of their civil rights, on account of their religious principles, if these are not inconsistent with moral or civil duty.' 'No, Sir!' Mr. Fox said, with great animation: 'that is not the best ground.—The best ground, and the only ground to be defended in all parts is, that *action*, not *principle*, is the object of law and legislation. With a person's principles no government has a right to interfere.'—'Am I then to understand,' said the person with whom he was conversing, and who wished to bring the matter at once to issue, by supposing an extreme case—'that, in 1713, when the houses of Brunswick and Steuart were equally balanced, if a person published a book, in which he

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attempted to prove that the house of Hanover unlawfully possessed the throne, and that all who obeyed them were morally criminal, he ought not to be punished by law?' 'Government,' said Mr. Fox, 'should answer the book, but should not set its officers upon its author.' 'No!' he continued with great animation, and rising from his seat; 'the more I think of it the more I am convinced of the truth of my position;—*action*, not *principle*, is the true object of government.' In his excellent speech for the repeal of the Test, Mr. Fox adopted this principle in its fullest extent; and enforced and illustrated it with an admirable union of argument and eloquence."—II. pp. 205—207.

Dr. Geddes and his Translation of the Old Testament.

"The subject leads to the mention of the version of the historical books of the Old Testament, by the late Reverend Alexander Geddes, LL. D. Dr. Geddes was a priest of the Catholic Church, and, for several years, served a Catholic mission in Scotland. Incurring the displeasure of his bishop, he removed to London, and at first said mass in private families. After some time, he altogether abstained from the exercises of his sacred functions, and dedicated himself to a new translation of the Scriptures, under the patronage of Lord Petre, the grandfather of the present lord. His lordship furnished the Doctor with a complete *biblical library*, and promised to allow him, during the time in which he should be engaged in his biblical undertaking, an annuity of one hundred pounds. Double the amount of this sum, his lordship, whilst he lived, most regularly paid the Doctor. The first volume of the Translation appeared in 1792; the second, and last, in 1797. They were accompanied by Notes under the text; and by a volume of Critical Observations. In these he absolutely denied the doctrine of the divine inspiration of the sacred writings, expressed himself very slightingly on several opinions universally received and respected by the church; and generally adopted the German scheme of rationalizing the narrative of the Old Testament.

"The frequent levity of his expressions was certainly very repugnant, not only to the rules of religion, but to good sense. This fault he carried in a still greater degree into his conversation: it gave general offence, but, those who knew him, whilst they blamed and lamented his aberrations, did justice to his *learning*, to his friendly heart and *guileless simplicity*. Most unjustly has he been termed an infidel. He professed himself a Trinitarian, a believer in the resurrection, in the divine origin, and divine mission of Christ; in support of which he published a small tract. He also professed to believe all the leading and unadulterated tenets of the Roman Catholic Church. From her, however scanty his creed might be, he did not so far recede as was generally thought. The estrangement of his brethren from him was most painful to his feelings. The writer has more than once witnessed his lamenting this circumstance, with great agitation, and even with bitter tears.

"The general opinion respecting his version appears to be settled. It is admitted to contain many happy renderings; many just emendations of the text; and many profound and ingenious observations on its sense; and to discover a profound knowledge of the Hebrew language. But the propriety of the greater part, both of his emendations and interpretations, has been questioned; the too frequent levity of them we have already noticed. Another considerable defect in his version is, its total want of uniformity of style; in this respect it yields to the Vulgate, in which, although it was evidently executed by different hands, the *vultus et color idem*, are, throughout, admirably preserved. No translation of the sacred volumes, not even that of Houbigant, possesses this excellence in an equal degree. In every page of the version of Doctor Geddes there is some breach of this uniformity; the style, moreover, is justly reproached with incessant inversion, a mode of writing equally contrary to the Hebraic and the Greek idioms.

"He completed and published his translation of the historical books; and, when he died, he was preparing a pocket edition of the Psalms. He had sold the copy to Johnson the bookseller; and the work was printed off to the middle of the cxviiith Psalm.

"Lord Petre, his original patron, bequeathed to him an annuity of one hundred pounds during his life. With the hereditary munificence of his family, his lordship's son, soon after the decease of his father, signified to the Doctor, in the most polite and friendly manner, his intention to continue his father's patronage of the work; and to allow him an additional annuity of one hundred pounds. The Doctor did not long survive his noble patron. Lord Petre died in July 1801. The Doctor died in the following February. He was buried, by his own desire, in the churchyard at Paddington. The funeral was numerously and honourably attended. Few could boast of warmer, or of more respectable friends; for, no one ever called in question his learning, or the benevolence of his disposition. Lord

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Petre extended his kindness to the Doctor's memory. Immediately after his death, his lordship desired the writer of these pages to examine his papers. At his request, the late Doctor Disney, a particular friend of the deceased, was associated with him in the task. This was the more proper, as a report had been widely circulated that the Catholics had caused his papers to be destroyed. Doctor Disney, and the present writer, made as complete a search among them as their avocations permitted. To their great surprise, although they found several literary manuscripts, they did not, with the exception of a rough version of the last Psalm, find a single scrap of paper that related to his biblical pursuits. This was signified to Lord Petre, with a recommendation, that further searches and further inquiries should be made by some person possessed of greater leisure. These were made; but they were equally unsuccessful. All this was the more surprising, as, from the Doctor's declarations to his friends, and from other circumstances, there was great reason to suppose that he had made considerable progress in the continuation of his work; or, at least, had collected ample materials for it. Probably, in the view of his approaching dissolution, he had committed them to the flames. On the receipt of this report, it was thought proper, that the public should be made acquainted with the result of the investigation, by a preface to the Doctor's translation of the Psalms. Such a preface was accordingly written. It was signed by Doctor Disney, and by the present writer; and prefixed to that work.

"A learned and interesting life of the Doctor has been written by Mr. Mason Good. It has been mentioned, that the Doctor was, by his own desire, buried at Paddington.—It was by his own desire also, that the following inscription was written on the stone raised at the head of his grave:

"Reverend Alexander Geddes, LL. D.
Translator of the Historical Books
of the Old Testament,
Died, February 26th, 1802,
Aged 65.
Christian is my name, and Catholic my surname.
I grant, that you are a Christian, as well as I;
And embrace you as my fellow-disciple in Jesus:
And, if you are not a disciple in Jesus,
Still I would embrace you, as my fellow-man.
Requiescat in Pace.
Extracted from his works.
This stone was erected by his friend, Lord Petre, in 1804."—II. pp. 298—303.

Anecdote of Dr. S. Clarke and Dr. Hawarden.

"In his work, The Scripture Doctrine of the Trinity, he propounded his system with great clearness, and supported it with considerable strength and subtilty of argument. He met a powerful opponent in Doctor Hawarden. By the desire of Queen Caroline, the consort of George the Second, a conference was held by them in the presence of her majesty; of Mrs. Middleton, a Catholic lady, much in the confidence of the queen; and of the celebrated Doctor Courayer.

"When they met, Doctor Clarke, at some length, in very guarded terms, and with great apparent perspicuity, exposed his system. After he had finished, a pause of some length ensued. Doctor Hawarden then said, that 'he had listened with the greatest attention to what had been said by Doctor Clarke;' that 'he believed, he apprehended rightly the whole of his system;—that the only reply which he should make to it was, asking a single question; that, if the question were thought to contain any ambiguity, he wished it to be cleared of this before any answer to it was returned; but desired, that when the answer should be given it should be expressed either by the affirmative or negative monosyllable.' To this proposition Dr. Clarke assented. 'Then,' said Doctor Hawarden, 'I ask;—Can God the Father annihilate the Son, and the Holy Ghost?—answer me yes, or no.' Doctor Clarke continued for some time in deep thought, and then said,—'It was a question which he had never considered.'—Here the conference ended.

"A searching question it certainly was; and the reader will readily perceive its bearings. If Doctor Clarke answered, 'yes,' he admitted the Son and the Holy Ghost to be mere creatures. If he answered, 'no,' he admitted them to be absolute Gods. The writer of these pages has frequently heard the conference thus related, particularly by the late Mr. Alban Butler, and by Mr. Winstanley, the professor of philosophy at the English College at Douay."—II. pp. 309, 310.

Instance of Dr. Thomas Hussey, the Catholic Bishop of Waterford's Eloquence.

"His eloquence in the pulpit was really great; but it rather subdued than satisfied reason. The writer of these pages was present at a sermon which he preached, on the small number of the elect. Copying Massillon, he asked, 'Whether if the arch of heaven were

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to open, and the Son of Man, bursting from the mercy in which he is now enveloped, should stand in that chapel, and judge his hearers, it were quite certain that three, or even two;—nay, trembling for myself, as well as for you! is it quite certain that even one of us!'—exclaimed the Doctor, in a voice of thunder, 'will be *saved?*' During the whole of this apostrophe, the audience was agonized. At the ultimate interrogation there was a general shriek, and some fell on the ground. This was the greatest triumph of eloquence that the writer has ever chanced to witness; but, as he has before observed, it rather subdued than satisfied."—II. p. 318.

II. *The Life of William Lord Russell; with some Account of the Times in which he lived.* By Lord John Russell. 2 volumes. 8vo. Longman and Co. 1819.

III. *Some Account of the Life of Rachael Wriothesley Lady Russell, by the Editor of Madame Du Deffand's Letters, followed by a Series of Letters from Lady Russell to her Husband, &c.* 8vo. Longman and Co. 1819.

These are valuable works. Lord Russell was a pure patriot, and an ever-to-be-honoured martyr to English liberty; and Lady Russell was a woman of eminent wisdom, of enlightened piety, and of unparalleled conjugal devotion. The study of these high characters would have a happy influence upon our youth, who are in danger of being perverted from the true English character by Scottish Toryism in the shape of novels, by French and Italian dissoluteness in the bewitching form of poetical tales, and by German sentimental metaphysics in the guise of sonnets and other metrical effusions.

Lord John Russell might have been pardoned for displaying more enthusiasm than we find in the life of his illustrious ancestor. His work is somewhat tame. Every where, however, it breathes the spirit of constitutional freedom. Little of novelty has been gleaned on the history of Russell from the Bedford and Devonshire papers. The biographer is most entitled to praise for his arguments in refutation of the charge against Russell and Sydney of receiving money from France. The Protestant Dissenter will be gratified to see the connexion which the interests of his denomination have always had, by Lord John Russell's shewing, with the liberties of England.

The Life of Lady Russell is a fine piece of biography. The writer appears from the Dedication to be a female, who is in the decline of life. We know not her name; but there are not many female names which could be attached, with any plausibility, to such a composition. Lady Russell's Letters will disappoint those that expect to see a superior mind affecting stateliness and pomp: but no one can read them without pleasure who delights in beholding a noble character in the undress of domestic life.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Hallamshire. The History and Topography of the Parish of Sheffield, in the County of York. By Joseph Hunter (of Bath). Folio. £4. 4*s*.

An Historical Map of Palestine. One very large sheet. £1. 8*s*., on Canvass with Roller, £1. 15*s*.

Memorials of the Protector, Oliver Cromwell, and his Sons Richard and Henry, illustrated by Original Letters and other Family Papers. By Oliver Cromwell, Esq., a Descendant of the Family. 4to. £3. 3*s*. (6 Portraits.)

The Fulfilment of Prophecy further illustrated by the Signs of the Times: or, an Attempt to ascertain the probable issues of the recent Restoration of the Old Dynasties; of the Revival of Popery; and of the present Mental Ferment in Europe: as likewise how far Great Britain is likely to share in the Calamities by which Divine Providence will accomplish the final Overthrow of the Kingdoms of the Roman Monarchy. By J. Bicheno, M. A. 6*s*. 6*d*.

A Defence of the Divinity of our Blessed Saviour, in Answer to Mr. T. C. Holland, with Remarks on the Personality of the Holy Ghost. By Edward Law, A. M., Chaplain to the Bishop of Chester. 4*s*.

A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour. By C. J. Blomfield, B. D.

A Critical Examination of those Parts of Mr. Bentham's "Church of Englandism," which relate to the Sacraments and the Church Catechism. By H. J. Rose, A. B. 8vo. 5*s*.

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A Syriac and English Grammar, principally adapted to the New Testament. By Thomas Yeates, late of the University of Oxford. *7s. 6d.*

A Letter to the Bishop of St. David's, occasioned by his Lordship's Misconceptions and Misrepresentations of a pamphlet entitled, "Reflexions concerning the Expediency of a Council of the Church of England, and the Church of Rome being holden," &c. By Samuel Wix, A. M. F. R. S. *3s.*

The Fulfilment of the Revelation of St. John displayed, from the Commencement of the Prophecy, A. D. 96, to the Battle of Waterloo, A. D. 1815. By J. J. Holmes, M. A. 8vo. *12s.*

On the late Prosecution of Mr. Carlile.

The Deist, the Christian, the Unitarian: a Sermon, at Bath, Nov. 28. By Joseph Hunter. 12mo. *1s.*

The Duties of Christians towards Deists: a Sermon, preached at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate Street, on Sunday, Oct. 24, 1819, on occasion of the recent Prosecution of Mr. Carlile, for the Republication of Paine's Age of Reason. By W. J. Fox. Second edition. 8vo. *1s. 6d.*

Four Letters to the Rev. W. J. Fox, occasioned by his Sermon on The Duties of Christians towards Deists; and by his Remarks on the Prosecution of Mr. Carlile. By An Inquirer. *1s. 6d.*

The Christianity of the New Testament Impregnable and Imperishable: an Address occasioned by the Trial of Mr. R. Carlile. By John Evans, LL.D. 8vo. *1s.*

A Letter to the Attorney-General on the Inexpediency, Sinfulness and Inefficacy of all Prosecutions for Blasphemy and Irreligion. By Samuel Roberts, Sheffield. 8vo.

Moral Thoughts on the Necessity of the Bill for preventing Blasphemous Publications. Dedicated to Mrs. Fry.

On the Nature and Tendency of Blasphemous Opinions. By E. W. Stillingfleet, B. D. 8vo. *3s.*

Blasphemy not to be suppressed or refuted but by the Truth as it is in Jesus. By Thomas Mulock, Esq., late of Magdalen Hall, Oxford. *1s. 6d.*

Alarming Crisis; Important Anti-Deistical Publication. The Athanasian Creed, with Variorum Notes.

Modern Infidelity Portrayed. A Sermon, at Artillery Street Meeting-House, Bishopsgate Street, Nov. 14, 1819. By T. S. Brittan. 8vo.

POETRY.

HYMN.

Where'er the foot of man hath trod,
He feels the presence of a God:
Around, above, beneath,—where'er
His thought can reach, a God is there.
In midnight darkness he can see
The spirit of the Deity:
In midnight solitude, his ear
The noiseless voice of God can hear.
Around His throne no lightnings play,
No thunder marks His awful way:
He walks in silence thro' the air,
And He is here! and every where.
God is all eye, all ear:—the soul
That animates this wondrous whole:
The ray that lights our senses dim,
Is a reflection caught from Him.
God is our origin and end,
From Him we came, to Him we tend;
What an exalted strife to be
Deserving such a destiny! A.

HYMN.

Infinite greatness of God.

Could I mount on Seraph's wing
To Thy throne of heavenly light:
Could I like archangels bring,
Holiest offerings, pure and bright:
Could I songs of Cherubs sing,
Veil'd before Thy dazzling sight:—
I might lift my eye to Thee,
Thought-absorbing Deity.
I am but a child of day—
Shadow of mortality!
Born—as 'twere but yesterday,
And to-morrow doom'd to die;
Like a dream I pass away.
Source of being! how shall I
Seek Thy high and holy throne,
Great, unutterable One? A.

HYMN.

FROM LOPE DE VEGA.

(Creacion del Mundo.)

Divine eternal Lord! before whose face
I worship, while the everlasting choirs
Of saints and angels chaunt their rapturous hymns.
Holy and Mighty! Infinite! Immense!
Whom not alone the lips of Seraphs sing
'Midst the blest radiance of thy heav'nly love,
But all Thy creatures—every element,
In eloquent language fills the world with praise.
The flame soars upwards towards Thy glorious throne,
Bright-beaming in thy presence;—and the air
In its sweet silence Thee adores, or breathes
Thy name in echoes, and the morning song
Of woodland music;—while the noble sea
Heaves its high breast, thundering Thy greatness forth;

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And rills and rivers, as they roll along
Send their united chorus up to heaven
In thousand voices.—Earth is full of Thee.
A tongue is heard in ev'ry trembling leaf;
A hymn is utter'd by each smiling flower.
O let me join the general harmony,
And bring my humble offering in the train
Of these Thy marvellous works. A.

HYMN.

The offerings to Thy throne which rise,
Of mingled praise and prayer;
Are but a worthless sacrifice
Unless the heart is there.
Upon Thy all-discerning ear
Let no vain words intrude:
No tribute—but the vow sincere;—
The tribute of the good.
My offerings will indeed be blest,
If sanctified by Thee;
If Thy pure spirit touch my heart
With its own purity.
O may that spirit warm my heart
To piety and love;
And to life's lowly vale impart
Some rays from heaven above. A.

WAR.

Lightning and earthquake, flood and pestilence
Are visitations of high Providence,
Brief ills appended to prevailing good;
But War, dread curse! from human rage proceeds,
And in its train combines all guilty deeds
With horrors dire of rapine, fire, and blood.
Authors of War, whose lust for conquest burns,
Or vengeance fierce that reason's pleading spurns,
And champions hired to work its hideous woes,
Than deadly blasts and tempests greater evils,
Just is your title, Nature's murdering foes,
Though steeples celebrate your bloody revels.
The mangled victims on the drenched ground
Send up to heaven a dreadful murmuring sound.

R. F.

Kidderminster, Oct. 21, 1819.

OBITUARY.

AGAIN has Death visited our palaces. We have the painful task, this month, of recording the decease of His Royal Highness, the *Duke* of KENT, who expired at Sidmouth, after an illness which but lately assumed a threatening appearance, on Sunday the 23rd instant. This event has produced a deep impression on the People, of whom the departed Prince ever gloried in representing himself as one. Our public charities have lost in him a Benefactor and Patron. His name is in the mouths of all the children in the Schools for the Poor of all Denominations, which, after the example of His Royal Father, he took a manifest pride in encouraging. He was also the warm friend of religious liberty; and the Roman Catholic, the Protestant Dissenter and the Jew could always reckon, in their schemes for the security of their freedom or the extension of their privileges, upon his countenance, and upon his vote as a peer of the realm.

The Duke's usefulness was much impeded, and we fear his happiness diminished, by the embarrassed state of his affairs, of which a painful exposure was lately made. Having read the official statement, we are of opinion that His Royal Highness was scarcely blameable, and that he was treated through successive administrations with a neglect and a rigour which would not have been shewn to any other subject; to none, at least, not out of favour with the Court.

EDWARD, Duke of KENT and STRATHERN, fourth son of George III. was born on the 2nd of November, 1767. At 18 years of age, he was sent to Germany, and resided successively at Luneburgh and Hanover, until he had almost completed his 20th year. He then passed two years at Geneva. His next removal was to Gibraltar, with his regiment. He was afterwards in North America and the West Indies, and again at Gibraltar, of which he was appointed Governor. His bravery as a soldier has been much extolled; but he was a rigid disciplinarian, and on that account unpopular in the army.

His Royal Highness married at Coburg, May 29, 1818, her Serene Highness VICTORIA MARIA LOUISA, youngest daughter of the late reigning prince of Saxe Coburg, widow of his late Serene Highness the Prince of Leiningen, and sister of his Royal Highness, Leopold, Prince of Saxe Coburg, the surviving husband of the lamented Princess Charlotte. The only issue of this marriage was a daughter, named ALEXANDRINA VICTORIA, who was born at Kensington Palace, May 24, 1819.

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1819. December 4, at *Woolwich*, Mr. JOHN RAILTON, in the 49th year of his age, leaving a wife and eight children to lament the loss of him. A fortnight before the termination of his valuable life he was in good health, and, with the sprightliness of disposition natural to him, enjoyed the pleasures of social intercourse with his affectionate family. So true it is, that in the midst of life we are in death; that, when in our full strength and all the vigour of our powers, and surrounded by earthly enjoyments, we are liable to be cut down like a flower. Possessing a sound understanding, he had by steady and persevering exertions attained respectability. For more than twenty years his religious principles had been firmly established. He was fully convinced of the truth of the Unitarian doctrine, and a fearless professor of it. Though he knew of no other Unitarians in Woolwich, feeling the value of what he believed, he was anxious for the establishment of an Unitarian place of worship there; and above a year before his death was instrumental, in connexion with the Unitarian Fund Committee, in procuring a small chapel for Unitarian worship, in which he assisted in conducting the service when a minister could not be obtained. The opening of this place of worship excited much opposition among the reputed orthodox, many of whom loaded the Unitarians with the bitterest reproaches. This led him sometimes to say, "Thanks be to God! we live in a country where they have not the supreme command, otherwise we might fall victims to their vindictive and intolerant spirit." His leisure time was principally employed in reading the Scriptures and other religious books, and in instructing his family, whom he endeavoured to lead to habits of piety, integrity, sobriety and prudence. In this course he looked to God for the enjoyments of this life and of the life to come. He gave pleasing proofs that the religion of Jesus affected his heart and influenced his mind; that he regarded it as the only safeguard of man. Had he been spared, there is reason to believe his usefulness as a Christian would have increased. The unity and infinite benevolence of God were to him a rich source of consolation: he said, they preserved him from perplexity in religious worship, and from the dread of futurity. The gospel he regarded as the most invaluable of the Divine gifts. With such views, and influenced by such principles, we may cherish the hope that he was habitually prepared to meet his God. In society he shewed frankness of manner, liberality of sentiment, and undeviating integrity. Dignified without pride, and cheerful without levity, in his intercourse with the world, he did not lose sight of the character he had to support, and the duties he had to fulfil as a Christian. He would discuss subjects with entire freedom, without any tincture of acrimony. Those who shared his friendship saw that his religion was no less that of the heart than of the head. Among his other pursuits he had studied the English constitution, and none could more warmly admire its excellence. He abhorred tyranny of every kind, arbitrary sway, and the extravagances of democratic fanaticism. His loss will be long severely felt, and his memory long cherished with affection by his mourning widow and offspring. They will never forget the lessons he taught them both by precept and example. His warning was short: in his last moments he discovered no terror, and almost imperceptibly breathed his last. On Saturday, December 11th, his remains were deposited in the silent tomb.

Woolwich. T. R.

Dec. 6, DAVID JENNINGS, Esq., of Fenchurch Street and of Hawkherst, in the county of Kent, grandson of Dr. Jennings, a respectable Dissenting minister, and grand-nephew of Dr. Lardner. Mr. Jennings was Chairman of the Land and Assessed Taxes for the City of London, and was a Special Commissioner under the late Property Tax. He was an active supporter of the principal Dissenting Institutions; and on account of his zeal and his dexterity in managing public business, was usually put into the chair at committees. He published in 1792, "Hawkherst; a Sketch of its History and Antiquities." 4to. He put up a monument to Dr. Lardner in Hawkherst Church, for the inscription on which, see Mon. Repos. III. 364. In the same Volume, p. 487, is a record, less honourable to Mr. Jennings's name, of his attempt to prevent Dr. Kippis, from being the biographer of Lardner.

1820. Jan. 10, in the 56th year of her age, Mrs. EGELSOME, of *Golden Place, Oxford Road, Manchester.* It will be difficult, in endeavouring to embalm the memory of this most excellent woman, to use terms at once appropriate and equal to her merits, without incurring the charge of partiality from those who were strangers to her worth. It has fallen to the lot of few to experience the fluctuations of fortune, and the sorrows of domestic privation which she sustained, and to none who, under every reverse and check of hope, could have continued the unabated exertion, the renewed efforts, which her resolution evinced.

She was the great granddaughter of Robert Dukinfield, Esq., the father of

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the Baronet of that name, and once famous as a Colonel in the Protector's army. Her grandfather and her uncle, the late Rev. W. Buckley, of Dukinfield, sustained, with unvarying credit and respectability, the important duties of the ministry, for more than half a century, at Dukinfield Chapel. (The grandfather succeeded the celebrated Mr. Angier, of this place, and the uncle, with the intervention of some who remained but a short time with the congregation, succeeded his father.) Conscious that her own character ought not to depreciate the credit of being so respectably allied, she sustained with dignity, she combated with unabated efforts, the obstacles which accumulated disappointments presented. Though often plunged in deep distress, her mind remained firm, and her conduct displayed inflexible perseverance.

She was the mother of a numerous family, and once had reason to look forward, through commercial prosperity, to an ample provision for them all. In this expectation her hopes were frustrated, and about the same time her eldest child, a most amiable and accomplished daughter, fell a victim to that tyrant

"Whose shaft flew thrice, and thrice her peace was slain,"

in the gloomy succession of after bereavements.

Her second daughter and her eldest son became then the objects of her renewed solicitude. The boy was apprenticed to a liberal profession, and the daughter's education directed to qualify her for the instruction of others. Scarcely were her fine talents sufficiently matured, and a seminary reared, in which they began to display themselves to no common advantage, before disease began to threaten their total extinction. Previous, however, to these fears becoming realized, the son of her hopes, one whom she had destined to take his younger brothers by the hand, returned sick from his master's employment, and, to the inexpressible regret of all who knew him, sunk prematurely to the grave. The loss of a child, and sometimes of many children, becomes the lot of most parents to endure; but to lose one designed to sustain the double character of a brother and a parent to the younger branches of the family, was a stroke of overwhelming bitterness. Such was the case of this afflicted mother: and her recovered firmness under this trial had scarcely erected itself before the death of her accomplished second child sapped the foundation of it for ever. On the evening of the funeral of this beloved daughter, she declared, prophetic of her own dissolution, that the then assembled friends would soon be called together again to pay her remains the sad respect they had that day bestowed upon her daughter.

Six children survive her; the eldest of whom, the present Miss Egelsome, well qualified for her arduous undertaking, will place herself at the head of that seminary which has heretofore been so ably conducted by her sister, herself, and her revered and beloved mother. The child of one so tried cannot be said to be inexperienced; the witness of so much talent and virtue cannot be unprepared for the duties now devolving upon herself.

The limits of the present notice preclude any development of character except what the events already mentioned point out. If this task was faithfully executed it would furnish materials equally interesting and important. From her the most affluent might derive salutary distrust in their greatest prosperity, and the most indigent, lessons of economy and forethought in their narrowest circumstances. Perhaps one trait of her character ought not to be omitted, and it is this—*she never neglected herself.* Always neat in her appearance, and of the most unassuming and retired demeanour, the correctness of her language, and the propriety of her manners, never sunk below that of the gentlewoman. She seldom uttered a murmur, or ventured a complaint. Her attendance upon public worship was exemplary—her devotion ardent and enlightened. Her Christianity was the gold that had sustained the heat of the furnace—her robe that which had been dyed in much tribulation.

W. H.

Jan. 26, at his house in Rutland Place, Mr. JOHN PEARSON, aged 46.

REGISTER OF PUBLIC DOCUMENTS.

Report on the Criminal Laws.

EXTRACT.—The Select Committee appointed to consider of so much of the Criminal Laws as relates to capital punishment in felonies, and to report their observations and opinion of the same, from time to time, to the House; and to whom the several petitions on the subject were referred, have, pursuant to the orders of the House, considered the matters to them referred, and have agreed upon the following Report:

Your Committee, in execution of the trust delegated to them by the House, have endeavoured strictly to confine

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themselves within the limits prescribed to them by the terms of their appointment. In some cases they have laid down restrictions for themselves, which the letter of the resolution of the House did not impose. They have abstained from all consideration of those capital felonies which may be said to be of a political nature, being directed against the authority of Government and the general peace of society. To the nature and efficacy of the secondary punishments of transportation and imprisonment, they have directed no part of their inquiries, because another committee had been appointed to investigate them, and because no part of the facts or arguments to be stated in this report will be found to depend either on the present state of these secondary punishments, or on the degree of improvement of which they may be found capable. With many extensive and important parts of the criminal law—such, for example, as that which regulates the trial of offenders — they are entirely satisfied; and they should not have suggested any changes in these departments, even if they had been within the appointed province of this committee. On other parts of the subject—as, for example, in the definition and arrangement of crimes —they have recommended a consolidation of the laws respecting only one class of offences, and have presumed only to express a general opinion of the utility of the like consolidation in some other cases. They wish expressly to disclaim all doubt of the right of the Legislature to inflict the punishment of death wherever that punishment, and that alone, seems capable of protecting the community from enormous and atrocious crimes. The object of the Committee has been to ascertain, as far as the nature of the case admitted by evidence, whether, in the present state of the sentiments of the people of England, capital punishment in most cases of offences unattended with violence, be a necessary, or even the most effectual security against the prevalence of crimes.

1. In the first place they endeavoured to collect official accounts of the state of crimes, and the administration of criminal law throughout the kingdom, from the earliest period to which authentic information reaches. The annual returns of commitments, convictions, and executions, first procured by addresses from this House, and since required by statute, go no farther back than 1805. Accounts, though not perfectly satisfactory, of the same particulars from London and Middlesex, from 1749 to the present time, have been already laid before Parliament, which, with an official summary of the returns of England and Wales from 1805, will be inserted in the appendix of this report.

A full and authentic account of convictions and executions for London and Middlesex, from 1699 to 1804, obtained for the latter part of that time from the clerk of arraigns at the Old Bailey, and for the former part from the officers of the city of London, is inserted in the appendix. The Corporation of the city of London have shewn on this occasion a liberality and public spirit worthy of acknowledgment; and it is to be hoped that they will continue their researches as far back as their records extend, and thus complete returns probably unparalleled in the history of criminal law.

The deputy clerk of assize for the home circuit has laid before your Committee a return of commitments, convictions, and executions on that circuit, which comprehends the counties of Herts, Essex, Kent, Sussex and Surrey, from 1689 to 1718, from 1755 to 1784, and from 1784 to 1814. The returns of the intermediate period, from 1718 to 1755, he will doubtless furnish very soon. From this important return it appears that, for the first 30 years which followed the Revolution, the average proportion of convictions to executions was 38 to 20; that from 1755 to 1784, it was 46 to 13; and that from 1784 to 1814, it was 74 to 19. It is worthy of remark, that the whole number of convictions for murder on the home circuit, in the first period, was 123; that the executions for the same period were 87; that in the second, the convictions for the same offence were 67, and the executions 57; and that in the third, the convictions were 54, and the executions 44. If the increase of the population, during a prosperous period of 130 years, be taken into the account, and if we bear in mind that within that time a considerable city has grown up on the southern bank of the Thames, we shall be disposed to consider it as no exaggeration to affirm, that in this district (not one of the most favourably situated in this respect) murder has abated in the remarkable proportion of 3, if not 4, to 1.

In the thirty years from 1755 to 1784, the whole convictions for murder in London and Middlesex were 71; and in the thirty years from 1784 to 1814 they were 66. In the years 1815, 1816 and 1817, the whole convictions for murder in London were 9, while in the three preceding years they were 14. Most of the other returns relate to too short a period, or too narrow a district, to afford materials for safe conclusion with respect to the comparative frequency of crimes at different periods.

In general, however, it appears that

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murders, and other crimes of violence and cruelty, have either diminished or not increased; and that the deplorable increase of criminals is not of such a nature as to indicate any diminution in the humanity of the people. The practice of immediately publishing the circumstances of every atrocious crime, and of circulating in various forms an account of every stage of the proceedings which relate to it, is far more prevalent in England than in any other country, and in our times than in any former age. It is on the whole of great utility, not only as a controul on courts of judicature, but also as a means of rendering it extremely difficult for odious criminals to escape. In this country no atrocious crimes remain secret; with these advantages, however, it cannot be denied, that by publishing the circumstances of all crimes, our modern practice tends to make our age and nation appear more criminal than, in comparison with others, it really is.

2. In considering the subject of our penal laws, your Committee will first lay before the House their observations on that part which is the least likely to give rise to difference of opinion. That many statutes denouncing capital punishments might be safely and wisely repealed, has long been a prevalent opinion. It is sanctioned by the authority of two successive Committees of this House, composed of the most eminent men of their age, and in some measure by the authority of the House itself, which passed several bills on the recommendation of their Committees. As a general position, the propriety of repealing such statutes seems scarcely to have been disputed; respecting the number and choice of them, different sentiments must always be expected. Your Committee have not attempted a complete enumeration, which much time and considerable deliberation would be required to accomplish. They selected some capital felonies, for the continuance of which they cannot anticipate any serious argument, and which seem to them to serve no purpose but that of incumbering and discrediting the statute-book. Various considerations have combined to guide their choice: sometimes mere levity and hurry have raised an insignificant offence, or an almost indifferent act, into a capital crime; in other acts, the evil has been manifestly and, indeed, avowedly temporary, though it unfortunately produced a permanent law. Where the punishment of death was evidently unnecessary at the time of its original establishment, and where, if it was originally justified by a temporary danger, or excused by a temporary law, it has long been acknowledged to be altogether disproportioned to the offence, your Committee conceive themselves warranted in confidently recommending its abolition. But they have also adverted to another consideration: if, in addition to the intrinsic evidence of unwarrantable severity in a law, which arises from the comparison of the act forbidden with the punishment threatened, they find also that the law has scarcely ever been executed since its first enactment, or if it has fallen into disuse as the nation became more humane and generally enlightened, your Committee consider themselves as authorized to recommend its repeal, by long experience, and by the deliberate judgment of the whole nation. In the application of this latter principle, they have been materially aided by the documents which have been mentioned. Where a penal law has not been carried into effect in Middlesex for more than a century, in the counties round London for sixty years, and in the extensive district which forms the Western Circuit for fifty, it may be safely concluded that the general opinion has pronounced it to be unfit or unnecessary to continue in force. The Committee are aware that there are cases in which it may be said, that the dread of the punishment has prevented the perpetration of the crime, and where, therefore, the law appears to be inefficacious only because it has completely accomplished its purpose. Whatever speciousness may belong to this reasoning in the case of conspicuous crimes, and punishments generally present to the minds of men, it never can be plausibly applied to rare and obscure offences, to penal enactments, of which it requires a more than ordinary degree of professional accuracy habitually to recollect the existence. Your Committee have endeavoured to avoid all cases which seem to them to be on this ground disputable. From general caution, and a desire to avoid even the appearance of precipitation, they have postponed cases, which seem to them liable to as little doubt as some of those to which they are about to advert.'

It has sometimes been said, that the abolition of penal laws which have fallen into disuse is of little advantage to the community. Your Committee consider this opinion as an error. They forbear to enlarge on the striking remark of Lord Bacon, that all such laws weaken and disarm the other parts of the criminal system. The frequent occurrence of the unexecuted threat of death in a criminal code tends to rob that punishment of all its terrors, and to enervate the general authority of the government and the laws. The multiplication of this threat in the laws of England has brought on them,

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and on the nation, a character of harshness and cruelty, which evidence of a mild administration of them will not entirely remove. Repeal silences the objection. Reasoning, founded on lenient exercises of authority, whatever its force may be, is not calculated to efface a general and deep impression. The removal of disused laws is a preliminary operation, which greatly facilitates a just estimate, and (where it is necessary) an effectual reform of those laws which are to remain in activity. Were capital punishments reduced to the comparatively small number of cases in which they are often inflicted, it would become a much simpler operation to form a right judgment of their propriety or necessity. Another consideration of still greater moment presents itself on this part of the subject: penal laws are sometimes called into activity after long disuse, and in cases where their very existence may be unknown to the best-informed part of the community, malicious prosecutors set them in motion; a mistaken administration of the law may apply them to purposes for which they were not intended, and which they are calculated more to defeat than to promote; such seems to have been the case of the person who, in the year 1814, at the Assizes for Essex, was capitally convicted of the offence of cutting down trees, and who, in spite of earnest applications for mercy from the prosecutor, the committing magistrate, and the whole neighbourhood, was executed, apparently because he was believed engaged in other offences, for none of which, however, he had been convicted or tried.

This case is not quoted as furnishing any charge against the humanity of the judge or of the advisers of the crown: they certainly acted according to the dictates of their judgment; but it is a case where the effect of punishment is sufficiently shewn by the evidence to be the reverse of exemplary; and it is hard to say whether the general disuse of the capital punishment in this offence, or the single instance in which it has been carried into effect, suggests the strongest reasons for its abolition.

(To be continued.)

INTELLIGENCE.

DOMESTIC.

Religious.

The *British Critic* is, we are glad to see, devoting itself to the Unitarian controversy. In spite of its misstatements and vauntings and reproaches, it will do good by leading some of its readers to the pure sources of truth. The Number for December contains a Review of an Answer to Captain Gifford's admirable *Remonstrance to the Bishop of St. David's*, (see Mon. Repos. XIII. 638—640,) by Mr. *John Garbett*, curate of Cardington, in the county of Bedford. The Critic decries the Captain's pamphlet which, by his own confession, he has never read, and equally cries up the Curate's: but there are some deductions from his praise of Mr. *Garbett*, whom he considers not quite sound in the "Athanasian Creed," and whom he gently rebukes for not speaking "with greater confidence of the genuineness of 1 John v. 7—after the powerful testimonies in its favour *which have been lately produced.*" What can the writer mean? What new attempt is there to revive the credit of the exploded passage?

Law of Church Singing.—In a cause lately tried in the Court of Arches, Sir J. Nichol referred to a case in which an action was brought by the minister against the churchwarden; and the charge in the citation was "for obstructing and prohibiting, by his own pretended power and authority, and for declaring openly his intention still further to obstruct and prohibit, the singing and chaunting of the charity children of the parish." Here the churchwarden supposed that he had a right to direct when the children should sing and when they should not. The minister had directed the organ to play in certain parts of the service, and the children to chaunt at the same time: the churchwarden directed the contrary, and the organist obliged him in preference to the minister. The Court said, "that the right of directing Divine service was with the minister, and, for the churchwarden to interrupt or defeat it, was an offence and an innovation of the clergyman's rights, to be proceeded against by articles."

Miscellaneous.

Dissenters' Marriages.—Petitions numerously signed, have been sent by the Protestant Dissenters at Newcastle, to Earl Grey and Sir M. W. Ridley, to present to each House of Parliament, praying that the Dissenters in England and Wales may celebrate matrimony in their own

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places of worship by their own ministers, as is allowed to the Episcopalians and other sects in Scotland, to the Roman Catholics and other Dissenters in Ireland, and to the Jews and Quakers in this country.—*Carlisle Journal.*

Anglo-Greek University.—Oxford, Nov. 5. In a full Convocation, on Thursday the 28th of last month, the University Seal was affixed to a dutiful and loyal address to his Royal Highness the Prince Regent, on the present state of the country. The Prince Regent, having appointed the Earl of Guilford, K. G. C., formerly student of Christ Church, to be Chancellor of the University in the Ionian Islands, it was in the same Convocation resolved to confer upon his Lordship the degree of Doctor in Civil Law by diploma. With the same view it was also resolved to present to the Library of the Ionian University all such books, printed at the Clarendon Press, as are likely to be useful to the general design of the Institution.

Hulsean Lecture.—The Rev. JOHN HULSE, of Elworth Hall, in the county of Chester, formerly a member of St. John's College, Cambridge, among other bequests for the promotion of religion and learning, instituted a lectureship in Divinity, to which he annexed a considerable salary, arising out of estates in Middlewich, Sandbach and Clive. The duty of the Lecturer is to preach and publish twenty sermons, chiefly on the truth and excellence of Revelation. The Rev. CHRISTOPHER BENSON, of Trinity College, has been chosen Lecturer for the present year.

PROFESSORS' CHAIRS, EDINBURGH.—Mr. Professor Leslie has succeeded Professor Playfair in the Professorship of Natural Philosophy at Edinburgh. Dr. Chalmers was a candidate for the vacant chair, but withdrew his pretensions. The vacancy in the Mathematical Professorship, made by Professor Leslie's election, was very warmly contested. The candidates were Mr. Wallace, Dr. Haldane, Mr. Babbage, of Cambridge, and Mr. Thomas White, of Dumfries. The two last, however, were not proposed by any member of the Town Council, and the contest lay between Mr. Wallace and Dr. Haldane, of whom the former was the successful competitor, having eighteen votes, while the latter had only ten. Four members were absent, and one who was present was neuter.

HOUSE OF COMMONS. TUESDAY, DECEMBER 21.

Debate on the Libel Bill.

LORD ERRINGTON.—The state of morals in this country was not such as to call for such a measure as the present. It was not, he trusted, necessary for him to guard himself by expressing the abhorrence which he felt at the principles of *blasphemy* which were propagated. He admitted that some persons did circulate such principles, but he believed that their number was far less than it was represented from the other side of the House. (Hear, hear, hear.) Let them look to their Bible Societies; let them look to the various societies for the propagation of the gospel, societies patronized, not by the rich and the great alone, but by all classes above the very paupers (hear, hear); let them look at the new churches and chapels building in every part of the country; let them look at the immense increase of meeting-houses. Many clergymen in the Church were heard to complain that the people did not think the devotion of our own Church sufficient for them. He was sincerely attached to the Church, and did not wish to encourage Methodism; but he could appeal to the increase of Methodism as proof that blasphemy was not generally prevalent. (Hear, hear.) But even admitting the evil to exist to a far greater degree than it really did, surely it was incumbent upon those who brought in the present measures, to shew that the existing laws were not sufficient for that evil, (hear,) before they called upon the House to pass other laws. Since 1810, only one individual had been prosecuted for blasphemy, as appeared from the return upon their table. The conviction and punishment of that individual could not be supposed to encourage blasphemy. The severity of his punishment might be thought sufficient without severer laws.

Mr. W. SMITH.—He hoped he should be excused for saying a few words here upon the kind of defence set up on his trial by Mr. *Carlile*—a defence in which proceedings in that House were alluded to, and his name, as the mover of a *bill* on which Mr. Carlile rested his defence, had been mentioned. He knew nothing of Mr. Carlile, and almost of the whole of his defence he was ignorant. But if he had rested his defence on the bill which he had the honour and very great satisfaction to carry through that House, no defence was ever more void of foundation. He had had a conversation with the most respectable and venerable person who was at the head of the Church,

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and to whom he could appeal if he were in that House, before the bill was proposed, and they had agreed that the common law respecting *blasphemy* was not to be touched by it. He would not now touch the law of blasphemy, nor would he enter into the question whether blasphemy might not better be left to its own fate. He was sure of the concurrence of an honourable and learned gentleman on the other side, in the opinion that Christianity needed not the support of the civil power. He was perfectly satisfied that it would occasion no danger to our religion if every statute for its defence were done away, or had never existed in this country. Every government undoubtedly had the right to protect the religion which it established. But when Protestants contended against Catholics, they stood, precisely on the same foundation in Catholic countries as those who opposed the constituted authorities and the established laws respecting religion.

The Marquis of TAVISTOCK said, that the honourable and learned gentleman had this night, in a tone very different from that of his honourable and learned colleague on a former evening, brought forward a charge against those who contributed to the relief of Mr. Hone. He had hoped that, after what had passed in that House from time to time respecting the prosecution of that individual, it would not have been necessary for him to say one word upon the subject. He had thought it had been clearly understood, that whatever might be the opinion with respect to the conduct of government in that prosecution, there could be but one feeling of disgust with respect to the parodies. (Hear.) One of the honourable and learned gentlemen opposite had said, that it was owing to those who expressed their disapprobation of the prosecution of Mr. Hone, that blasphemy and sedition had gone unpunished. He (the Marquis of Tavistock) must request the indulgence of the House while he stated shortly what the motives of his conduct had been. Having seen others not only not prosecuted, but loaded with honours and pensions, after having published parodies of a similar nature, (loud cheers from the opposition,) only that they were in favour of the Government (hear, hear); and having seen, in the case of Mr. Hone, that if the parodies had not been against his Majesty's Government, we should not probably have ever heard of them; having seen three prosecutions carried on by the Attorney-General, and having observed that Mr. Hone, after the acquittal on the last of them, had given a promise—a promise which he had since kept—that he would not republish the parodies, he (the Marquis of Tavistock) thought it proper to mark his conduct of those proceedings, and his admiration of the abilities of Mr. Hone in conducting his defence against all the power and talents which had been arrayed against him. (Hear, hear.) He must beg to recall to the recollection of the honourable and learned gentleman [the Solicitor-General] the sentiments of his former, but perhaps less prudent days, and ask him whether a man might not entertain such sentiments in his breast, and yet feel the utmost abhorrence of blasphemy and sedition. (Loud cheers, which were continued for some seconds.)

Mr. SCARLETT.—Then came the case of Mr. *Hone*. One prosecution was for a parody on the Litany, another for a parody on the Catechism, and a third for a parody on the Athanasian Creed. When he was brought up, the information was read at great length, and every count but the last charged him with an intent to revile the Liturgy. He (Mr. Scarlett) thought that Mr. Hone would be acquitted, and he said so to Mr. Justice Richardson, who was then one of the counsel for the prosecution. His reason for so thinking, and he then stated it, was, that so many distinguished persons, bishops, deans and ministers of state, in all times and ages, had published parodies, that he did not believe that a jury could, on their oaths, conscientiously find a man guilty of blasphemy for doing what they had done before him. As he had foretold, Mr. Hone was acquitted. The second prosecution was for a parody on the Catechism: this was something worse: but Mr. Hone had produced in his defence a similar catechism, written by Dr. Arbuthnot, in the reign of Queen Anne, but which, by mistake, he had attributed to Mr. Wilkes. It was in fact written by Dr. Arbuthnot, in favour of the Government of that day, and was thought to be a very useful composition. Mr. Hone was again acquitted. As to the third parody, on the Athanasian Creed, he (Mr. Scarlett) had no sooner read the record than he asserted that he had no doubt of an acquittal. Indeed, a parody did not necessarily infer an intention to revile the thing parodied. How many parodies, for instance, had been published on Pope's Letter of Eloisa to Abelard? It was well known that Mr. Porson was very fond of a parody on that poem; but who would impute to him, or to the poem, any wish to revile the poetical character of Mr. Pope? He was one of those who thought that these compositions ought not to be applauded. He did not think the present an irreligious age:

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if not so devout as former ages, it however paid the greatest attention to the outward forms and decorums of religion; and perhaps it was for this very reason that parodies, which appeared so innocent to our forefathers, were so shocking and offensive in our eyes. (Hear, hear.) But a jury to whom it was put as Mr. Hone put it, whether they could think he had a design of reviling or degrading the Christian religion, by doing that which bishops and ministers of state had done before him, or whether they thought that his object was purely political, could not in their conscience convict him of the former offence; and as to the latter, the Attorney-General, though certainly not deficient in courage, had not ventured to appeal to the jury for a political verdict. (Hear.)

Mr. R. MARTIN supported the bill, on the ground that it was necessary, by more severe enactments, to check the streams of sedition and blasphemy which had inundated the land.

Mr. BANKES believed that abuses of the press existed to such a degree as required the interference of Parliament. It had been urged by one honourable gentleman (Mr. Bennet) that he (Mr. Bankes), in expressing a doubt regarding the policy of extending education on the plan at present pursued, had opposed the spread of morality and religion. No man, he was convinced, could suspect him of such a design, and he thought it beneath him to answer such an insinuation. A man must in the House stand on his general character and habitual conduct, and if that did not protect him from such a charge, it would be vain to disclaim it in words. He had never declared education an evil. He had merely expressed a doubt on the policy and expediency, in the present condition of society, of carrying the system of educating the poor to the extent recommended by some of his friends, and with the rapidity with which the well-meant zeal of those who encouraged it, pressed it forward. His reasoning was the following:—We put the people in a new situation by this general diffusion of education, and we are not perhaps aware of the effects to which this change may lead. This new condition which is created may lead to evils which additional restrictions on the press may be required to correct, as with the capacity of reading, facilities are afforded for spreading mischievous as well as moral and religious principles. If he was asked generally, whether education was a good, he should be a savage to deny it; but if interrogated further, whether he thought it should be spread so extensively and so rapidly as was the wish of many benevolent persons whom he highly valued, he would beg leave to express a doubt; but because he did so, he ought not to be pointed out as a marked man, and accused of opposing the diffusion of morality and religion. During the progress of teaching, we could see what books were put into the hands of the young, but we could not regulate their subsequent studies, or determine the kind of food which their minds should receive.

MONDAY, DEC. 27.

Newspaper Stamp Duties Bill.

LORD SIDMOUTH.—The bills which had already become laws had, as he had already observed, produced the best effects. With regard to the measure under consideration, whatever tended to affect the press, even in the way of regulation, was a subject which called for great attention and caution. This their lordships would find had been observed in proposing this measure. What the danger to be guarded against was, their lordships would see from the preamble of the bill, which stated, that pamphlets and printed papers containing observations on public events and occurrences, tending to excite hatred and contempt of the government and constitution of these realms as by law established, and also vilifying our holy religion, had lately been published in great numbers, and at very small prices; and that it was expedient that the same should be restrained. The means by which it was proposed to effect this object he should now shortly explain. The first provision made all pamphlets and other publications not exceeding two sheets, published within intervals of twenty-six days, and at a price not exceeding sixpence, exclusive of the duty, liable to the same duty as newspapers. Religious tracts and books of instruction were, along with some other publications, excepted from the operation of the bill. The circulation of blasphemous and seditious libels, which had, during the last few years, the last few months, and even the last few weeks, been pushed into every hamlet and cottage in the kingdom, rendered some measure of this kind indispensable. The next provision to which he wished to call their lordships' attention was that by which any person printing a newspaper, or other political publication, is required to give a bond to the extent of 300*l.* in the capital, and 200*l.* in the country, with sureties to the same amount. This clause was introduced for the purpose of securing the payment of any fine which might, on conviction, be

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imposed by the sentence of a court. Another provision which he should notice was one which extended to pamphlets and other publications held to be newspapers, the enactment originally introduced by his noble and learned friend, by which printers are obliged to send to the Stamp-Office a copy of each paper they published. The necessity of this regulation was obvious. It had been made a reproach to his Majesty's ministers that they had not prosecuted the libels which were in circulation; but their lordships were now aware that the prosecution of the author was hopeless, and the discovery of the printer, and sometimes the prosecution of the first publisher, were things extremely difficult, from their obscurity, and because they were not venders. For instance, CARLILE had four or five prosecutions instituted against him because he was the vender of libels; whereas SHERWIN, the original publisher, taking care to avoid selling except to persons who, he knew, would not enforce the law against him, escaped. The effect of this provision would, therefore, be, to identify the printer and original publisher; and, if a blasphemous libel appeared, to facilitate the prosecution of those who put it forth. The printer or publisher was, therefore, required to subscribe his name to the copy delivered to the Stamp-Office. He knew that measures of this kind would be objected to by those who had all along contended that no regulation was necessary. He was aware that some persons were of opinion that the danger against which it had been the study of his Majesty's ministers to provide, was greatly overrated, and that the constitution of this country stood on a basis so firm, that it was impossible to shake the allegiance of the people. But it had been well observed by Lord BACON, that a man should not try how much poison his constitution would bear.

The Earl of HARROWBY perfectly agreed with the noble Duke, that the majorities by which the measures had been supported were not confined to the two Houses of Parliament, but that they comprehended all the sound, which he believed to be the major, part of the community. Where were the public meetings which had been held to petition or to remonstrate against them? There had been one in London, one in Westminster; but where was the rest of the country? The general silence was expressive, and offered a satisfactory proof that the people at large felt as he had stated. *Dum taceni, clamant.* Attempts had been made to procure general meetings for the purpose of petitioning, but the attempts had failed. The call made in various places had been followed by no response. If this was owing to an acquiescence in the late proceedings of Parliament, he augured well for the future tranquillity of the country. *If, on the other hand, those proceedings were regarded as actually subversive of their rights, and the people, notwithstanding this opinion, continued silent, it afforded, indeed, an awful warning:* it shewed that the abuse of the press and of public meetings had inspired so general a disgust, that the country was willing to sacrifice their advantages rather than tolerate their mischievous effects.

HOUSE OF LORDS, WEDNESDAY, DEC. 29.

Newspaper Stamp Duties Bill.

LORD ELLENBOROUGH supported the bill, which imposed no restraint on fair discussion, but was directed against a pauper press, from which the greatest mischief was to be apprehended. That press did not dare to tell the truth, because those who managed it wrote solely for profit. It therefore did not attempt to direct, but constantly followed the varying opinion of the ever-changing mob, studying to flatter their prejudices and minister to their passions. The cheapness of these publications rendered it impossible to undersell them; and as they had already produced so much mischief, the evil must necessarily be greatly increased before they could be written down. From the period of HONE's acquittal to the conviction of CARLILE, the press, from which these mischievous publications issued, had gone on without any control, or any apprehension of punishment. He was aware that an important question here arose, namely, whether the lower orders ought to be deprived of a political press; but into that he did not further enter than to *express his opinion against their political reading*, which he thought could be of no use to them. The country could derive no benefit from philosophers from the loom, or statesmen from spinning-jennies. Besides, the kind of reading which publications, such as had lately been so widely circulated, afforded, tended to destroy the hopes of that moral improvement which it was of the greatest importance to promote among the lower orders of the people.

LITERARY.

A manuscript of undoubted authenticity has just reached this country, which is calculated to excite an extraordinary degree of interest. It is already in the hands of a translator, and will be published both in English and in the original

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French, in the course of the ensuing month. It is entitled "Documents Historiques et Reflexions sur le Gouvernement de la Hollande. Par Louis Bonaparte, Ex-Roi de Hollande."

This work contains every event relating to the political or financial situation of Holland, from the commencement of the reign of Louis until the close of his government; sketches of the invasion of Italy and expedition in Egypt, in both of which the author was present; relations of most of the important events in Spain, and his refusal of the crown of that kingdom on the renunciation of Charles IV. to Ferdinand his son, and the formal cession of the latter to Napoleon; copies of the letters of Charles and Ferdinand, relating to the conspiracy of the latter against his father; the hitherto secret motives of the marriage of the author with the daughter of the Empress Josephine, and their subsequent mutual agreement to a separation; the events which occurred on the separation of the Emperor Napoleon and the Empress Josephine; the various princesses afterwards proposed to Napoleon, and the reason of his selecting the daughter of the Emperor of Austria; numerous characteristic and highly interesting letters from Napoleon to the author, exposing his views, situation and purposes; an indisputable genealogical history of the family of Buonaparte, extracted from various histories of Italy and other public documents, all of which prove, beyond doubt, the illustrious rank they held in Italy, even in the 12th century, and it is somewhat singular, that 600 years ago Androlius Buonaparte was Grand Podesta, or Governor of Parma, where is now the wife of Napoleon as Grand Duchess! An important letter from the Duc de Cadore, explaining the intentions of the Emperor relating to Holland, the various united propositions of France and Russia to accommodate with England, and a variety of Anecdotes of the Author, of Napoleon, and of his family.

Although this work may contain many events already known to the public in a general way, yet coming from the hand of one who was on a throne, and who had an immediate share in all that occurred, joined to his universally acknowledged probity and good faith, form together an unanswerable motive for giving it the preference over any other modern publication; and it is assuredly next in point of interest to a work from the pen of Napoleon himself. It is already inquired after with eagerness upon the Continent; in Holland there is not a gentleman who will not be desirous of possessing it, as it contains an accurate statement of the political and financial situation of his country during a momentous period; and as it is written with the utmost candour, and is totally exempt from any expressions which might offend the most partial Bourbonist, it will find a wide circulation in France, where the Author, being known to be somewhat opposed to the maxims of his brother's government, will likewise be read with equal avidity by the most determined Ultras.

The CHURCH UNION Society of St. David's offers a premium of £50. for the best Essay on the Necessity of a Church Establishment in a Christian Country, for the Preservation of Christianity among the People of all Ranks and Denominations, &c.

The "Society for Promoting Christian Knowledge," which shewed such jealousy of BISHOP WATSON, during his life, has admitted his *Apology for the Bible* into its list of books, and published a cheap edition, at 1*s*. 6*d*. or 15*s*. the dozen.

Early in the coming year, 1820, will be presented to the public, The Chronicles of Ulla'd, commencing from the earliest point of time marked; the traditionary portion of which is the work of Eolus, Prince of the Gael of Sciot, of Ib-er, who ruled in Gael-Ag 1400 years before Christ.

On the 1st of February will be published, W. Baynes and Son's Catalogue of Old Books, for 1820, Part I. Comprising a very valuable and extensive collection of Divinity and Ecclesiastical History, both English and Foreign, Dictionaries, Lexicons and Grammars, in various languages, and the best Greek and Latin Classics.

FOREIGN.

FRANCE.

"IN the Chamber of Deputies the Abbé GREGOIRE has been excluded by a large majority, as is alleged, on account of his share in the fate of Louis XVI. The ostensible reason was of a technical kind, relating to some irregularity in his election; but the real feelings of the Deputies, and their personal dislike of the individual, were avowed with no little vehemence and tumult on the occasion. And yet M. Gregoire had no part whatever in the death of that monarch. He proposed, it is true, the abolition of royalty; and, on various occasions, used very unmeasured and unwarrantable language, because he used the language of the day. But he was not present in the

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Assembly when the king was tried and condemned. He was then on a mission at a considerable distance. He wrote a letter, indeed, to the President, expressing his clear opinion of the king's guilt, but yet condemning him not to *die*, but to *live*. He was decidedly adverse to inflicting upon him the punishment of death. It is worth inquiring how it has happened that, under these circumstances, and with so many around him, stained by still deeper shades of criminality, M. Gregoire should have become so generally obnoxious as to be rejected with indignation, and almost with abhorrence, from the Chamber of Deputies. To us the fact appears not difficult of explanation. In the first place, Gregoire stood forward singly in defence of Christianity, when proscribed by the almost unanimous voice of his revolutionary associates. His zeal in this hated cause roused the contempt and hatred of many even of his own political party.—In the next place, he had been an active, and we may say leading, member of the Society of *Les Amis des Noirs*; and, even during the iron reign of Buonaparte, he ceased not to lift his voice with courage and energy against the Slave Trade, and against that frightful system of colonial bondage which Buonaparte sought to restore in St. Domingo. He stood long single in this cause also. He became, therefore, the mark for all the arrows of detraction and calumny which the *ex-colons*, (a most powerful and numerous body,) the slave traders of Havre, Bourdeaux and Nantz, and all their adherents could direct against him.—But more than all this, since the restoration of Louis XVIII. he has exerted himself with extraordinary ability, perseverance and effect, in opening the eyes of his countrymen to the dangers likely to arise from the re-establishment of the Jesuits, and from the insidious pretensions of the Court of Rome to interfere in the affairs of the Gallican Church. He has become, therefore, on this account, particularly obnoxious to the bigoted adherents of the Papacy, and, above all, to that active, insinuating, restless and unprincipled body the Jesuits, who have spared no pains to blacken his character, and to confirm and increase the prejudices that had been excited against him on other grounds. Had he left the slave traders and Jesuits in peace, we believe that M. Gregoire might have very quietly taken his seat as a legislator. But the friends of the Pope's power and pretensions, and the friends also of Slavery and the Slave Trade, dreaded the presence of so powerful and so fearless an antagonist in the Chamber of Deputies. The periodical work which expresses his sentiments on religious and ecclesiastical subjects had already done so much to defeat the machinations of the Court of Rome and its satellites the Jesuits, and to prevent the revival in France of the more gross corruptions of Popery, and had so boldly asserted the right of all the members of the Catholic Church to the use of the Holy Scriptures, that the utmost alarm and consternation were naturally enough created by his election, and the utmost efforts were therefore made to nullify it. Those efforts, as might be expected, have proved successful. Whether the decision to which they have led be right, we will not presume to determine. Thus much, however, we feel ourselves bound in common justice and charity to say, in behalf of one who, whatever may have been his errors, has, on many grounds, deserved well of his fellow-men, but who seems at present to be abandoned by all the world."*—(*Christian Observer*, December, 1819.)

ITALY.—ROME.

M. l' *Abbé* CANCELLIERI, known throughout Europe as one of the most learned men living, author of *Memoirs of St. Medicus*, *Description of the Papal Chapels*, &c., published in 1817, a *Catalogue of Works from the Propaganda Press* at Rome, which is under his direction, and he has promised the public a *History* of the celebrated *Propaganda Congregation*. His advanced age and his great weakness, it is said, increase the impatience of the literati of Italy, for its appearance.

M. ALEXANDER MANZONI, grandson of the celebrated Beccaria, has lately published in Italian, *Observations upon Catholic Morality*, (8vo. 297 pp.) in which he combats various assertions scattered in "The History of the Italian Republics of the middle age."

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* "The periodical work to which we have alluded above, is entitled 'La Chronique Religieuse,' and may be had of Trenttell and Wurtz, 30, Sobo Square. It deserves the particular attention of the Christian world at the present moment, being, perhaps, the first public attempt, since the days of Erasmus, by members of the Roman Catholic Church, to expose the errors and corruptions of their own body. The conductors of this work appear to be themselves Jansenists in principle."

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THE

Monthly Repository.

No. CLXX.] FEBRUARY, 1820. [Vol. XV.

Notices of the Early Life of Archbishop Secker.

[*From* "Hallamshire. The History and Topography of the Parish of Sheffield, in the County of York: with Historical and Descriptive Notices of the Parishes of Ecclesfield, Hansworth, Treeton, and Whiston, and of the Chapelry of Bradfield. By Joseph Hunter. Folio. 1819.—Pp. 166—168. Note 4.]

THIS prelate, like many other persons who have attained stations of eminence to which at the outset of life they seemed to have no pretensions, had his enemies. One means which they adopted to shew their dislike was to recall to the public observation the circumstances of his birth, baptism, education, and early connexions in the Dissenting body. But it is remarkable that after all, little seems to have been discovered; for it is certain that little that is clear and satisfactory has ever been laid before the public respecting that period of his life which passed before he went over to Paris to pursue his medical studies. His chaplain, who published a review of his life soon after his decease, has given us very scanty notices of the first four-and-twenty years, and has passed over unnoticed the friends of that period, who had doubtless no inconsiderable influence in forming the prelate's mind to that excellence which he has so well described, and for whom it is known that the prelate himself continued to cherish no common regard. The subject may now be considered without heat, partiality or prejudice. I shall therefore throw together a few notices of his early life, principally collected from original but authentic sources.

THOMAS SECKER was one of a large family in respectable but not affluent circumstances. They were a family of Dissenters, and his brother, Mr. George Secker, continued a Dissenter to the last, and was a member of Mr. Fletcher's congregation at Coventry. To what society the parents of Secker belonged is not quite evident, as it is believed that there was no congregation of Dissenters very near to Sibthorp, in Nottinghamshire, the place of their abode. Thomas Secker was born in 1693, and was one of the youngest children, if not the last born. While he was still in his infancy, an elder sister became the wife of Mr. Richard Milnes, a respectable tradesman at Chesterfield, father, by a second marriage, of Dr. Richard Milnes, a highly respected physician of that town, not long since deceased. To this sister devolved much of the care of Secker's earliest years, and hence it is that we find him a pupil in the grammar-school of Chesterfield. Mr. and Mrs. Milnes were both Dissenters: and when it was the intention of his friends to devote young Secker to the ministry, it was natural that they should think of sending him to Attercliffe, where Mr. Jollie's academy was then in the height of its reputation, and only fourteen miles distant from Chesterfield. This was in 1708 or 1709. At this early period of his life there was much of the gaieté du cœur about him, and perhaps more of sprightliness and levity than was common among the Dissenting youth of those times.

Stories have floated down of foolish pranks played by the students of Mr. Jollie's academy in the time of Secker, which seem to receive some countenance from the following passage of a letter from the Rev. Thomas Cooper, a Dissenting minister at Houghton Tower in Lancashire, where he settled soon after he had left the Attercliffe Academy: "I hear T. Jollie and Bowes are gone to London, and that the mad work at Morton's has caused the tutor to have a stricter eye over his pupils. I cannot but imagine that the new set will far outstrip the old ones in all sorts of learning, and that such famous discoveries as Mr. Taylor's are every day made in order to edify the young generation. I long to hear some private news you have stirring amongst you. Pray, Sir,

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favour me with some remarks on the place. I hear the house is turned topsy-turvy, and a strange degeneracy there is since I and some others left it. I desire you will be pleased to send me some psalm tunes, and present my respects to my son Secker, to George, and the rest of my friends thereabouts." This letter bears date the 8th of Oct. 1709. It has been questioned whether Secker ever communicated with any congregation of Dissenters. This seems to be put beyond controversy by a list which still exists of the members of Mr. Jollie's Church at Sheffield, in which the name of Thomas Secker appears along with the names of other young men, students in his academy. The precise time of his residence in the family of Mr. Jollie does not appear. In 1711, he had left Attercliffe and was in London. There he was introduced to Dr. Watts, at whose suggestion he entered himself as a student for the Dissenting ministry in an academy established by Mr. Jones, a man of real learning and great abilities, at Gloucester. His letter to Dr. Watts, written soon after his admission into this academy, which has been often published, describes the objects and plan of study, and exhibits the young writer in a favourable point of view. The same satisfaction with Mr. Jones, and with his situation, he expresses in a letter written in the same month to his sister, Mrs. Milnes, a copy of which is now before me. Mr. Jones was then intending to remove the academy, which had been held in a close part of the town, to a country situation, a change which Secker seems to have much approved. He speaks of his intention to spend the ensuing vacation among his friends at Chesterfield.

In this academy he spent four years; and they were four years well employed. This was the full term of a student's residence. At the conclusion of it, the regular course would have been, that he entered upon the practice of his profession by undertaking the charge of some congregation of Dissenters. This, however, he did not do: and the silence of those who could have set the question to rest, has left a material point in his early history affected with some uncertainty, namely, whether he ever intended to take the charge of any Dissenting society. I mean only the silence of those who wrote under instructions from his Grace's family; for it has been asserted over and over again, by persons living in the neighbourhood of Chesterfield, who remembered him when visiting there, that he offered himself as a candidate to the small society of Dissenters in the little town of Bolsover. Mere silence, on the other side, without any positive denial, can hardly be taken as a counterpoise against the concurrent testimony of several persons: and the only part of the tradition which can, I think, with any pretence of probability be set aside, is, that he was a candidate, and not merely an occasional supply. For it appears from evidence before me, that in the autumn of 1715, when he had just left Mr. Jones's academy, Secker was at Chesterfield; and it further appears from Neal's list of Dissenting congregations made in that very year, that Bolsover was then destitute of a minister, and that the congregation was under the temporary care of the Rev. Mr. Thomas, the minister at Chesterfield, on whom Mr. and Mrs. Milnes attended, and who was an intimate friend of young Secker. Under these circumstances, nothing can appear more probable to those who know any thing of the usages of Dissenters, than that Secker might occasionally relieve his friend from a journey of seven or eight miles; and officiating to a vacant congregation as a young and unengaged minister, he might easily be mistaken for a candidate. Nor is any thing more probable than that if he did aspire to a situation in every way unworthy his talents and acquirements, the members of the Bolsover congregation might be little disposed to invite him to make a permanent settlement among them. Those sprightly and agreeable manners which at this period of his life recommended him to the affectionate regards of his family and acquaintance, would be no recommendation to a country society of Dissidents, in whom little of the old Puritan character was, it is probable, effaced, and who were unable to comprehend the value of a young man possessed of a vigorous understanding, considerable theological knowledge, and piety, genuine but rational. What would be the effect of a cool

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exception from such people as the congregation at Bolsover must have consisted of, upon his ardent and aspiring mind, there were probably at that time those who could foresee.

He left Chesterfield in the winter of 1715, 1716, and he next appears in London. He seems to have then laid aside all thoughts of engaging in the ministry among the Dissenters, but he still retained the principles, religious and political, which he had imbibed during his education among them. His biographer has very justly observed, that when he was a young man his letters were "full of imagination, vivacity and elegance." This long note shall be further enlarged by a few extracts from a small collection of letters addressed to his brother and sister Milnes, which will be found further illustrative of his early character and history.

"*London* [*Jan.* 1716].

"We had a very loyal and civil mob on Thursday night, with illuminations in every house, and a great number of bonfires. In one over against Bow Church they burnt the Pretender, the Pope, Earl of Mar, Duke of Ormond, and Lord Bolinbroke, in figures, which they intended at first to have carried in procession with great pomp, but the King forbad it. At another, I was agreeably entertained with a concert of warming-pans, carried by gentlemen very well dressed round the fire, and played upon by others following them with white staves. A very proper sort of music, and well received by the company. Some little disturbance there was on the other side, but very inconsiderable. Only in Cousin Brough's parish they had the impudence to toll the bell almost all day, as at a funeral. It is reported here with the utmost confidence, by men of note, that the Pretender is certainly under arrest for several millions, by the Duke of Orleans' order, in Lorrain. The town agrees very well with me, and I hope will continue to do so. Pray give my service to Mr. Thomas, and tell him Alderman Ludlam is a more obstinate, blind Tory than ever, and will scarce believe Marr's declaration genuine, or that there was any such thing as a rebellion in Scotland, unless it was by the Presbyterians: however, he retains his usual civility to me, and makes me very welcome."

"*London* [*March*, 1716].

"Now I talk of news, did you see the comet light in the skies last Tuesday night? If you had as much of it as we, I doubt not but you have monsters and prodigies enough to fill a sheet with. Here it has been improved into armies fighting, heads appearing, and what not. One good woman in Moorfields sat preaching and preparing us all for the day of judgment. Another, who had a greater turn to politics than religion, explained it against the King for not reprieving the two lords, till another informed us it was actually done, and so spoiled the scheme. But the best conjecture I heard was, that it was Lord Derwentwater's soul marching in state out of purgatory. Since then, indeed, I have met with some people (who were doubtless either Presbyterians or Atheists) that imagined the whole business was only a quantity of matter, of which, by reason of the hard weather, the air must be prodigiously full, set on fire by the increasing heat of the sun, as is very usual in cold countries. But a profane account as this I hope you will pay little regard to.... For all this summer, if my health continues, I shall not be able to stir one step, except for one week to Oxford. Yet I sincerely profess, all the variety and novelty of this great city would not equal the pleasure of an entertainment with an honest, learned, good-natured friend or two at such a place as Chesterfield."

"*London* [*July* 26, 1716].

"DEAR SISTER,

"Well, Mrs. Milnes, if you will not give me an account of your journey to Lincoln, I will give you one of my ramble to Oxford: for I can only deal with you as I do with people on the road. I first stand still, and see whether they will turn out, and if they will not, I then turn out myself: you must know, then, on Friday night I had been playing the good fellow, and, coming home about twelve, found a summons down to Brentford next day, in order to go to Windsor on Monday. I obeyed very readily, and resolved to kill two birds with one stone, and to go to Oxford at the same time. For I had just then received news that Miss (I cannot spell that ugly name) was married beyond recovery; and travelling you know is an old remedy for despondling lovers. . . . . I left the company and went to Oxford. There I met with an honest friend I had not seen of two years before, and in him wish all the pleasure I could wish for. We talked our own talk without controul, and railed at the University as freely as they do at somebody else. I hope you do not think I mean the King; for I can assure you, while I was there a very considerable person

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said publicly, 'We had the happiest king in the world, for he was sure of the Church's prayers while he lived, and had a double right to go to heaven when he died, both as he was a cuckold, and as he was the Lord's anointed.' Nor is their respect for his friends unworthy in the least the duty they bear to him. If a man of zeal for the government does but perform the least action that is remarkable and out of the way, he is sure to see the face of his betters, and meet with a reward to the full: whereas a man of contrary principles may do what he will without the least danger of such a favour. As to the libraries, manuscripts, inscriptions, and such fine things as I saw there, an account of them will afford no great entertainment....I am just going to lose all my company. Mr. B. is going over into Flanders, and Mr. Chandler's son, of the Bath, [afterwards Dr. Chandler,] who has lodged with me these four months, has got a place of seventy pounds a-year, and is to leave us next week, as I would do the town if it was not chiefly for one reason. I have a very good opportunity of studying natural philosophy, and particularly anatomy, this winter, which I know not whether I shall ever meet with again, and, therefore, would willingly improve now, for it is a study of a great deal of pleasure, and may be of some use.... Pray desire Mr. Milnes to let me know what I am in his debt, for I had need consider how matters stand with me whilst I live here: and besides, I must lay out twenty or thirty pounds in books this winter. I believe the lead mines must be melted down, if they will but sell well; and then, Mrs. Milnes, your five pound comes."

(Without date.)

"I have, through the goodness of God, pretty well recovered myself by the using of exercise and eating little, which I continually find the best physic; for the original of all my disorder is the badness of my stomach. I wish brother would order me some money by Mr. Bowes as soon as he can conveniently: how much I do not determine, because whether I have ten, fifteen, or twenty pounds, it is pretty much the same to me, only sending often is more troublesome to me, and if he has enough by him, not more convenient for him.

"Mr. Bowes [afterwards the Irish Chancellor] is fixed in the change of his religion, notwithstanding all I could do. I wish he has not forsaken us, like Demas, having loved the present world."

"*November*, 1718.

"I know not whether I have told you that I have thoughts of going to France some time in January, but am not resolved as yet."

"DEAR BROTHER, *Calais.*

"I went on board at Dover last night about two o'clock: we came over against Calais by eight, but the weather being misty and dark we kept out till about two, and then landed in good health. I was very little sea-sick. We set out in the Paris coach to-morrow morning, and shall get there this day sevennight. We have been examined, on one account or another, at four several places, but treated with much civility. The town seems not much preferable to Chesterfield, either for beauty or largeness, but fortified to the sea, and carefully guarded. I observe the soldiers are not near so well clothed as ours. I hope I shall find the country cheap. Our passage in the coach will cost us but twenty-five shillings,—and we have a bottle of Champaigne before us, that would cost you perhaps seven and sixpence, and stands us but in eighteen pence. You shall hear from me as soon as I get to Paris, and if, in the mean time, you have occasion, you may direct to me thus: 'A Monsieur Monsieur Secker, (for in this land of ceremony one Monsieur will not serve their turn,) au Caffée de Grégoire.' I find myself able to talk French among them better than I expected, but here every body talks English."

"*Paris, June* 13, 1719.

"DEAR SISTER,

"I am very much concerned at your illness, and the more so, because it hinders you from writing to me. Your complaints will always be matter of grief to me, but the hearing them from yourself will be pleasant. Let it be a short letter, let it be ill wrote, let it be as it will,—but if you have any ability to write, it will always be a joy to me to receive letters from you, and I hope some advantage to you to write to me. I have not time for a long letter now, but I was not willing to let three days more pass without giving you a fresh assurance of the part I take in all your afflictions. Would to God I could do more for you, or that I was nearer to you to do what I could. Supply for me as much as you can what I ought to do, and endeavour to make yourself something more easy for my sake under all."....[Mrs. Milnes died in the November following.]

"*Paris, November* 6, 1719.

"I shall be obliged this winter and the next year to extraordinary expenses, besides maintaining myself, which I must

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go through and fit myself for my business the best I can, whatever be the event. If I had had the good fortune to have lodged only two hundred pounds in the public stocks here when I came first, I might have gained by this time four or five thousand pounds, a sum which would have set me perfectly at ease all the rest of my life. But we must never blame ourselves for not doing what nobody could foresee a probability of success in. It is true, the profession of physick is a lottery too, and has, perhaps, as many blanks in it as any other: but it was the only way I had to dispose of myself; and supposing the worst to happen, I shall only be obliged to lead a more private life in a more private way than I needed to have done before I entered upon this adventure."

"*Leyden, December* 20, 1720.

"DEAR BROTHER,

"You will be surprized at the date of this letter; but my coming here was so very sudden, that I had no time to send you or any body word of it, nor even to see my aunt Brough, though but eight miles off. I landed but two days ago, therefore can say nothing of the country. Nor can I be certain how long I shall stay, but it will be no longer than is necessary to get a degree, which I hope may be done in two months."

"*London, April*, 1721.

"*I obtained the degree* and arrived here *last Thursday.*"

"*Exeter College, Oxford*, 1721.

"When I came down here about a week ago I found your letter dated Nov. 15th, though I had given express orders that all letters should be sent up to London to me. I would not have you be positive that you guess right about my affair of importance. There are more affairs than one of importance in life. Whatever it be, it is very much at a stand at present, and yet may possibly go on again....If you write to me here, where I shall stay only a fortnight longer, it is proper not to give me my title."

"*London* [*early in* 1722].

"The uncertainty I was in about putting on a gown is over; for I was ordained by the Bishop of Durham yesterday. I believe his lordship intends to take me down to his diocese next summer. If so, it shall be hard but either going or coming I will see you."

"*St. James's, Dec.* 21, 1734.

"DEAR BROTHER,

"You have always shewn so friendly a concern about every thing which related to me, that I ought to make you acquainted with the honour the King hath very unexpectedly done me, of nominating me on Thursday last to the bishoprick of Bristol. Far from making application for any thing, I had not the least suspicion the day before, that I was thought of: and, indeed, the account that I was pitched upon gave me uneasiness, not pleasure. For I have already as much business in the management of this parish as I know how to go through, and the income of that bishoprick is so small, that it will not, in less than four years' time, pay the present expense of coming into it. But all my friends agree, that as it is thus providentially laid in my way, I ought to accept of it, and as it is a mark of his Majesty's regard, to accept it thankfully. This, therefore, I have accordingly resolved upon, and hope God will enable me to discharge the duties of the station I am called to. If you write to me soon, make no change on the outside of your letter, nor in the inside even. I had the pleasure of seeing Mr. Clarke last week, and hearing that our friends at Chesterfield were well. I desire my humble service to them all, and am,

"Your loving brother,

"THOMAS SECKER."

SIR,

BY way of an *addendum* to my paper on the doctrine of Necessity, (pp. 7—11,) I should wish briefly to state the objections which are brought against this doctrine, and briefly to reply to them.

Objection. The doctrine of Necessity annihilates the distinction between virtue and vice.

Answer. The objection is not true. A benevolent deed will retain its character, though the doctrine of Necessity be admitted. But if the actions of men proceeded from a self-determining power of the will, then, indeed, as they would indicate no disposition of the heart, they would have no moral quality, and the distinctions of morality would be set aside.

Objection. The doctrine of Necessity subverts the foundation of praise and blame.

Answer. Then praise and blame, according to the observation just now made, can have no foundation at all. The truth is, we view moral beauty with complacency, and moral deformity with disgust; and praise and blame are the expressions of these sentiments.

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Hence may be explained the origin of what is termed remorse.

Objection. The doctrine of Necessity, if true, renders man an unfit subject of reward and punishment.

Answer. The objection is false, unless it can be shewn that, upon Necessitarian principles, reward and punishment cannot operate to the formation of virtuous affections, which, were man really constituted upon the principles of Philosophical Liberty, they certainly could not. But as the objection chiefly respects *future* punishment, it may be observed that, if this punishment is considered as corrective, the difficulty vanishes. The case of the wicked, indeed, compared with that of the righteous, may seem to reflect upon the goodness of the Universal Parent. But that there should be gradations of happiness seems to be the favourite law of Providence; nor is it more incumbent upon the Necessitarian than upon any other man to vindicate this appointment. But let it be supposed that future punishment will *not* be corrective.* Let the Libertarian reconcile this supposition to the Divine benevolence, and the same solution of the difficulty which will serve for him will do for his opponent.

Objection. The doctrine of Necessity makes God the author of sin.

Answer. If the moral evil which exists in the creation is conducive to good, no difficulty arises from its introduction; if it is not, when the advocate of Liberty shall have vindicated the Divine perfections, the Necessitarian may avail himself of his vindication.

Objection. The doctrine of Necessity leads to moral inactivity.

Answer. There is nothing which human folly cannot abuse. But he would deserve the palm for folly who should refuse to exert himself for the promotion of his own happiness because the series of human actions is predetermined, while experience and observation concur to convince him that what a man soweth that he also reaps. Suppose a man to be afflicted with a disorder for which he believed that a particular medicine was a certain cure. What should we think of him if he refused to apply the remedy from a persuasion that it was predetermined whether he should or should not recover?

Objection. According to the doctrine of Necessity, our actions are not properly our own, and there is but one will in the universe.

Answer. Our actions are in a sufficiently proper sense our own, as they are the result of human powers. With respect to the latter part of the objection, that there is but one will in the universe, this in a sense is true, and to the Christian Necessitarian a glorious truth it is. Believing in the infinite wisdom, power and goodness of the Great First Cause, he will see reason to consider all events, whether pleasurable or painful, and all actions, whether morally good or morally evil, as equally essential to the harmony of the creation, and equally conducive to the ultimate happiness of mankind. Thus, in his view, as in that of his Maker, all *real* evil is exterminated from the universe. Hence, if he properly reflects upon his principles, he will find in them the most powerful aids to devotion and benevolence.

As I have not trespassed long on the time of your readers, I will, with your permission, detain them a few moments by turning to another subject. The other day, upon reading Plutarch's Consolatio ad Apollonium, I was led to reflect a little upon a favourite maxim of the ancient philosophers, that, in grief occasioned by afflictive bereavements, it is the part of a wise man *temporis medicinam ratione præcipere*. I will not bring forward quotations in evidence that such was their maxim, but will simply state to the English reader that, according to the opinion of these philosophers, it is the

* Dr. Paley speaking of human punishments properly considers them as founded on utility, and observes that *the retribution of so much pain for so much guilt*, which we expect at the hand of God, does not obtain here. Query. Do we see any reason why pain should follow guilt if it could be of no advantage either to the sufferer or to others? The experience of life has caused guilt and suffering to be associated in our minds; but do we not deceive ourselves if we fancy that we perceive a connexion between them which, independent *of all considerations of utility*, rests on the abstract principle of justice?

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part of wisdom to remedy grief by reason, and not to wait for the alleviation which time would otherwise bring with it. This sentiment affords a striking, but not the only proof, that the ancients attributed to reason much more than it can justly claim. It seems also to shew that they were but little acquainted with the constitution of the human mind. A little just reflection would have taught them that the effect of time in mitigating sorrow is not to be anticipated by any act of the understanding. It is almost needless to remark that time diminishes grief, by causing new impressions to succeed to old ones, and that, by engaging the mind in interests which arise out of new occurrences, it gradually weakens the recollections by which the painful events of a former period had been succeeded. But by what effort of reason is this progressive operation of time to be superseded? Experience, indeed, sufficiently proves that no mental energy can effect, without the aid of time, what time, without the aid of reason, seldom fails to accomplish. But what topics of consolation had reason to offer which could render the lenient hand of time unnecessary to the mitigation of human sorrow? That it *is wise to* bear with patience what *it is impossible* to avoid; that whatever sufferings visit the individual, he is not the *only* sufferer; that if we lose our friends by death, they escape the evils which might have awaited them in a longer life, and at the worst are only as though they had never been.* Such, and no better than such, were the considerations which philosophy could suggest to soothe the anguish of an afflicted heart. How inferior to the assurances of Christianity, that this mortal must put on immortality, and that suffering is a part of a wise and benevolent discipline which may assist to prepare us for everlasting happiness in the life to come! Not, indeed, that these assurances will immediately calm the agitated spirit, or produce the effect for which philosophy in vain invoked the aid of reason. Time still supplies the only certain cure for the agony of poignant grief. And if affliction has a beneficial influence on the human heart, it is right that the remedy should not be instantly at our command. But while the philosophers of old demanded of reason to perform the work of time, they not only demanded what the law of nature forbids, but shewed that, while they felt grief to be an evil, they were strangers to the considerations which are best calculated to soften its severity, and had no proper conception of the present state as a scene of moral discipline. Whence, indeed, should they have had this conception, when, as Cicero expressly informs us, there was nothing on which both the learned and the unlearned differed so much as on this, whether the gods pay any regard to the concerns of men?

I shall be believed when I say that I am not disposed to despise or undervalue the ancients; but truth compels me to confess that their philosophy falls lamentably below the discoveries of revelation; discoveries which he will value most who endeavours to ascertain what unassisted reason can do by carefully examining what it has done.

E. COGAN.

SIR, *Feb.* 1820.

AS you have given (p. 11) one curious passage from Archbishop Tillotson's Sermons, allow me to furnish another. It relates to the probability of modern missionaries amongst infidels receiving miraculous helps. These passages and others that might be pointed out prove that Tillotson wrote his sermons *currente calamo*, and that he introduced into them whatever occurred to his mind at the time of writing; and this perhaps constitutes one of many causes of the interest which, after the lapse of more than a century, is still taken in his works.

The opinion to which I refer is hazarded at the conclusion of a sermon "Of the Gift of Tongues," (S. cxcvii. Works, 8vo. X. 307,) and is thus expressed: "It is not good for men to be confident where they are not certain; but it seems to me not impossible, if the conversion of infidels to Christianity were sincerely and vigorously attempted by men of honest

* When the ancient philosophers speak of a future life in circumstances which put their faith to the proof, they generally state the hypothesis of annihilation, together with that of a future being, and in such a manner as to render it dubious to which their minds inclined.

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minds, who would make it their business to instruct those who are strangers to our religion in the pure doctrine of Christianity, free from all human mixtures and corruptions: it seems to me in this case, not at all improbable, that God would extraordinarily countenance such an attempt, by all fitting assistance, as he did the first publication of the gospel: for as the wisdom of God is not wont to do that which is superfluous, so neither is it wanting in that which is necessary. And from what hath been said upon this argument, the necessity seems to be much the same that it was at first.—I would not be mistaken in what I have said about this matter; I do not deliver it as positive, but only as probable divinity, no wise contrary to Scripture, and very agreeable to reason."

The good Archbishop's "probable divinity" is certain verity at Rome; but I apprehend that it will occasion a smile every where else. The history of modern missions is not a tale of miracles, but a history of grammars and dictionaries.

R. B.

Sir,

THE following narrative I copied some years ago from a scarce tract in Sir William Musgrave's Collection, in the British Museum. It is entitled "The Experiment; or the shortest Way with the Dissenters exemplified: being the Case of Mr. Abraham Gill, a Dissenting Minister in the Isle of Ely; and a full Account of his being sent for a Soldier, by Mr. Fern, an Ecclesiastical Justice of the Peace, and other Conspirators. To the eternal Honour of the Temper and Moderation of High Church Principles. Humbly dedicated to the Queen." 4to. 1705. Though anonymous, it is well known to have been written by the celebrated Daniel De Foe, and was intended as an illustration of the work for which, a year or two before, he was sentenced to the pillory. If it suits the design of the "Repository," it is at your service.

W. W.

Abraham Gill was born about the year 1672, at Rivington, in Lancashire. He received his education partly amongst the Dissenters, but finished it at Brazen-Nose College, Oxford, where he commenced B. A. After spending some time in the family of Lord Willoughby, of Parham, as his chaplain, he conformed to the Church of England, and was admitted to what they call "holy orders," by Nicholas, Bishop of Chester. His first preferment was to the curacy of Maney, in the Isle of Ely, about 12 miles from Wisbeach. Whilst he officiated in this place, he was well received, and beloved by his congregation; and we find no complaint against him, save that he set an ill example to the neighbouring clergy, by invading the custom of the country, and preaching twice a-day to his people. Having been two years at Maney, he received an invitation from the inhabitants of Wilney, a hamlet in the parish of Upwell, in the same county, to preach in a certain privileged chapel of the parish, of which the inhabitants had the right to choose their own minister. After long and earnest solicitations, Mr. Gill, with the consent of his former hearers, agreed to remove, and accordingly settled with his family in the parsonage or tenement belonging to the chapel at Wilney. Upon his settlement the inhabitants gave a feast, and invited their neighbours to bid him welcome. About a fortnight or three weeks afterwards, the Rev. Dr. Gregg, Rector of Upwell, paid him a visit of congratulation, thanked him for coming, and said he was glad the parishioners were likely to be so well served.

In this chapel Mr. Gill continued about seven years, from 1695 to 1702, preaching twice a-day, and conforming in all respects to the usages of the Church of England. In process of time, however, he became dissatisfied with the Liturgy, and began to omit some parts of it, till his scruples increasing, he omitted it altogether, and confined himself to the service of the pulpit. As the chapel he preached in was a privileged place, and wholly independent of ecclesiastical jurisdiction, he conceived himself not under the like obligation to conformity as if it had been a parish church. Dr. Gregg, Rector of Upwell, hearing of his conduct, went to remonstrate with him, and threatened to put in another curate; but Mr. Gill told him that he was not, nor ever had been his curate, and that it was not in his power to dispossess him, at the same time shewing him his authority for holding

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the place. At this the Doctor was satisfied, and never afterwards gave him any trouble.

Dr. Gregg dying after a time, was succeeded in the living by a Mr. Hubbart, who being a weakly man, and in a deep consumption, put in one Mr. Hugh James to officiate as his curate. This man finding his hearers flock after Mr. Gill, vented his displeasure in threatening and malicious speeches; but the incumbent being a pious and peaceable man, would not suffer Mr. Gill to be molested during his life. This, however, did not last long; for in about a year and a half Mr. Hubbart died, and the living of Upwell was given to his curate, Mr. James.

As this Mr. James was a man of a different temper and character from his two predecessors, he resolved to strain his authority to the utmost, in order to dispossess Mr. Gill. His first step was to go to Wilney on a Lord's-day, and demand the pulpit for the morning, which was quietly granted; but Mr. James bent the whole of his discourse against Mr. Gill, railing at him, and setting out the heinous sin of omitting the holy ceremonies. He told him that he ought to lie at the chapel door for three or four months in sackcloth, not daring to tread upon that consecrated ground, begging the people to pray to God for him, to forgive him that sin; to prove which he quoted several popish writers, but not one text of Scripture. His virulent language at length occasioned several people to leave the chapel. In the afternoon there was no sermon; for Mr. James gave notice to the people to meet him after dinner at an alehouse, where he treated them with liquor, and, as a place more proper for the subject, preached the second part of his morning sermon. He desired the inhabitants to set their hands to a petition to the bishop to turn out Mr. Gill; but they unanimously refused.

Being disappointed in this quarter, Mr. James went to London, to lodge his complaint with the Bishop of Norwich; but the inhabitants of Wilney having got scent of his design, drew up a petition to the Bishop, signed by eighty hands, and dispatched it forthwith. On Mr. James's arrival he found himself anticipated, the Bishop telling him that he had heard a good report of Mr. Gill from his neighbourhood, that by the right of the place the choice of minister was in the inhabitants, and they testifying to his good behaviour, he could not dismiss him, or credit the accusations of one man against the unanimous voice of the whole town.

Still foiled in his projects, Mr. James applied to the Spiritual Court at Norwich, and about May 1702 procured a citation. This Mr. Gill obeyed, and appearing at Norwich, retained one Mr. Batchelour as his proctor, to manage his defence. But Mr. James did not then venture to proceed any further, and dropped the citation. He, however, renewed it the following August. Whilst it was depending, Mr. Gill had occasion to go to Cambridge, to vote for the election of knights of the shire. There he fell into company with Sir R. Jen—gs, who, pretending friendship to him, persuaded him to give up the chapel of Wilney, as not worth the contest, engaging at the same time, on behalf of Mr. James, that the suit against him in the Spiritual Court should be dropped. To this Mr. Gill consented, though much against the wishes of the inhabitants of Wilney; and, depending on the promise of Sir R. J., omitted to notice the suit at Norwich, where, on his non-appearance, the Court proceeded to pronounce the sentence of excommunication.

Mr. Gill having quitted his charge, accepted a call from a Dissenting congregation in Lincolnshire, whither he removed with his family. In the mean time his enemies were preparing against him a most malicious plot, of which he received sudden intelligence by the appearance of the following advertisement in the London Gazette of Nov. 22, 1702:—"Whereas Abraham Gill, aged upwards of 30 years, middle statured, having some grey hairs, sometimes wearing a light wig, of a sanguine complexion, bold and confident in conversation, of a strong voice and a north-country pronunciation, writing a tolerable clerk's hand, (as having been some time employed under an attorney,) but lately officiating as curate at Wilney, in the Isle of Ely, belonging to the rectory of Upwell in Norfolk, has been detected of forging letters of orders under the hand and episcopal seal of the Right Rev. Father in God, Nicholas, Lord Bishop of

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Chester, and being for that and other wicked and scandalous practices prosecuted in the Lord Bishop of Norwich's Consistory Court, has fled from justice; all clergymen are to take notice not to entertain the said Gill as a curate, or suffer him to perform any holy office. And whoever gives notice of him, so as he may be prosecuted, either to Mr. Hugh James, Rector of Upwell, or to Mr. Rob. Clark, at the Consistory Court aforesaid, in Norwich, shall have a good reward for the same."

When the above advertisement appeared, Mr. Gill was on his way from Wilney into Lincolnshire, and arriving at Boston on a thanksgiving day, went to the Dissenting meeting. After service, Mr. Keeling, the minister, took him home to his house, and shewed him the Gazette. Mr. Gill, surprised as he well might be, immediately took horse, and leaving his family at Boston, went into Cambridgeshire, in order, if possible, to sift the matter to the bottom. He there found that one Stephen Clifford, alias Gill, who had been committed to Derby jail for forging holy orders, and counterfeiting the coin, and had been convicted of both, had contrived to break jail, which coming to the ears of Parson James, he, with the assistance of his attorney, Thomas Johnson, of Outwell, trumps up a plot in order to identify this person with Ab. Gill, and procured intelligence to be sent to the jailer at Derby that his prisoner was to be found at Wilney, in Cambridgeshire. At the instigation of James, two men were sent thither to apprehend him; but the jailer receiving intelligence of the plot, communicated it to Mr. Gill, as well as to his men, who returned home without their prisoner. In order to further the scheme, an attempt was made to bring in the aid of perjury; and one man was offered ten guineas to swear that Ab. Gill was the person who broke loose from prison.

After this, Mr. Gill pursued his journey to Cambridge, where he went about openly for fourteen days, when he was surprised by a notice from Dr. Cook, the Vice-Chancellor, to appear before him at Jesus College. Being there charged as the person described in the Gazette, he was committed to the Tolbooth, and loaded with heavy irons. On his appearance at the Quarter Sessions, Dr. Cook told him he had no charge against him, but that he had received a letter from Mr. James, Rector of Upwell, charging him with various crimes, for which he must further commit him till the next General Quarter Sessions. The manifest injustice of this proceeding caused such an outcry, that Dr. Cook released him upon bail.

This barbarous usage of Mr. Gill, together with his known innocence, so wrought upon the inhabitants of Upwell, that they unanimously invited him to come and preach to them as a Dissenting minister. Upon this he licensed a place in the Archdeacon's Court at Norwich, and duly qualified himself according to law. Mr. Gill having just reason to expect foul play if tried in that part of the country, removed his cause by *certiorari* to the Queen's Bench. His enemies, mortified at this, applied to Chief-Justice Holt for a habeas corpus to remove Mr. Gill to Norwich jail, where he was accordingly taken under the serious charges of felony, forgery, trespass, contempt, and other high crimes and misdemeanours. There he remained till the assizes, when nothing being proved against him, he was discharged. Upon this occasion Mr. James, and his curate, Mr. Lateward, received a severe reprimand from the Bishop of Norwich for their inhuman conduct, and threatened them with suspension.

Mr. Gill being again restored to his people, the two persecuting parsons, James and Lateward, threatened him that if he did not remove, they would send him to prison again. How well they fulfilled their threat remains to be seen. On the 13th of April, 1704, Mr. Gill was served with a warrant requiring him to appear at Wisbeach on that day week. On his appearance he was accused of breeding great disturbances in the parish, by a conventicle, as was the case with such assemblies all over England. Mr. Gill admitted his preaching in a meeting, though not the charge of disturbance, and produced his legal warrant for so doing. This his enemies pronounced a forgery, upon which the justices committed him to the jail at Wisbeach, keeping possession of his license. Here law and justice were notoriously perverted; for even if the charge alleged against him had been illegal, the of-

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fence was committed in the county of Norfolk. The Quarter Sessions having passed over without his being noticed, he intended to move for his discharge at the approaching assizes. The plot, however, was now ripe for execution, and he was not to slip them in that way. The persecuting parsons had procured two justices, David Rowland and Francis Fern, to assist them in the conspiracy, and it was contrived that the latter should assign him over to an officer of Impress to enlist him as a soldier. On the arrival of the conspirators, Mr. Gill was sent for out of the prison to attend them at the sign of the Bell in Wisbeach. Here the plot was unravelled; and notwithstanding the interference of another justice, who recommended his being tried, as the judges were in the town, he was given in care to Capt. Marshall, of Col. Lutterel's regiment of Marines, with a warrant for his impressment. Mr. Gill in vain protested against this usage, pleading his exemption not only as a minister, but as a freeholder of England, and a freeman of a corporation. After being kept for six or seven days in a crowded room with pressed men, and without taking off his clothes, he was marched about 40 miles on foot to Cambridge. The fatigue of the journey reduced him to a miserable condition, his feet and legs having swelled, and blood heated to a surfeit. On his arrival at Cambridge he was arrested for debt, and thus by one misfortune delivered from another. This coming to the ears of his enemies, they raised a hue and cry that he was a deserter from the Queen's service.

It was now high time for Mr. Gill to take sanctuary in the law. His first step was to move the Court of Queen's Bench for a habeas corpus to discharge him from the enlistment, and for a rule of court against the conspirators to make them shew cause, &c. Mr. Gill having compounded with his creditors, had returned to his people at Wilney; but his enemies not choosing that he should remain there long in quiet, laid a fresh trap for him. Having obtained a rule of court that he should appear in person to accuse them, they caused him to be arrested again for debt on his way to London, so that before he could procure bail, he incurred contempt of court for non-appearance, and they by that means escaped. On his arrival in London, Mr. Gill gave full satisfaction to the Court, obtained a discharge of the contempt, and at length triumphed over all his enemies.

The narrative is not pursued any further, but De Foe puts the following pointed query upon it: "He proposes it to the consideration of the clergy of the Church of England, whether such unjust and cruel treatment is the way to confirm the people in their attachment to the Church, or rather, whether they do not wound the Church, drive people from her, fill them with prejudices, and increase the number of Dissenters in the nation?"

SIR,

BOTH the genealogies of Christ, in Matt. i. and Luke iii., were written before the destruction of Jerusalem; it was, therefore, barely possible, that the original writers could commit gross mistakes. The pedigrees were matter of public record. Each family preserved its own, or was at least accurately acquainted with it, as their property in land depended singly upon such records, written or traditional.

The difference between the two Evangelists is accountable from hence, that the genealogy in Matthew was that of Joseph, the father of Christ, who was descended from David through Solomon; and St. Luke states that of Mary his mother, who descended from David, through Nathan, another son of his.

Whence comes it then, that Luke represents Joseph as the son of Heli, who was the father of Mary? The answer is, that there is a case in which the pedigrees described the son-in-law, as a son; when he married the daughter of a father who left no son, in order to preserve the name of the father, who died without male issue. This explains the phrase, "as allowed by law," and refers to Joseph as the son of Heli, see Luke iii. 3.

As to other difficulties in either genealogy, it is observable that both Hebrews and Arabians were apt to be less precise than professed heralds are in their genealogies. They often omit several generations, and call a grandson or great-grandson, and the Ara-

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bians, even a tenth lineal descendant, by the description of a son, either through ignorance of the intermediate descendants, or because they knew the person named to be in the line, or for some other reason.

As genealogy was so very important among the Eastern nations, in their family traditions, their civil property, and their general history, they studied various means to assist and facilitate the memory of their ancestors, one of which was, to divide a pedigree of many generations into different sections, each containing a round, or perhaps sacred, number of 7 or 10 or 14, &c., and in order to make that tally, it was their practice to cut off one or more generations. St. Matthew adopts this method, in dividing the sacred genealogy into three sections, each of fourteen generations, probably because he could find no more than that number in Moses and the book of Ruth, for his first section, though there must have been more.

In the second section, from David exclusively to the Babylonish Captivity, three are omitted, ver. 8. Whether any are omitted in the third, from the Captivity to Christ, cannot be precisely affirmed or denied. In the 530 years, from the return from Babylon to Christ, sixteen generations might be expected, according to the usual computation; but admitting some late marriages, and some in the line to have been born late, we may extend the generations to forty years, and so need not suppose any omission.

In vers. 3 and 4, Juda begat Pharez, and Pharez begat Esrom. When he removed from Palestine into Egypt he took one or perhaps both with him. The Israelites dwelt in Egypt 430 years, and when they left it Naason was the head of the tribe of Judah. Here were evidently some omissions, in which St. Matthew was authorized by Moses, who named only the sons and grandsons of Jacob, who went out, and then their offspring who returned with their immediate fathers, leaving out the intermediate generations.

That Salmon begat Boaz by Rahab, is not warranted in the Old Testament, not even in the book of Ruth, but Matthew might receive it from a family tradition, perhaps recorded marginally in the pedigree of that tribe. He might be one of the spies protected by Rahab, and might have a son by her, from whom Boaz descended, the chasm between whom and his ancestor Salmon is accountable from the oriental manner above-mentioned.

In ver. 8 is an omission of three kings between Joram and Ozias, upon the principle of reducing the number, for the convenience of memory, to fourteen in the section.

In ver. 11 is an omission of a different sort, not by St. Matthew, but by the Greek translator, who, having a defective Hebrew copy before him, neglected to count the numbers, which would have led him to the deficient generation. Matthew most probably wrote thus in Hebrew: *Josias begat Jehojakim and his brethren, and Jehojakim begat Jehojakin* (Jechonias) *about the time they were carried away to Babylon.*

Zorobabel, in ver. 12, is the famous head of the tribe of Judah, who led the people back from Babylon, as mentioned in the book of Ezra and the Prophet Haggai. The Zorobabel in Luke iii. 27, is a different person from him, notwithstanding his father was likewise called Salathiel, as appears from their ancestors and descendants, the one being traced up to David, through Solomon, and the other through Nathan, another son of David. We likewise find a third Zorobabel in 1 Chron. iii. 19.

The ancestors of our Lord, in the third section, from Abiud, occur not at all in the Old Testament, nor even in the books of Maccabees, where the sovereignty itself is so transferred to the priesthood, as if the house of David and their pretensions were sunk in oblivion. Nor are they mentioned by Josephus. There is, indeed, a register of some descendants of Jechonias in 1 Chron. iii. 18, which brings them down to the tenth generation from him, and so below the time of Alexander the Great, but this was another branch foreign to St. Matthew's genealogical table, nor does it belong to Zorobabel, the celebrated leader, nor, therefore, to any man in that line occurring in history.

In St. Luke's genealogy, iii. 36, we find a Cainan not extant in Genesis xi., but inserted there by the Seventy, from whom he took him. The Sep-

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taught was his Bible, and he wrote a life of Jesus Christ, and did not minutely examine, or propose to examine, ancient histories and records of families between Abraham and the deluge.

PHILALETHES.

Brunswick Square,
January 18, 1820.

SIR,

WILL you permit me to request to be informed, whether the second part of Mr. Wellbeloved's Devotional Exercises for Young Persons is forthcoming or no. If not, I would beg leave to suggest the expediency of such a publication. The first part, published in 1801, has been found to be admirably adapted for youth at school, conveying a clear idea to the mind of the nature and efficacy of prayer; a duty and privilege of too much importance not to be early instilled into the mind. It is not every one who has the power of expressing clearly, or in a devout manner, his feelings and supplications to a throne of mercy; and this, no doubt, in some measure has been one reason for the too little regard paid to that sacred ordinance. If some such work (as I take it for granted the second part of *Mr. W.'s book* was intended to be) were to make its appearance, I do really think that its influence would be highly beneficial. It *might lead individuals* to be *more watchful* and more sincere in that duty, than the cold, formal addresses generally taken from the Book of Common Prayer, which, though very good, are not exactly adapted for the peculiar situation in which young persons may be placed. It is not for me to say what would best suit the circumstances of youth, from the age of 15 to 20 or 25: the admirable writer of the first part has proved himself to be sufficiently competent to undertake another work of the same nature.

G. S. Jun.

SIR,

PERHAPS some account of the founder of the Unitarian Church in Edinburgh, may be acceptable to your readers; if you think so, you will insert the following brief memoir of Mr. PURVES. In a manuscript journal of the earlier part of his life, he says, "I was born in Identown, in Berwickshire, September 23, 1734, of honest and creditable parents, my father being a shepherd." His mind had at an early period been deeply impressed with religious sentiments. His piety, his reverence for whatever he believed to be the will of God, his anxiety to be acquainted with it, and his scrupulous submission to its directions were remarkable, even while he was a boy. Thus his ardour in the pursuit of knowledge gave to his mind an habitual turn for free inquiry, and that undeviating regard for truth, which shone so conspicuously in his conduct through life. He was taught to read and write, and understand something of arithmetic, by his parents at home. He was only one quarter of a-year at school. His father died in 1754. In 1756, he bound himself an apprentice to the wright business, with his uncle, in Dunse. He was brought up in the Church of Scotland, but from reading the books of the Seceders, he "discovered that the revolution settlement was erroneous in doctrine and government," and, after examining the arguments of the different classes of Seceders, he thought that a party who had separated from the Cameronians, or Reformed Presbytery, was the most scriptural. He therefore joined them, of which he gives the following account:—

"In the year 1755, about the 1st of December, I made application to some of the society of Dissenters in Chirnside," a village in Berwickshire, "whereupon I was admitted to the society, who gave me the following queries to answer, What was my judgment anent the Trinity? The covenant of works and of grace, and various others, in all twelve. Mr. Purves does not state what answers he gave to these queries, but only that the society were satisfied with them. This society formed one of a number of distinct bodies, united on the principle of the universal headship of Christ. They met every first day of the week for mutual edification, but had not at this time any stated minister among them. "That same spring," says he, "I read Dr. Watts's Dissertation on the Logos, or Word, by which I came to understand something of the pre-existence of the human soul of Christ, and considered, that those terms which imply derivation or dependence, as son, &c., which by many are applied to the divine nature of

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Christ, are applicable rather to the glorious superangelic spirit, who was the beginning of the creation of God, by whom, as a complex person, the human soul being in strict personal union with the divine second person in the Trinity, all things were created." This shews the steps by which he was led into the opinions which he afterwards maintained.

In the year 1763, the society sent Mr. Purves into Ireland, to consult with some Dissenters near Coleraine, who, it appears, agreed with them in their religious views. He continued in Berwickshire with various masters, probably as a wright, till 1764, at which time his journal ends. The societies, with which he was connected, finding their interest on the decline, thought it would be adviseable to have one of their number appointed as public preacher, and, that he might be better qualified for that office, resolved to assist him in acquiring a knowledge of the languages in which the Scriptures were originally written. Trial was made of three persons, who delivered discourses, June 8, 1769. One of them soon after separated from the societies, and of the remaining two, Mr. Purves was chosen by lot, on the last Thursday in July 1769. He went for a short time to Glasgow. Probably, the means afforded for his study were not great, but he acquired a very considerable knowledge not only of the Greek and Hebrew languages, but of several other branches of classic learning. In 1771, the society published an abstract of their principles, drawn up by Mr. Purves: in this he says, "There is one God the Father, of whom are all things." "The executor of all the divine purposes and determinations is the only-begotten Son of God, the one Lord, by whom are all things." This occasioned several letters between Mr. Purves and some ministers of the Reformed Presbytery; some of which were afterwards published in 1778. In one of these, in relation to the Trinity, he asks, "Do you think there are three intelligent beings, having each a distinct will and activity? If you answer in the affirmative, what notion do you form of the Unity of the Godhead? If in the negative, what do you understand by the word persons, when you say there are three in the undivided essence of the Godhead?"

In 1776, several of the members of these societies removed to Edinburgh, and invited Mr. Purves to become their minister, which invitation he accepted. He continued to be their pastor till his death, in 1795. In regard to his theological opinions, Mr. Purves was a high Arian; he possessed not, as a public speaker, that brilliancy of expression and gracefulness of delivery so necessary for attracting public attention, but his discourses were solid, argumentative, well arranged, and calculated to promote the cause of truth and the practice of virtue. His publications were very numerous, some of which may be noticed. His principal work is intitled, "An humble Attempt to investigate and defend the Scripture Doctrine concerning the Father, the Son, and the Holy Spirit." Of the Father, he proves, "that he is the first cause, unbegotten and unoriginated, infinite, independent and immutable. That he can have no equal. That he is the fountain of all being and perfection, and the supreme object, in whom all worship and honour should ultimately terminate." With respect to the Son of God he maintains, "That he is a distinct person, possessing a distinct intelligence and activity, that he is the express image of the Father, that he was brought forth before any creature existed, and that his inconceivable generation, and all his unsearchable perfections, are from the Father." "That he was employed by the Father in creating the world, and was the medium of all the communications of God to mankind recorded in the Old Testament." He defends very ably the doctrine of Universal Restoration. The second edition of this book was printed in 1784. In 1779, he published Observations on Prophetic Times and Similitudes, in two parts. This he afterwards very much enlarged, and in 1789, republished it in two volumes, on the Visions of the Apostle John. Like most others who have attempted to explain the Revelation, his explanations have not been verified by succeeding events, for he says, "the period, when Christ will manifest his priestly and kingly power in cleansing the sanctuary and exercising the key of David, may be expected about the year 1811." In 1775 and 1791, he published two treatises on Civil Go-

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vernment. He was a warm advocate for civil and religious liberty, and was very intimate with Mr. Fyshe Palmer. In 1787, he published a Catechism with Scripture Answers, principally for the Use of the Young Persons belonging to the Society. In 1788, An Humble Inquiry into the Nature and Evidences of Faith and Regeneration. In this he says, "The sum of what is necessary for salvation appears, therefore, from Scripture information to be, a knowledge and belief of the truth, which engages the heart to love God and keep his commandments in a steadfast manner." "The most common, and to us the most important, signification of the word faith, appears to be a belief of the truth, from a knowledge of its being *of* God. And as the truth, which God hath revealed, and requires us to believe, consists of promises and precepts, or makes a discovery of God and our duty, by teaching us what we are to believe concerning God, and what duty he requires of us; so, when it is received in the love of it, or truly believed, it will beget in the heart a true love to God and a firm confidence in him, a real love to his law and a constant obedience to all his precepts. But though faith, wherever it is genuine, will operate to these ends; yet it may be more or less strong and extensive, in proportion to the certainty and extent of the knowledge of the person who believes." "If any suppose, that the grace, mercy and salvation of God is confined to the true church, they seem greatly to mistake the design of God and the character of the church." "Did those who think themselves members of the true church rightly know their character and duty, and were they properly influenced by the spirit of him who was meek and lowly in heart, who went about doing good, and wept over his incorrigible opposers; instead of despising others, like the Pharisees of old, and dealing damnation to almost all around them, as seems too much the case with the most zealous; they would endeavour, in the spirit of meekness and love, to oppose gainsayers, and rejoice in every appearance they see of the fear of God and regard to his law, in them that have not obtained so great a measure of faith and fortitude as themselves." This seems to me the best of his works.

The same year he published a letter to Mr. Dick, minister to the Burgher congregation at Slateford. Mr. Dick had published a very violent sermon against Arians and Socinians, with a particular reference to Dr. M'Gill, against whom also a committee of the Associate Synod had published a violent warning against Socinianism. In answer to both these, Mr. Purves says in this letter, "The word of God gives us the fullest assurance, that he will uphold all the upright in heart; that all will be made to stand, who are meek and lowly in heart, and humbly rely on his aid." "Have you ventured to vary the mode of your faith from that of a church which lays claim to infallibility? And will you venture to damn those who, upon examination, cannot adopt certain articles of faith, prescribed in a system, composed by men who did not so much as pretend to infallibility?" "If you hold that the second person in the Trinity subsists in a more close or intimate union with the humanity than the other two persons do, you certainly ascribe less divinity to Christ than Socinians do, if they hold that the whole Deity dwells in the humanity in the closest or most intimate union that possibly can subsist between divine and human nature." In 1790, he published Observations on Socinian Arguments, in which he maintains, that *all* souls existed before they were united with bodies. In 1792, he wrote a Declaration of the Religious Opinions of the Universalist Dissenters in Edinburgh, which was published by the Society. In 1795, soon after his death, was published his Review of the Age of Reason, in which he shews "the necessity of a revelation from God, in order to the knowledge of God, religion and a future state, and that such a revelation is consistent with what Deists profess to believe concerning God and the condition of man." When we consider that Mr. Purves had to teach a school for his support, till within a few years of his death, and to prepare three discourses to be delivered each Sunday, we must be surprised how he could find time to compose these works, besides some smaller pieces not here mentioned.

We cannot fail, on the whole, to be struck with his zeal and ardour, under such circumstances, in quest of know-

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ledge, in the cause of truth and for the benefit of mankind. Mr. Purves was calm and deliberate in controversy. No opposition, or even insult, ever ruffled his temper. In private life his conversation was cheerful, agreeable and instructive. His manners were simple, his sentiments liberal and his attachments affectionate and sincere. He possessed, in an eminent degree, the gentleness and meekness of Christ. During the long and painful asthmatic complaint, under which he laboured for some years before his death, he was never heard to complain, but gently resigned himself to the will of God. When asked how he was, even when labouring under extreme pain, he would with cheerfulness reply, that he was as well as could be expected. He retained his mental faculties to the last. A few days before he died, he dictated to a friend two or three concluding pages of his Review of Paine's Age of Reason. "I shall not lie long in the grave," said he to a friend, who wept by his bed-side, "we shall not be long separated." By this he meant, that he and his friend should be partakers of the first resurrection, which he placed at the commencement of the Millenium, in which he was a firm believer, and which he thought to be at no great distance. Mr. Purves died in the 61st year of his age, February 15th, 1795. His remains were attended by his sorrowing flock, together with many others, who, though they differed from him in opinion, highly respected his character, to the Calton burying-ground, where he was interred. His widow for some time kept a bookseller's shop in Edinburgh, and afterwards removed to America. One of his daughters, and some of his grandchildren, still form part of the Society in Edinburgh.

T. C. H.

Initiation of a Moslemin.

[From *Anastasius*: or, *Memoirs of a Greek*: in 3 Vols. post 8vo. Murray. 1819. Vol. I. Ch. x. pp. 199—213.]

HISTORIANS often err in attributing to a single great cause the effect of many minute circumstances combined. My sagacious biographer, for instance, would not fail to place my abjuration of the Christian faith entirely and solely to the account of my intrigue with a Turkish fair one, and the desperate alternative between life and death which ensued. Nothing would be more erroneous. The seemingly bold measure had long been preparing *in petto*; and the unexpected dilemma to which I was reduced, may only be said to have fixed the period for its execution.

There had arrived at Pera a foreigner whom I shall call Eugenius. His ostensible object was to acquire the ancient lore of the East, in return for which he most liberally dealt out the new creed of the West. I cannot better describe him than as the antipode to father Ambrogio. For as the one was a missionary of a society for the propagation of belief, so was the other an emissary of a sect for the diffusion of disbelief. He meditated, indeed, a pilgrimage to the Holy Land, but with the view to prove more scientifically the fatuity of all things holy. Reason, philosophy and universal toleration were the only objects of his reverence; and some of his tenets which I picked up by the way, had in them a something plausible to my mind, and, if not true, seemed to my inexperience *ben trovati*. He conceived that there might exist offences between man and man, such as adultery, murder, &c., more heinous than the imperfect performance of certain devout practices—eating pork steaks in lent included; and above all he thought that, whatever number of crimes a man, using his utmost diligence, might crowd in the short span of this life, they still might possibly be atoned for in the next by only five hundred thousand million of centuries (he would not abate a single second) of the most excruciating torture; though this period was absolutely nothing compared with eternity. As to his other tenets they were too heinous to mention.

Ere father Ambrogio was aware that Eugenius broached such abominable doctrines, he had introduced me to him in the quality of Drogueman, or rather of Cicerone: and the tone in which I was received might have made the father suspect that all was not right. But the father's range of intellectual vision extended not farther than his own nose, and that nose was a snub one.

"It was you quibbling, sophistical Greeks," cried Eugenius laughing,

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"who, proud, at the commencement of the Christian era, of your recently imported Gnosticism, perverted by its mystic doctrine the simple tenets of Christianity. It was you who, ever preferring the improbable and the marvellous to the natural and the probable, have contended for taking in a literal, and therefore, in an absurd sense, a thousand expressions which, in the phraseology of the East, were only meant as figurative and symbolical; and it was you who have set the baneful example of admitting in religious matters, the most extraordinary deviations from the course of nature and from human experience, on such partial and questionable evidence as, in the ordinary affairs of man, and in a modern court of justice, would not be received on the most common and probable occurrence."

Father Ambrogio, who conceived that every reflection upon the Greeks must be in favour of the Romans, was delighted with this speech, and, as he went away, earnestly recommended to me to treasure up in my memory all the sagacious sayings of the wise man whom I had the happiness to serve.

But it was not long before he changed his mind. The very next day, when I called on Eugenius, I found padre Ambrogio in most angry discussion with him about the doctrine of Divine clemency, which the friar could not abide. Eugenius at last was obliged to say in his laughing way, that since the father appeared so incurably anxious for endless punishment, all he could do for him, was to pray that, by a single exception in his favour, he at least might be damned to all eternity. Father Ambrogio, who never laughed, and who hated Eugenius the more for always laughing, upon this speech left the room: but the next time he met me alone, he very seriously cautioned me against one who, he was sure, must be a devil incarnate.

"If so," thought I, "he preaches against his own trade; and his principal is little obliged to him for making his dominion a mere leasehold, instead of a perpetuity." Meanwhile I resolved not to be too sure, and, when Eugenius took off his clothes, watched whether I could perceive the cloven foot. Nothing appearing at all like it, and his disposition seeming gentle, obliging and humane, I began to be fond of his company,—until, from liking the man, I unfortunately by degrees came not to dislike some parts of the doctrine of which he was the apostle.

Eugenius differed in one respect from his brethren of the new school. While they wished to subvert all former systems in *toto*, ere they began to re-edify according to their new plan, he, on the contrary, only contended for the appeal to reason on points of internal faith, and urged, in external practices, the propriety of conforming to the established worship:—and this, not from selfish, but philanthropic motives; "for," said he, "while the vulgar retain a peculiar belief, they will close their eyes and hearts against whatever practical good those wish to do them who join not in their creed; and should they, in imitation of their betters, give up some of their idle tenets, —unable immediately, like those they imitate, to replace the checks of superstition by the powers of reason, they will only from bad lapse into worse, let loose the reins to their passions, and exchange errors for crimes."

Now, in conformity to this doctrine of my masters, what could be clearer than that it behoved me, where the Koran was become the supreme law, —as a quiet, orderly citizen, zealous in support of the establishment,—with all possible speed to become a Mohammedan? Should there happen to be any personal advantage connected with this public duty; should my conforming to it open the door to places and preferments, from which I otherwise must remain shut out; should it raise me from the rank of the vanquished to that of the victors, and enable me, instead of being treated with contempt by the Turkish beggar, to elbow the Greek prince, was that my fault? Or could it be a motive to abstain from what was right, that it was also profitable!

The arguments appeared to me so conclusive, that I had only been watching for an opportunity to throw off the contemptuous appellation of Nazarene, and to become associated to the great aristocracy of Islamism, some time before the fair Esmé lent the peculiar grace of her accent to the Allah Illah Allah of the Mohammedans; and though, for the credit of my

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sincerity, I could wish my conversion not exactly to have taken place at the particular moment at which the light of truth happened to shine upon me, yet, all things considered, I thought it wiser not to quibble about punctilios, than to be sewed in a sack, and served up for breakfast to some Turkish shark.

Thus it was that the doctrine of pure reason ended in making me a Mohammedan: but with a pang I quitted for the strange sound of Selim, my old and beloved name of Anastasius, given me by my father;—and so often and so sweetly repeated by my Helena.

I was scarce a Mohammedan skin deep, when I again met padre Ambrogio, whom since my affair with Esmé I had entirely lost sight of, and who knew not my apostacy.

"Son," said he in a placid tone, "we are all at times prone to passion; I myself, meek as you now see me, have had my unguarded moments: but it is impossible that you should not wish to achieve the glorious work so well begun. Suppose, therefore, we resume our spiritual exercises. You are already so far advanced in the right road, that we cannot fail ultimately to make you an exemplary Roman Catholic."

"Father," answered I, "what may ultimately happen it is not in man to foresee: mean time, since we met last, another trifling impediment has arisen to my embracing the Latin creed. I am become a Moslemin."

At this unlooked for obstable, father Ambrogio started back full three yards. "Holy virgin!" exclaimed he, "how could you make such a mistake?"

Not caring to assign the true cause; "I wanted," said I, "to secure in the next world a little harem of black-eyed girls."

At this speech father Ambrogio fetched a deep sigh; and began to muse, looking alternately at his habit and at mine.—"Well!" said he, after a pause; "at least you no longer are a Greek, and that is something;" and hereupon he departed;—wondering I suppose where, in his paradise, Mohammed meant to dispose of the angels whose eyes were blue.

I never was very ambitious of learning, but my new god-father, a formal Turkish grey-beard, could not brook my total ignorance of my new religion. "You are not here among Scheyis," * said he, "who under the name of Mohammedans live the lives of Yaoors, drink wine as freely as we swallow opium, and make as little scruple of having in their possession paintings of pretty faces, † as if at the day of judgment they were not to find souls for all those bodies of their own creating. You are,—Allah be praised!—among strict and orthodox Sunnees; and, however an old believer may have had time to forget his creed, a young neophyte should have it at his fingers' ends."

So I had to learn my catechism afresh. Great was my inclination to expostulate;—but all I could obtain was to be provided with a teacher who, for my twenty paras a lesson, should put me in the way of passing over the bridge Seerath ‡ as speedily as possible. And this I was promised.

Nothing, therefore, could exceed my surprise, when in walked the gravest of the whole grave body of doctors of law,—the very pink and quinteasence of true believers; one who would not miss saying his namaz regularly four times a-day, three hundred and sixty days in the year, § for all the treasures of the Devas; || who, to obtain the epithet of hafeez, ¶ had learnt his whole Koran by heart unto the last stop; and who, not satisfied with praying to God like other people, had linked himself to a set of dancing Derwishes, for the sole purpose of

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* The two principal sects among the Mohammedans are the Sunnees and the Scheyis; and as the difference between them is small, so is the hatred proportionably intense. The Turks are all Sunnees, the Persians all Scheyis: the former are more fanatical, and the latter more superstitious.

† The Persians admit representations of human figures in their books of poetry, which the Turks hold in abhorrence.

‡ Over which the souls of the elect glide into heaven; while those of the damned tumble from it into hell.

§ The Mohammedan months are lunar.

|| The Mohammedan spirits that guard subterraneous treasures.

¶ Holy, but in a less degree than the Wely or Saint.

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addressing the Deity with more effect in a sugar-loaf cap, and twisting round the room like a top:—a personage who, in a devout fit, would plump down upon his knees in the midst of the most crowded street, without turning his head round before he had finished the last reekath * of his orisons, if all Constantinople were trembling in an earthquake; who, considering all amusements as equally heinous, made no difference between a game of chess or mangala, and illicit attentions to one's own great-grandmother, and once, in his devout fury, with his enormous chaplet positively demolished Karagheuz † in the midst of all his drollery: a personage who, at the end of the Ramadan, ‡ looked like a walking spectre, and the very last time of this fast absolutely doubled its length, only for having snuffed up with pleasure, before the hours of abstinence were over, the fumes of a kiebab on its passage out of a cook-shop: a personage who had an absolute horror of all representations of the human figure—those of St. Mark on the Venetian sequin only excepted: a personage, in fine, who already was surnamed in his own district the Wely or Saint; and whom all his neighbours were dying to see dead, only that they might hang their rags round his grave, and so get cured of the ague.

When this reverend Moollah § first made his appearance, his face was still bedewed with tears of sympathy, occasioned by a most heart-rending scene of domestic woe, which his charitable hand had just assuaged. In an adjoining street he had found, stretched out on the bare pavement, a whole miserable family,—father, mother, brother, sister, together at least with a dozen children of tender age,—in a state of complete starvation. The very description of such a pitious sight harrowed up my soul. Lest, however, the holy man should incur a suspicion of having been betrayed into a weakness so reprehensible as that of pity for the human species—for which he felt all the contempt it deserved, and which he never presumed to solace under any of the visitations inflicted by Providence,—I should add, that the wretched objects of his present compassion were of that less criminal sort, the canine species! They belonged to those troops of unowned dogs whom the Turks of Constantinople allow to live in their streets on the public bounty, in order to have the pleasure of seeing them bark at the Christians whom their Frank dress betrays. To these, and other beings of the irrational genus, were entirely confined the benefactions of my tutor, and if his own species have few obligations to acknowledge from him, he was recorded as having purchased the liberty of three hundred and fifty canary birds in cages, granted pensions to the baker and butcher for the maintenance of fifty cats, and left at least a dozen dogs, whom he found on the *pavé*, handsomely provided for in his will.

No sooner was my venerable instructor comfortably seated on his heels in the angle of my sofa, than looking around him with an air of complacency, as if he liked my lodgings, he told me to my infinite satisfaction, that, provided he only took his station there for two hours every day, he pledged himself before the end of the first year to instruct me thoroughly in all the diversities of the four orthodox rituals,—the Hanefy, Schafey, Hanbaly and Maleky; together with all that belonged to the ninety-nine epithets of the Deity, represented by the ninety-nine beads of the chaplet. In the space of another twelvemonth he ventured to hope that he might go over with me the principal difference between the two hundred and eighty most canonical Mufessirs or commentators on the Koran, as well as the two hundred and thirty-five articles of the creed, on which theologians entertain a difference of opinion; and in the third year of our course, he promised to enable me completely to

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* A division of the Mohammedan prayer.

† Black-eyes; the principle personage in a Turkish puppet-show resembling the Ombres Chinoises.

‡ Or Ramazan: the month during which the Mohammedans fast all day and feast all night. While the sun remains above the horizon they dare not even refresh themselves with a drop of water or a whiff of tobacco.

§ Generic name for the doctors of law, who, according to the Mohammedan system, are doctors of divinity; in as far as the Mohammedan law is entirely founded on the Koran.

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refute all the objections which the Alewys and other Dissenters make to the Sunnee Creed; and to have a general idea of the tenets of the seventy-two leading heretical sects, from that of Ata-hakem-el-Mookanna, or the one-eyed prophet with the golden mask, to Khand-Hassan, the fanatic who eat pork and drank wine in the public market place like any Christian: so as through dint of so much diligence on the fourth and last year to have nothing to do but to go over the whole again, and imprint it indelibly on my memory. By way of a little foretaste of his method of disputation, he took up one of the controverted points; first raised his own objections against it; and then,—as he had an indubitable right to do with his undisputed property,—again completely overset them by the irresistible force of his arguments; after which—having entirely silenced his adversary, he rose, equally proud of the acuteness of his own rhetoric, and charmed with the sagacity with which I had listened.

The truth is, I had fallen asleep; wherefore, when I suddenly awoke on the din of his argumentation ceasing, I shook my head with a profound air, and by way of shewing how much in earnest I meant to be, with a very wise look said I could not give my unqualified assent, until I heard both sides of the question. Thus far I had heard neither.

This determination rather surprised my doctor, who seemed to have relied on my faculty of implicit credence. "Hear both sides of the question!" exclaimed he in utter astonishment. "Why that is just the way never to come to a conclusion, and to remain in suspense all the days of one's life! Wise men first adopt an opinion, and then learn to defend it. For my part I make it a rule never to hear but one side; and so do all who wish to settle their belief."

The thing had never occurred to me before; but I thought it had in it a something plausible, which at any rate made me resolve not to lengthen the four years' course by idle doubts. Accordingly in the three first lessons I agreed to every thing the Doctor said or meant to say, even before he opened his mouth, and only wondered how things so simple, for instance, as the Prophet's ascent to the third heaven on the horse Borak, with a peacock's tail and a woman's face, (I mean the horse,) could be called in question. Unfortunately, when in the fourth lesson the Moollah asserted that Islamism was destined ultimately to pervade the whole globe, a preposterous longing seized me to shew my learning. I asked how that could be, when as Eugenius had asserted, an uninterrupted day of several months put the fast of the Ramadan wholly out of the question near the poles? This difficulty, which the Doctor could not solve, of course put him into a great rage. He reddened, rubbed his forehead, repeated my query, and at last told me, in a violent perspiration, that if I mixed travellers' tales with theology, he must give up my instruction.

I was too happy to take him at his word; instantly paid what I owed for the lessons received; and begged henceforth to remain in contented ignorance. Lest, however, I should appear petulant to my god-father, I went and desired him to find me a Moollah that was reasonable.

"A Moollah that is reasonable!" exclaimed an old gentleman present, who happened to belong to the order himself. "Why, young man, that is a most unreasonable request. The Koran itself declares the ink of the learned to be equal in value to the blood of martyrs; and where will a single drop be shed in disputation, if all agree to be reasonable? But come," added he laughing, "I will undertake, without a fee, to teach you in one word all that is necessary to appear a thorough-bred Moslemin; and if you doubt my receipt, you may even get a Fethwa of the Mufty, if you please, to confirm its efficacy. Whenever you meet with an infidel, abuse him with all your might, and no one will doubt you are yourself a staunch believer." I promised to follow the advice.

SIR, *Jan.* 24, 1820.

A WRITER in the *Gentleman's Magazine* of this month, is scandalised at the Inscription on the Monument to Dr. PRIESTLEY in the New Meeting, Birmingham, being attributed to "an eminent scholar, and a correct as well as a bright ornament of the Established Church," meaning, I suppose, Dr. PARR (Mon. Repos. I. 276).

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As I do not find this Inscription in your preceding Volumes, I beg leave to send it for registry on your pages.

E. R.

This Tablet
Is consecrated to the Memory
Of the *Rev.* Joseph Priestley, LL.D.
By his affectionate Congregation,
In Testimony
Of their Gratitude for his Faithful Attention
To their Spiritual Improvement,
And for his Peculiar Diligence in training up their Youth
To Rational Piety and Genuine Virtue:
Of their *Respect* for his Great and Various Talents,
Which were uniformly directed to the noblest Purposes:
And of their *Veneration*
For the Pure, Benevolent and Holy Principles,
Which, through the trying Vicissitudes of Life
And in the awful hour of Death,
Animated him with the Hope of a *Blessed Immortality*.
His Discoveries as a Philosopher
Will never cease to be remembered and admired
By the Ablest Improvers of Science.
His Firmness as an Advocate of Liberty,
And his Sincerity as an Expounder of the Scriptures,
Endeared him to many
Of his enlightened and unprejudiced Contemporaries.
His Example as a Christian
Will be instructive to the Wise and interesting to the Good
Of every Country and in every Age.
He was born at Fieldhead, near Leeds, in Yorkshire,
March 13, A.D. 1733. Was chosen a Minister of
This Chapel, Dec. 31, 1780. Continued in that
Office Ten Years and Six Months.
Embarked for America April 7, 1794.
Died in Northumberland Town,
In Pennsylvania, Feb. 6, 1804.

Hove-House, near Brighton,
February 7, 1820.

SIR,

THE manly protest of your Chichester Correspondent, J. F., [XIV. 727,] against intolerance in every direction, reminds me of what used to be, and what I hope will never cease to be, the language of well-informed Dissenters of every class. I venture to believe that he is not singular, very far from it, among Unitarians, in surprise and displeasure, that any of us should exchange congratulations on the officious activity of magistrates, and the ready zeal of juries to pour vengeance on the head of men who presume to say that the religion by law established is not divine. Have they forgotten that they are themselves Dissenters in part, and no small part, from the religion by law established? Or are they prepared to acknowledge a right in the magistrate to dictate and decree what the people shall believe, or, which is not very different, what they shall profess to believe? If they are not, I am at a loss to imagine on what principle they will maintain that it is right in a Christian people to punish any man for declaring his conviction that Deism is true, that is, that Christianity is false. It is, indeed, possible that this opinion, or even the truth of the Christian religion, may be maintained in terms that are indecorous and offensive both to taste and to delicacy. Certain doctrines, commonly thought by Christians to be divine, have been so maintained, as every one knows who is a little read in theological polemics.

Whether it is wise in any people to arm their magistracy with the power of interposing, in such cases, to preserve good manners and decent language between disputants, will scarcely appear questionable to any man who knows the value of free inquiry. The interference is not likely to be warranted without disservice to the cause of truth; and it is unnecessary to provide it, because the evil which is to be remedied carries in itself its own remedy. That which is offensive to good morals will be read by few, and what few will read, none will be disposed to publish; or, if published, none will be able to get into general circulation. It may do harm, but the evil will be local and temporary; while the civil power, which is to correct it, would be built upon a principle that has enslaved, and that would to the end of time enslave the human mind. But if legal prosecution is directed against the avowal of infidel principles, and not against the manner of the avowal; and if a Christian of the Unitarian or of any Nonconforming body approves the prosecution, he will have little reason to complain, should the power that is exerted to silence the Unbeliever be directed to silence him also,

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or to punish him if he is not silent. Whether the profession of the Unitarian faith be or be not an offence in common law, it is certainly in the power of the legislature to make it a legal offence; but whether that has been done already, or whether it ever shall be done, this is certain, that he who thinks it right that a Christian community should punish the man who declares Christianity to be false, cannot very consistently think it wrong in a Trinitarian community to punish the man who declares the doctrine of the Trinity to be absurdity and fiction. And the Anti-trinitarian, who would not tolerate a Deistical writer, may not be so safe as he supposes himself to be from this test of his consistency; for, to judge from the temper of the times in our own country, it might not, perhaps, be difficult for a British government, should it ever become intolerant, after having raised a political alarm at the tendency of Unitarian principles, by asserting, though falsely and absurdly, that they are intimately connected with revolutionary principles, to satisfy a good majority of the people of England, that it is right to put a stop to the preaching and publishing of such opinions, as being directly blasphemous, and constructively seditious. For myself, Sir, I am ready to confess that I can discover no principle which will justify prosecution for Deistical publications as such, which is not equally applicable to the defence of mutual prosecution and persecution among the different sects of Christians, as each shall possess the power, till a forced uniformity of profession shall have extinguished inquiry what we ought to believe, by prohibiting the avowal of what we do believe. I observe, with pleasure, that even your Correspondent, in the last Monthly Repository, [p. 31,] "An Unitarian Christian" "disclaims, as to Deists, the aid of the civil power, leaving them to the mercies of that God who has the disposal of the world to come;" but it may be questioned, whether he does not concede to intolerance its strongest hold, when he maintains, as he seems to do, that there are theological errors of opinion, or that there is at least one, the rejection of the Christian religion, which Christian charity must not allow to have any other origin than a corrupt bias of the heart.

Before I lay down my pen, permit me to add what has occurred to me on reading the able defence of Philosophical Necessity by my friend Mr. Cogan [pp. 7—11]. To the philosophical argument it has always appeared to me no reply can be made: but to many, and I profess myself to be one of them, the moral objection, that the doctrine "excludes vindictive punishment, making it manifestly and palpably absurd," seems to require a more particular consideration. My reason is briefly this; that whatever may be thought of the scriptural argument on the side of punishment, properly so called, it is a fact, that we are so constituted as to have a moral consciousness, (the expression may not be the best, but it will serve to convey my meaning,) that when we do wrong it is just we should suffer for it. The Necessarian can reply, that on his principles, and on them alone, punishment, or what he calls punishment, is just, for on any other it would be useless; but the moral feeling which is alleged to make a part of our nature goes farther than this. Men feel it to be a right thing, to be *just* in retribution, that punishment, in the popular use of the term, should follow guilt. Is this a delusive feeling, useful, indeed, and universal, and a part of our nature? Or rather, is not that doctrine false, which would prove, that though the feeling does exist, yet in reason it ought not to exist? There seems to be fallacy somewhere; is it in the reasoning of the metaphysician, or in the common moral feeling of mankind? Demonstration itself (such demonstration as is possible in moral subjects) looks doubtful, when it demonstrates the proper feeling of blame, that in it which distinguishes it from every other feeling, and which it is not easy to describe but of which all men are conscious, to be, though a useful perhaps and necessary, yet at the same time an irrational feeling. This popular objection is the sole objection in the judgment of many to the Necessarian doctrine; I believe that, to the understanding of Mr. C., there is little in it; yet since to many, who are masters too of the philosophical argument, it seems otherwise, I should see with much satisfaction, and so I know would many of your readers, the solution of the difficulty from the pen of

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so acute a reasoner, in some future Number of your Repository.

JOHN MORELL.

Essex Street,
February 7, 1820.

SIR,

YOUR Correspondent from the Isle of Wight [p. 21] seems not a little out of humour with my statement of the object of the Original Unitarian Society: namely, to support and propagate the highly important doctrine of the simple humanity of Jesus Christ. Nor should I have thought it worth while to notice his Letter, notwithstanding the mis-statements that it contains, had not the proceedings of the Southern Unitarian Society furnished a memorable example of the inexpedience of persons of widely different sentiments uniting in a *propaganda* Society.

The Southern Unitarian Society was the third Society of the kind. I had no concern in its institution, and, excepting one highly respected friend, I did not know a single individual who belonged to it. But I entered as a life subscriber without making any particular inquiry about it: and being asked in 1802 (not 1812 *) to preach before the Society, I did not decline the office. After the service about ten or a dozen gentlemen, all strangers to me, met in the chapel, to transact the business of the Society; previous to which it was whispered to me that a declaratory principle was to be recommended, which I was requested not to oppose. And as I considered myself as little more than a mere honorary member, and likewise that the gentlemen who formed the Society had a right to make laws for it, I acquiesced in silence, though I did not altogether approve. So much for my alleged inconsistency.

Now, mark the consequence. A few years afterwards a gentleman of great respectability, who was invited to preach before the Society, delivered a very eloquent discourse in favour of high Arian principles. Far be it from me to condemn him for so doing. He had just as good a right to state his sentiments as I had to state mine, and neither he nor the Society conceived that he had delivered any doctrine contrary to their avowed principle.

But I who believe that Jesus Christ was a human being, who had no more concern in the formation of the world than Moses or Abraham, and who also believe, with the Psalmist, that the Maker of the world is the only proper object of religious worship, because *He* alone *is our God*, cannot in conscience join in a Society professing the diffusion of pure evangelical truth, with one who represents Jesus as the Maker of the world and all things in it: yet not on that account the object of worship; for that, not our Maker, but our Maker's Maker, is alone entitled to our religious addresses. If I were to join in propagating a doctrine which appears to me so contrary to reason, to Scripture, and to the very first principles of natural religion, and one of the very grossest of the corruptions of Christianity, I should strangely belie my own conscience, and be guilty of a very great offence in the sight of God. Your Correspondent may, if he pleases, sneer at these principles as of no more weight than a dispute concerning *the stature and complexion of Christ*. To me they are sacred and serious truths.

T. BELSHAM.

P. S. I cannot help smiling at my friend Mr. Clarke's *tirade* [p. 17] against the use of the phrase *simple humanity of Christ* as an unscriptual expression: and I should be glad to know where he finds the phrase "Bible Christian" to which he is so partial. Not, I am sure, in the Scripture, unless in the same way in which Lord Peter found *shoulder-knot* in his father's will. The truth is, that as all parties use Scripture language, and adapt it to their own creeds, if a person writes to be understood, it is indispensably necessary that he should explain the sense in which he uses Scripture language, in words that are not scriptural. Otherwise men may go on wrangling for ever to no purpose. And my worthy friend himself is no

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* [We had been already desired by *Vectis* to correct this error of 1812 for 1802. He also wishes us to give the Resolution of the Southern Unitarian Society, correctly, as follows: "Resolved, That the thanks of the Society be given to Mr. Belsham, for the candid manner in which he received the intimation of the Society's character and design, as well as listened to their request of *adapting his discourse to them.*" ED.]

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mean example of the truth of this observation; for notwithstanding all that he has written, and all the pother he has made about Bible Christianity, I defy any one to say what my friend's Bible-Christianity is.

T. B.

SIR,

THE discussion on the articles of the London Unitarian Book Society promises to be of great service to the cause of truth; and it will, I trust, put societies on their guard how they admit any thing into their original institution which may to their successors be productive of a great deal of inconvenience. I have not the least doubt in my own mind, that, if the test now placed in the prospectus of the London Unitarian Book Society were submitted individually to every member of it, a great majority would be found to consent readily to the expunction of the term "idolatrous:" yet, having once found its way into its rules, the getting rid of it becomes, from various causes, a matter of great difficulty. I am not in the least surprised at the tenacity with which Mr. Belsham defends this term; for I had a full opportunity of witnessing the same spirit exercised upon the tests, which unhappily exclude so many subjects of the empire from the benefits of a university education.

It is now about thirty years ago since I made an endeavour to remove the declaration at the time of taking the degree of Bachelor of Arts, at Cambridge, subscribed by every one previous to his admission to it, and it is simply this, that the subscriber is bonâ fide a member of the Church of England, as by law established. I also proposed to remove the subscription to the Thirty-nine Articles, insisted upon for every one previous to his taking the degree of Master of Arts, or the higher degrees. For this purpose, I circulated through the University, anonymously, papers containing the history of the tests, and announcing the intention of a grace (or bill) to be brought into the Senate for the removal of them. These papers were circulated before the long vacation, that due time might be given for the consideration of the subject; and in the subsequent term the grace was brought in, though, for obvious reasons, not by myself, and this met with the fate which had been anticipated by one of its warmest friends, to whom I had submitted my plan before I brought it into action. He would not, he said, discourage me from the attempt, but he feared that certain causes out of the University would be too powerfully brought into action to prevent such a measure being adopted.

Having experienced myself the effects of tests, and witnessed also their effects both in the sects established, and those not established by law, I cannot but feel a deep interest in what I see around me, and an earnest desire that my Unitarian brethren should stand fast in the liberty in which Christ has made them free, and that they should not be induced, by any means, to fall back into a slavish submission to the vain traditions of men. In vain is human authority brought forward upon this occasion. By this argument has mankind long been duped. We have the Holy Scriptures before us, and to them the appeal is to be made. It matters not what learned men have said upon them. Every sect has its men of learning, and learning has unhappily been made a very great instrument to corrupt the simplicity of the gospel.

"In the Christian world," (said my excellent friend Baron Maseres, addressing a small party after dinner, of which I happened to be one, the others being very distinguished members of the Lower House,) "are four creeds, three of which are adopted at the present day by a great majority of Christians. The first, in point of antiquity, goes by the name of the Apostles' Creed, though no one can assign a reason why it should be so called, nor is there any authority for believing that it was composed by them. The date of the second is well known, and the names of the persons who assisted in drawing it up have come down to us. It excited great debates in the celebrated Council of Nicè, and from its origin preserves the name of the Nicene Creed. The third goes by the name of the celebrated prelate Athanasius, who is universally allowed not to have been the author of it; but by whom it was composed, when written, and where first divulged, it is not known. Of these three creeds it may be said, that they are not easily reconciled to each

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other, and at any rate, that they contain propositions calculated to embarrass the mind of the unlearned Christian. In opposition to these, we have a fourth creed, free from all the difficulties attending the others, which comes from an authority not to be questioned, at a time when the deepest impression is given to every thing spoken, and it was delivered in the most solemn manner that can possibly be conceived. Our Saviour, a few hours before his death, and having his approaching departure fully before him, addresses his heavenly Father in a prayer of which his disciples could not be otherwise than the most attentive hearers. In this prayer he makes use of these words: 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent:' and a more comprehensive form of words cannot possibly be given for the uniting of Christians in a faith against which none of the objections can be raised that are made against the other three creeds.

"Our Saviour says, 'This is eternal life,' consequently every thing added to this creed by man is superfluous. The only true God is clearly made known to us by the expressive term Thee (addressed to the Father). Hence all dispute is removed upon this subject: the Father is the only true God. The divine mission of Jesus is declared with the expressive term Christ, or anointed, by which he is distinguished, as with the glad oil, above his fellows. This is my faith. On this explicit declaration of my Saviour are founded my hopes of eternal life. If any person thinks he can add any thing to this faith, it must be at his own peril. Here is an authority not to be disputed, and a faith level to the capacity of the commonest Christian."

I agree entirely with the worthy Baron, and am convinced that, if the Unitarian Book Society would adopt the *words* of our Saviour, they would free themselves at once from their present difficulties. For they would then have scriptural authority for their basis, and a form of words which the more it is examined, the more adapted will it be found to the nature of the institution. But it is contended that this form of words is not precise enough, and that it will admit, in fact, the great majority of Christians into its pale. On the contrary, it is too lamentable a truth that it excludes not only the great majority of Christians, but a majority so very extensive, that the number which embraces the doctrine of our Saviour at the present day is so small, that it may be considered as to number perfectly insignificant. By this, indeed, the prophecy of our Saviour is verified: "Strait is the way, and narrow is the gate, and few there be that enter therein."

We may be permitted, however, to examine this point a little more closely. It has been said, that the words of our Saviour are of such latitude that they would include within their "ample range, not only the holy apostolic Roman Church, and all the various denominations which secede from it, but it also comprehends the Greek, the Nestorian, and the Syrian Churches in the East, and likewise the Copts and the Abyssinians in Africa; all of whom would be ready to subscribe this simple creed, and to form one grand Unitarian Society throughout the world." Now, so far from this being the case, all these churches maintain creeds in direct opposition to the truths laid down by our Saviour. It is true that all these churches maintain the authority of Scripture, and profess to make it the rule of their faith. But this applies to every tenet they have adopted; and it is only by meeting them with the express words of Scripture, that their errors can be made manifest. By our Saviour's declaration, one only true God is to be acknowledged, and he is particularly designated by the term the Father. These churches acknowledge, indeed, the Father to be God; but they unite with him two other persons, whom they profess to believe to be different from the Father, and yet equally God as he is. When they say, therefore, the Son is God, and the Holy Ghost is God, they manifestly declare that the Father is not the *only* true God, and consequently we, who maintain that the Father is the *only* true God, set our seal to a confession to which they cannot subscribe. I hope and trust, indeed, that the day is not far distant when these large bodies of Christians will throw aside the vain traditions by which these words of our

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Saviour have been made of no effect: yet, as long as their creeds, confessions, articles and canons remain in force, they will and must be a separate communion from the small but increasing body which worships the Father in spirit and in truth.

That the faith in the unhallowed name is greatly shaken, is evident from a variety of circumstances. Let any one go into the places of worship of the sect established by law, on the days on which the Athanasian Creed is appointed to be read; and he cannot fail of seeing a striking proof what little credit it, comparatively speaking, retains in this country. An anecdote, recorded of our late revered sovereign, will not be without its use. When the clergyman had read the first verse of this Creed, he waited as usual for the response of the king, but he was silent; and, when the verse was repeated, the same silence was preserved; but on the minister's leaving this creed for that called the Apostles' Creed, the king united with him in his usual audible manner, and thus gave a marked testimony of his disapprobation of the Athanasian Creed, of which no small body of his subjects entertains similar sentiments to those of his Majesty. Let us not despise these small beginnings, nor throw obstacles in the way of those who are coming over to a better faith.

The Arians, indeed, would not be excluded; for they believe the Father to be the only true God, and they also believe in the divine mission of our Saviour. If they entertain certain opinions with respect to Christ, antecedent to the declaration from heaven, that he was the beloved Son of God, yet still they cannot, and I believe in general they do not maintain, that the belief of their opinions is essential to eternal life. I never was an Arian, nor am I in the least inclined to embrace their opinions; yet, if the Arians would unite with us, I cannot but think that we are acting a most imprudent part in secluding them from our society. At the same time I must, for my own part, go a little farther; for I do not know, whether I should not prefer an Arian to one of Mr. Belsham's avowed sentiments.

But I am in danger of trespassing too far on your valuable pages, and will, therefore, close for the present, reserving what I have farther to add on this important topic to another opportunity.

W. FREND.

Chichester,
January 4, 1820.

SIR,

WHEN I read Mr. Belsham's remarks [XIV. 657—660] on the proposed alteration in the Preamble to the Rules of the Western Unitarian Society, I did not expect any notice would be taken of them; but as Dr. Carpenter has stated [XIV. 744—750] the reasons which induced him to propose the alteration which was submitted to the meeting, I may be allowed, perhaps, to express my regret that it was not adopted.

I hope it will not be deemed presumptuous in me to differ from Mr. Belsham, for whom I have most sincere respect; but I must confess, I am as perfectly convinced that the preface to the London Society's Rules is unwise, as he is that it is proper. If individuals chose to form a society for the inculcation of the proper humanity of Jesus Christ, they had a full right so to do; but I think they had no right to call this an *Unitarian* Society; thereby implying that the belief that Jesus was simply a man is *necessarily* connected with Unitarianism. I cannot think that the question whether this term does or does not apply to Arians, is a mere *logomachy*; I have always considered it important to vindicate their right to it; and I was strenuous, therefore, when the Southern Unitarian Society was formed, which was the third society, that it should not be narrowed as the London and Western Societies were. Several were thereby enabled to join our Society, who could not have done it had we adopted the London preface. Nay, unless I had imitated Dr. Price, and joined *them*, as he did the *London Society*, whether they wished for me or not, I could not have, at that time, been a member, supposing they had adhered to the above Preamble. Perhaps my change from Low Arianism to what some call proper Unitarianism, may be attributed to my having been a member of this Society: and if so, the same thing may have happened to

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others, very far my superiors in influence and attainments.

The London Society by its Preface frightened many Anti-trinitarians from openly declaring against the Trinity: and the effect of this Preface so often impeded my wishes to have the support of those worthy individuals, that I proposed to the Southern Society, a few years after it was formed, to adopt a declaration, that, by taking the term Unitarian, they did not sanction the interpretation given it by the London Preamble. The proposition was acted on, in a degree, and I have reason to think it has been attended with beneficial results, by assisting Low Arians to *empty* themselves of the opinion that Jesus *emptied* himself of his pristine glory, in order to sojourn on earth.

The sermons which have been preached before this Society, have most of them been as properly Unitarian, as the properest Unitarian could desire. These sermons have been published; and will challenge examination for clearness of diction on this head, with any discourses, not excepting those which have been delivered before the Western Society, or the Unitarian Fund itself. And one of the preachers, whose "Sermon on the Attributes of God no Proof of the Deity of him to whom they are ascribed" demolished the Trinity, though it had too much Arianism about it for the London Society to admit it into their Catalogue, has since become a most zealous promulgator of what is called by some the *proper Unitarian* doctrine.

Thus, Sir, I really think Mr. Belsham need not fear any harm to the Unitarian cause, by throwing open our arms and our gates to the Arians. It will lead to their conversion, and through the doors, thus opened to them, the King of glory will come in.

I perhaps, Sir, should beg your pardon for obtruding these trite remarks upon you; but having been for some years Secretary to the Southern Unitarian Society, having seen its effects, having had repeated opportunities of knowing how much it conciliated our Arian brethren, I felt myself impelled, from the love I bear our cause, to say thus much.

JOHN FULLAGAR.

P.S. Mr. Belsham's remark that to alter the Preamble of the Western Society's Rules, would almost seem to reflect on the memory of a distinguished individual who assisted at its formation, is, I apprehend, of no great weight. What might be proper when such a revered individual lived, may cease to be so now: our mode of proceeding must vary a little with the change of times: I do not think good arises to the community from its following, heedless of this change, the steps of any *great man now no more.*

SIR,

AS you have Scottish Correspondents, I beg leave to suggest to them, that it would be very acceptable to some of your readers if they would draw up a memoir of the unfortunate Mr. Thomas Fyshe Palmer, with a view especially to ascertain the nature, extent and effect of his religious exertions in Scotland. The suggestion was occasioned by my perusing lately an account of his trial; an octavo pamphlet, printed at Perth. In this work, Mr. Mac Connochie, assistant Counsel for the Crown, is represented as saying, (p. 38,) that "the Bishops were sent to the Tower for refusing to sign an *Unitarian* confession." Can this be correctly reported? If it be, what can Mr. Mac Connochie mean? Is this the same gentleman who, as Lord Advocate, has lately figured in the House of Commons?

In summing up the cause, Lord Eskgrove, referring to the Address, dated "Dundee, Berean Meeting-House, July 1793," for which Mr. Palmer was prosecuted, says, "Mr. Palmer, it seems, is from England, and comes here to teach and circulate religious principles; but when here, he ought to be subject to the laws of this country. But how does he act? He turns his meeting-house into a house of sedition." Upon this the Editor says, in a note, (p. 42,) "His Lordship supposed that as the Address was dated from the Berean Meeting-House, that this Berean Meeting-House was Mr. Palmer's place of worship: this was not the case, and was afterwards explained to his lordship."—Will some one of your Correspondents say who these Bereans were, and whether they still exist as a sect?

A SOUTHERN.

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Norwich,

SIR, *January* 31, 1820.

I THANK you for the attention you have paid to my suggestions, relative to some plants mentioned in Scripture, in your valuable Repository for October last [XIV. 607]. Your notice of this, and other parts of my two pamphlets, relating to the Cambridge Botanical Professorship, [XIV. 608,] induces me to make your work the vehicle of an additional observation or two, as well as of a few corrections, which it is my duty to point out. I shall begin with the latter.

It seems the Hebrew professor, alluded to in p. 33 of the second pamphlet, is married, and, therefore, cannot at present hold his Fellowship. The only point essential to my argument is, that he holds his professorship without lecturing, even by deputy.

An error in p. 88 of the same pamphlet is, justly enough, pointed out by Professor Monk. Μήλοισιν is there translated "the colour of *honey*," instead of "*a ripe apple.*" The idea, indeed, is much the same, and the Latin reader will easily perceive the cause of the blunder, which originated in an ambiguity that Ainsworth has taken some pains to guard against. Any one might have avoided this blunder, by turning either to Ainsworth or a Greek Lexicon or a translation of Dioscorides; and I ought to have been more careful. Those who boast of their learning do, now and then, commit worse mistakes, see p. 89 of the said pamphlet; see also the Classical Journal. I must here remark, that Professor Monk, by a subsequent defence of the *Review*, whose falsehood and ignorance I have exposed, takes upon himself all the responsibility of its author.

In endeavouring to shew our Saviour's "lilies of the field" to be probably the *Amaryllis lutea*, of which opinion I am as much satisfied as the nature of the case will allow, I omitted to support my hypothesis with a fact, which I had already laid before the public, in *Prodr. Floræ Græcæ*, I. 221. Dr. Sibthorp, in his MSS. notes, has recorded, that the flowers of this *Amaryllis* are known, in the country about Athens, where they abound, by the name of ἀγρια κρίνα, or *field lilies*; nor does he appear to have found that name applied to any other plant. They are among the popular ornamental wild flowers of modern Greece, and the Turks plant them on the graves of their friends. Whether any Syrian or Christian tradition may have handed down their name, or any idea of sanctity attached to them, to the present inhabitants of Attica, can only be surmised, and must be left to the judgment of the reader.

One subject remains to be noticed, on which I am most anxious to be rightly understood. In your Repository for September last, (XIV. 586,) the expression of my being "Catholic enough in conscience," may be thought to hint a degree of laxity, with regard to the ground on which I have taken the Sacrament at Church. This is far from my meaning. In the absolute rejection of every shadow of human authority in religious matters, on which not only the rights of Protestant Dissenters, but of all Protestant Churches, *essentially depend*, I set at nought every idea attached to the communion of Christians, beyond what Christ himself expressed and commanded. To partake of the Lord's Supper with his disciples, seems to me a plain duty. It is, no doubt, natural to associate, if we can, with those whose sentiments suit our own; especially in a sacred rite which has, perhaps, more of *sentiment* in it than any other. But I am satisfied that no differences of opinion should, on this occasion especially, be brought into view. If churches or sects require badges, let them seek some less exceptionable ones. It is impossible that what our Lord commanded us to do "in remembrance of him," should be intended or permitted by him to be a mark of difference amongst ourselves. The very idea is impious; and making this religious rite a badge of political distinctions, is still more profane. I wonder how Dissenters can thus abjectly bow to human authority. On the contrary, it seems to me the duty of all honest Christians, however they may differ, if they agree in submission to the supreme authority of Jesus, to take the Sacrament *together*. Such is my feeling, and so Dissenters formerly used to think, though they might honestly believe the points on which they differed from the Church, essential to salvation; the abhorrence of a wig, a surplice, or an organ, for instance. The universal

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church of Christ is now more enlightened and more charitable on these and much graver subjects; and thus a great majority are, most virtuously and sensibly, become *Dissenters* from their own various creeds and articles, the most authoritative, and, perhaps, the only intelligible parts of some of which are thus decidedly abandoned.

J. E. SMITH.

SIR,

THE celebrated name of Mr. Cogan will undoubtedly call the attention of your readers to the question he has brought forward in your last Number, of Liberty and Necessity [pp. 7—11]. After thinking upon this subject for more than thirty years, and reading nearly all the writers who have engaged in the controversy in and since the time of Mr. Hobbs, I am of opinion still, that no conclusion can be drawn either in favour of Liberty or Necessity; but that the human mind must leave the matter open to endless disputation, even as a philosophical question. It is ultimately to be resolved, if resolved at all, into consciousness. Now if the question be, in a given state of mind, either to act or forbear acting, one man will say, if he act, that he was conscious that he could not forbear acting, and another will say, that he is conscious that he could have forborne to act, though he did act. In such a case, what conclusion can be drawn?

We know nothing of what passes in our own minds but by consciousness. We know nothing of the successive states of our minds but by consciousness. We know nothing of the state of other men's minds but by their conduct, and their conduct only enables us to guess concerning the state of their minds, by the consciousness we have that when we act in the manner they do, the state of our minds is something like what we then think that of theirs to be.

The evidence, therefore, of Liberty or Necessity, concerning human actions, is to be collected from consciousness, and different men declare in this case, a different consciousness. Doubt and suspense of judgment, I, therefore, conclude to be all that we can reach on this most difficult and important question. Admitting the doctrine of Necessity, the question of accountableness seems to me not to be so difficult. It appears to me, that this doctrine shuts out accountability altogether; just as eternal punishment shuts out all possibility of benevolence in God. I say not this because I think those who embrace the doctrine of Necessity, do not hold themselves to be accountable agents; I know they do, and I know too, and could name more than one, who, in trying circumstances, have proved themselves to be the first and best of moral characters, who hold the doctrine of Necessity in all its bearings.

HOMO.

Brief Notes on the Bible.

No. X.

"*Hear, O Israel! The Lord our God is one Lord.*" *Deut.* vi. 4; *Mark* xii. 29. *

AND why not, in this age of the world, the Gentiles? Why should not they also hear this emphatical proclamation of the Divine Unity? Why, after our Saviour's re-assertion of it as the first of all the commandments, deafen their ears against it, in the surviving spirit of polytheism, so justly derided by the modern Israelites, and opposing an insuperable bar to their conversion? It is in infancy that the prolific tares are sown which choke the good seed in the mind's maturity, and, mingling error with truth, produce the anomalous harvest of orthodoxy.

Educated in the bosom of the Church, with most of her prejudices clinging to me, a casual circumstance led me some forty years ago to reflect that my lot might have fallen among Dissenters, and my religious persuasions, formed by culture and habit, been of a contrary or very different cast. Musing on this, it occurred to me that *I had never read the Bible!* And, with a mixture of melancholy, I fairly laughed at myself for entertaining *any* opinion upon a subject without consulting the only source of authentic information upon it. Read it I had, in the ordinary mode, as one does a dictionary, dipping sometimes here, at others there, culling one text, descanting upon another, and resting in a system

* "Hear, O Israel! The Lord is our God. The Lord is one." Imp. Vers.

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of faith quite as rational as could be expected from such a process.

The Bible purports to be—not, indeed, the word of God, as vulgarly supposed, but—a history of the word of God, of the communications of his will to mankind. Yet, strange to say! this is the only book of popular celebrity which the bulk of mankind do not think it necessary to read in its connexion.

It is fresh in my recollection that, when I had reached the conclusion of the Old Testament, I made a long and deep pause, succeeded by a soliloquy: "It is not then, it seems, under the old dispensation that the mystery of the Trinity can be traced; for the burthen of the communication is the absolute unity of the Supreme Cause of all effects, and the most jealous, uncompromising assertions of it. If, therefore, such a doctrine be the truth, I must proceed with the New Testament, and find it there. But, in proportion to the distinctness of the former revelation in the Old Testament, I must expect to find that of the clashing doctrine in the New. The Deity, in mercy to the faculties of man, did not reveal Himself obscurely under the old dispensation. He would not brook, in the fundamental article of the Divine code, the slightest aberration, any glance to the right or to the left in quest of any other object of worship than his single, unassociated Self, pervading the universe, 'besetting' every individual of his rational offspring 'behind and before,' and attracting to the centre of his divinity the converging adorations of his creatures. After such solemn, such explicit, such abounding declarations of Himself, in terms at once level to all capacities, and identified with the sublimest conceptions of that reason which is heaven's best gift to man, He could not—if it were his sovereign will to establish a new religious faith, one that should supersede the primeval one, so long reverenced, and so awfully sanctioned—He could not propound it in terms susceptible of two interpretations. The new faith must be as clear and visible, its manifestation as luminous as the ancient about to be merged or qualified; so that 'he who runs may read' his duty in the paramount article of religious worship."

Sir! I pursued my task with increasing avidity, with the fear and trembling natural to so solemn an inquiry, and will not attempt to describe what I felt in its accomplishment. The privation of the ark could not be a greater blow to the Israelites. Its restoration could not be more animating than my convictions when, after recovering from the dejection occasioned by the shock to my old prejudices, I found myself in possession of a new covenant, simple, cheering and intelligible, harmonizing with the old, and demonstrating that in the Almighty there is "neither variableness nor shadow of turning." For I had found the long-predicted Messiah, the Christ of that jealous God, who proclaimed that he would not "give his glory to another," affirming, reiterating, and laying all possible stress upon this grand and fundamental truth; referring all his might and potency to his heavenly Father, whose gracious purposes he was instrumentally fulfilling; and declaring—*after* his resurrection, when, if his human nature had been assumed, it must have been discarded; and on the cross he had declared his mission to be "finished;" that he was ascending to "his Father and our Father, *his God* and our God." I had found, indeed, two or three scattered passages in no connexion, flowing in emblematical terms from the warm imagination of an apostle, which might bear, and only bear (without the context) two senses; the literal, ascribing to Jesus, though he had disclaimed all original power, a physical creation; the other, and only rational one, triumphantly advocating him as the author of the new spiritual creation, or gospel dispensation, which, under God, he unquestionably was. Some, notoriously mistranslated, may also involve a double sense, and others are, perhaps, after a lapse of nearly two thousand years, of difficult interpretation, and therefore at the mercy of expositors. It is the fate of all writings of equal antiquity. But is the word of God in its simplicity; are all his promulgations of it to the Jews, the chosen depository of that word, and insulated for its preservation; are all our Saviour's recognitions of it to be set at nought and revoked upon inferences and constructions at variance with the full stream and tenour of the Sacred Writings? No, Sir!—to my

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unspeakable comfort be it spoken—the God of the Old Testament is the God of the New Testament. We do not, if I may be allowed a familiar expression, more apposite than any graver one that occurs to me, see in either an old friend with a new face, still less with three faces. Our Saviour has prescribed a form of prayer which, in reference to the Power addressed, we are not at liberty to travel out of. (Itself a decisive argument with me; for if a Christian choose to abide by that prayer exclusively—and why should he not?—what becomes of the Trinity?) The mouth that cannot lie has declared God to be "One, and his name One;" and any construction of difficult passages, in disagreement with that and similar assertions, conveys the monstrous insinuation that God is an equivocator—that divine truth is not the same yesterday, to-day and for ever.

In result, I would most strenuously exhort and, if it were practicable, bind the obligation upon young persons, *whatever* be the system of faith in which they have been trained, to reflect how many and discordant ones prevail in Christendom; to believe it *possible* that their minds may have received erroneous impressions on the most important of all subjects; to consider how irrational it is to let the mere accident of having been born within the pale of a particular church determine their religious creed; how imperiously it is their duty, the Almighty having condescended to make a revelation of his will, to derive the knowledge of it from Himself, in preference to any human expositions of it; and, suspending all preconceived notions and warping influences, with an humbled, but inquisitive and searching mind, and with the Improved Version of the New Testament beside them, to *read the Bible*.

BREVIS.

The Nonconformist.

No. XVI.

On the supposed Affinity of the Poetical Faculties with Arbitrary Power and Superstitious Faith.

MR. HAZLITT has made the following observations in an article on the tragedy of Coriolanus, which is inserted in his Book of exquisite criticisms on Shakespear:

"The language of poetry falls naturally in with the language of power. The imagination is an exaggerating and exclusive faculty: it takes from one thing to add to another: it accumulates circumstances together to give the greatest possible effect to a favourite object. The understanding is a dividing and measuring faculty: it judges of things, not according to their immediate impression on the mind, but according to their relations to one another. The one is a monopolizing faculty, which seeks the greatest quantity of present excitement, by inequality and disproportion; the other is a distributive faculty, which seeks the greatest quantity of ultimate good, by justice and proportion. The one is an aristocratical, the other a republican faculty. The principle of poetry is a very anti-levelling principle. It aims at effect, it exists by contrast. It admits of no medium. It is every thing by excess. It rises above the ordinary standard of sufferings and crimes. It presents a dazzling appearance. It shews its head, tuffretted, crowned and crested. Its front is gilt and bloodstained. Before it 'it carries noise, and behind it tears.' It has its altars and its victims; sacrificers, human sacrifices. Kings, priests, nobles are its train-bearers, tyrants and slaves its executioners. 'Carnage is its daughter.' Poetry is right-royal. It puts the individual for the species, the one above the infinite many, might before right. A lion hunting a flock of sheep, or a herd of wild asses, is a more poetical object than they; and we even take part with the lordly beast, because our vanity, or some other feeling, makes us disposed to place ourselves in the situation of the strongest party."

The principle here stated was constantly applied by Burke to its obvious practical use. He made the cause of tyranny appear the cause of the imagination and the affections. He knew that there was a yearning in the heart of man after objects of permanence, dignity and grandeur, on which its deep admiration might repose. He, therefore, pictured the splendid endowments of a profligate church, the gorgeous privileges of a corrupt nobility, and the "time-rent honours" of venerable

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despotism, as the only objects stately or sacred—as the stay of man's hopes—as the buttresses of his frail nature. His readers were led to believe that, if these things were cast down, man would be left in utter nakedness, would feel that his glory had departed, and nothing prominent, nothing remarkable, nothing sublime, would remain to love or to revere. To this, indeed, it might be sufficient to answer, that there is a price at which even the golden images of fancy are dear; and that the individual lives of millions may scarcely be compensated by the splendour of the sacrifice in which they are devoted. But I protest against the principle which gives to the cause of power a monopoly of imaginative charms. I mean to contend that poetry is not "right royal," but right human—that it does not "put might before right"—that if the necessities of society did not require thrones, dominations and powers, their abolition would leave no void in the heart, but that far nobler and more venerable things would remain to elevate the soul and kindle the affections.

It is perfectly true that the imagination loves to accumulate. But there is no analogy between its operations and those of material strength. It, indeed, heightens the impression of objects by encircling them with associations of beauty, not inherent in them in nature, but yet naturally capable of intimate union. It touches its subject with a tenderer loveliness, yet, instead of weakening by a crowd of sensations, its simple emotion imprints it more vividly on the soul. There is nothing in this process, which is but a heightening of the beautiful and the grand, at all similar to the advances or the triumphs of earthly might. For all the ideas which mere power gives, unadorned and unrelieved by those attributes in which fancy itself clothes it, are of mere strength, force and vastness. In these things there is nothing poetical, nothing affecting, nothing intellectually grand. The intensity of power may be felt, its iron may enter into the soul; but it presents us with no goodly image to console us amidst our actual distresses. The sternest of poets have not affected us by ideas of mere power; but in their most sublime pictures of might, have sought to delight by the accumulation of beautiful images and romantic allusions. In their poetry, the eternal mountain is not seen merely in the vastness of its size; but lifts its head into the clouds, clothed with a thousand woods, affording delicious resting-places among its steeps, and, in the very ruggedness of its precipices tinted by a thousand hues of soft beauty, and reflecting the over-hanging trees' most delicate shadowings.

Let us take, by way of example, Milton's picture of the fallen archangel:—

> His ponderous shield,
> Ethereal temper, massy, large and round,
> Behind him cast; the broad circumference
> Hung on his shoulders like the moon, whose orb
> Through optic glass the Tuscan artist views
> At evening from the top of Fesolé,
> Or in Valdarno, to descry new lands,
> Rivers or mountains in her spotty globe.
> His spear—to equal which the tallest pine
> Hewn on Norwegian hills, to be the mast
> Of some great ammiral were but a wand—
> He walk'd with to support uneasy steps
> Over the burning marle!

This is a description, from the loftiest pen, of the most gloomy of beings, endowed with prodigious and awful energies. But does the poet overwhelm us with a mere idea of personal size or of naked power? On the contrary, every line teems with images and allusions of the most exquisite and tender beauty. The shield is not merely of broad circumference, but it hangs on his shoulders like the moon in ether, with all its sweet influences and calm grandeur; and not only like the moon as gazed on by common eyes, but as viewed by a Tuscan artist from places whose very names "are silver sweet as lovers' tongues at night." The spear is not only represented as so vast that the most stupendous of pines is a wand in comparison with it, but is compared with the tallest pine hewn among Norwegian hills, and hewn to be the "mast of some high admiral." Thus in the very parenthetical comparison, are we conveyed to the silent eminences in the depth of Scandinavian forests. Thus is the pine hewn there consecrated by all those romantic associations which are connected with the

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destined mast of a high admiral; and the imagination teems with the thought of those distant seas over which it is to rear its head unsubdued, and of those mortal contests and thousand storms with which it is to struggle.

It is not true even that the imagination leans to the side of material power. When it seems to do so, as in the instance of a lion hunting a flock, its sympathy is not with the strength, which is merely accidental, but with associations of majestic beauty which spring from other sources. It is not because the lion is the stronger that he is the more poetical object, but because his form is grander, and it brings to our thoughts the confused ideas of those vast forests and awful caverns of which he is sole master. A majestic serpent is not ennobled in our imaginations by possessing a deadly sting. The elephant is not the less stately because he is harmless. Poetry has less affinity with the victorious oppressor than with his triumphant victim. It delights to sympathize with right against might. It excites our feelings on behalf of the ill-fated, even when the balance of justice is nearly equal. How earnestly do we enjoy all the brief successes of the Trojans in the Iliad, whose glories are so shortly to perish! In that stupendous work, the Chained Prometheus of Æschylus, the oppression of right by might may be said to be grandly embodied, and the calm triumph of the spiritual part of man over the external force that subdues the frame, to be nobly sung. There two beings, who are called Strength and Force, the most naked personifications of brute power ever shadowed forth by a poet, chain their silent victim to a lone precipice, for conveying a spirit to man. In his will, and in the justice of his cause, alone is he mighty. And which image is most sublime, that of the potent oppressors, or of the calm, unresisting, magnanimous sufferer? Are our sympathies in this case with right or with might? Or, in our own times, does our imagination dwell with the Emperor of all the Russias, or with his illustrious victim on his pestilential rock?

The objects which we regard as truly and majestic, must frequently derive from the mind itself all their power to affect us. Some objects, as a Grecian temple, are beautiful in themselves, and without the aid of association necessarily affect the senses with the feeling of proportion and grace. But others derive all their nobleness from the mind of the spectator. He who looks on Rome is not enchanted with the colours or forms of temples, palaces and massive ruins, but awed by the sense of lofty presences, by the recollection that he looks on the abodes of those who were masters of the world, by the confused thronging of sublime remembrances, and the deep feeling of the perishableness of human majesty. If this be true, even with respect to material forms, how much more does it apply to those trains of thought which attach themselves to mere institutions, and render them sacred! The imagination here "makes the meat it feeds on." The long succession of nobles, the hierarchy of a church, the dignity of a throne, have, in themselves, no inherent grandeur. But the imagination connects with them ideas of sanctity and permanence, which it afterwards delights to contemplate. It is not the mere faculty of admiring, a taste for the beautiful or sublime, which the humblest reverer of human institutions brings to their contemplation. The exquisite hues with which he tinges them are in his own fancy. A village spire is in itself graceful, but when we feel it as pointing to heaven with silent finger, it is in ourselves that the consecrating association arises. Thus, as all legitimate government is derived from the people, so do all the consecrations of human power emanate from the natural heart of all-ennobling man. It imparts to objects those glorious colours which are reflected back again upon the imagination and the affections.

But granting to objects of power all the charms which fancy has shed on them, they are not the stateliest or the most enduring things for a poet to celebrate. The meanest objects of nature have an antiquity more venerable than the Pyramids. The rocks which encircled Greece have survived the wreck of its theatres and temples. The breeze which swept over Salamis is up and breathing still. Earth hath her own solemnities; her deep, lone, untrodden vales; her rivers poured forth from unknown springs; her

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"regions consecrate to eldest time;" her vast wrecks of elemental contests; her rocks, monumental of an earlier world. And what are the artificial distinctions of men, regarded even as objects of the imagination, to those noble attributes in which the loftiest and the poorest of the species are equally sharers? The splendours of tyrants are dim compared with the gorgeous visions of childhood. The awe which human power can strike into the heart by pomps and august ceremonials, is little to those mysteries of humanity, life and death, which are common to all. The glory of individuals is faint in comparison with that with which man, as man, is encircled. He is in the infancy of a being which cannot perish. The stirrings of immortality are busy in his soul. Amidst the delicate ornaments and rich garniture of this his earthly abode, he discerns indications of a beauty more perfect than here he can even imagine. The Divinity bends to listen to his prayers. "A thousand liveried angels lacquey him." From the majestical pillars of earth, the unchanging rocks and forked hills, he looks "to temples not made with hands, eternal in the heavens." There is a depth of affection in his soul which thought cannot fathom, principles which mortal accidents cannot alter, love and hope which he feels that the icy finger of death cannot totally chill. What, then, would a poet lose if the symbols of earth-born grandeur were swept away, and man, in his own native majesty, surrounded with all the gorgeous furniture of his terrestial palace, remained for him to revere and to celebrate? Will he mourn the loss of luxurious trappings who can "live in the rainbow, and play in the plighted clouds"? Will he regret the cumbrous processions of a court who can watch the fleecy clouds, in their splendid array, which seem to lie around the portal of heaven? Will he regret the antiquity of "time-honoured" dungeons who looks freely at the sun which shone over Thermopylæ and Marathon? What are the vanishing baubles of earth to him who lives already in the light of other days; who feels within himself the spirit of immortality; who is conscious of joys which he will recognise in heaven, of hopes which have their resting-place near the throne of the Eternal! He can shed his own consecration on all the lovelinesses of nature, "a light that never was by sea or land." His imaginations can throw a gentle tinge on the evils of life, exhibit our mortal course as rich with indications of immortality, and soften the aspect of death, until it appears "a shadow thrown softly and lightly from a passing cloud." To him the external world is full of sanctities; its smallest beauties are the remembrancers of gentle desires, the depositories of little tendernesses, the awakeners of thoughts that "do often lie too deep for tears." While the thrones of this world fall, and "the roses and flowers of kings" perish, the scenes of his joy endure. Amidst the desolations of ambition, the summer evening's breath is sweet as ever. Stateliest empires have sunk into oblivion, but the tenderest dew-drop is lit up as it was in Eden. Poetry which celebrates only heroes and monarchs must perish with them, but that which appeals to nature and the heart may share in their stability and duration.

It is also a fallacious opinion that poetry flourishes best with a superstitious faith. It is the nature of superstition to controul the excursions of the imagination as much as the exertions of thought. It may sometimes fill a limited circle with gorgeous imagery, but it suffers not the mind to stray beyond it. Thus the Greek mythology created forms of inimitable grandeur and beauty, and peopled with them every rock and grove and stream. But "free nature's grace" was lost in these exquisite wonders. The poet imaged not the brook in its own sweet course, with its gentle cascades and delicate reflectings of beauty, but substituted a fair-hair'd nymph. The morn stood not tip-toe on the mountain's top, but was imaged by a goddess with roseate fingers. All the lovelinesses of wide prospects, all the perspective of nature and of the soul, were totally hidden. Now we are enabled to enjoy the grace and precision of Grecian poetry without resigning those more extended views which a nobler faith discloses. The old forms of heroes and of gods are instinct and breathing still—there, where they minister only to our elevated delights, in the imagination's grandest regions. "Her ancient dower Olympus hath not sold."

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Yet we, yielding homage to their undecaying grace, feel all the influences of a deeper genius; wander through over-arching groves, resonant with echoes from beyond the grave, and, borne in thought beyond all material splendour,

> Breathe in worlds
> To which the heaven of heavens is but a veil.

The poet who stands on the firm rock of truth, beneath the unclouded heavens, enjoys all the glory of past superstitions without losing his higher taste for the true and the eternal. He gazes, with no ungentle eye, on the path which man has trodden, yet loses not the joy of a stainless sky. Above the rolling mist of error he yet surveys it, in all the noble and majestic images of domes, spires and temples into which it is wreathed, and in the glorious colours which the sun reflects upon its masses.

We can conceive of no belief so fitted to the offices of a poet as the Christian faith, in the free goodness of God, and the universal brotherhood of man. To him who rejoices in these glorious truths, revelation appears like Jacob's ladder, reaching from earth to heaven, and the angels are seen ascending and descending upon it. He does not confound the glory of religion with the mysteries which it has not yet penetrated, but sees, in the august regions of super-human reality, where all before was dark, the true light shining from afar, disclosing a clear path to the gate of heaven, and casting its dimmer light on the vast objects which lie near to the track which it makes plain, by its own brightness, to the humblest of mortals. He draws in his golden urn from the waters of that brook which flows "fast by the oracle of God." He is in this world, but not of it, except that his heart beats in earnest sympathy with all that is human. He looks not on the grandeur of antiquity with scorn, in the absurd belief that all virtue has been confined to a few, and that the heroes, sages and patriots of old times were but names of living corruption. He regards not men as divided from each other by invisible marks of eternal life or death, joy or anguish. He perceives the seed of goodness in things evil. He delights to discover the resting-places and retired holds of virtue in the soul; to trace out, in the most erring, those lineaments of the Divine image which can never totally be defaced, and to dwell on the indications of nobleness, even in perverted natures, which prove the high destiny for which ultimately they shall be fitted. He remembers not his own childhood as the season when he was under the wrath and curse of God, but as the time when heaven lay near him; as the sacred beginning of an immortal life; as the blessed space when glorious dreams and goodly visions, which hereafter shall appear assured realities, encircled his untainted soul. To him "the splendour in the grass, the glory in the flower," which then gleamed on him, yet sparkle. The operations of his imagination almost anticipate the glorious changes through which his species will pass when assoiled from the impurities of time. To him already "pain and anguish and the wormy grave" are almost "shapes of a dream." He listens delighted to the first notes of that universal harmony which shall hereafter burst on his ear in full chorus. To him "the burthen of the mystery of all this unimaginable world is lightened" by a deep insight into all the sources of joy, and a lively sense of that eternal state in which the shadowings of evil shall be dispersed for ever. He feels that his genius is a thing "immortal as himself," and anticipates its progress, not amidst scenes where agony and sin hold for ever a divided empire with blessedness and peace, but in the sweet and unclouded light of divine love, gradually extending its beams over scenes long overcast with dark shadows, and revealing new and immortal trophies of those conquests which Good shall not cease to achieve, until it shall attain its final victory.

T. N. T.

Bristol,
January 22, 1830.

SIR,

THERE appeared in the Number of your Repository for September, [XIV. 538—540,] an article entitled "Irregularities in Public Worship," and great was my astonishment at finding that it was intended as a reproof to the respectable society of which I am a member, and which has hitherto maintained the highest cha-

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racter for regular attendance upon divine worship, and for the seriousness and devotion which are observed during the time of service. The charge of levity is so completely without foundation, that I thought few would know to what congregation it was intended to apply; and, therefore, I did not consider it worth while to trouble you or your readers on the subject; but finding that it is generally known in different parts of the kingdom to be written by a member of the Unitarian society which assembles in Lewin's Mead, I must request you to insert the following remarks in your next, lest by letting it pass unnoticed the justice of the charge should seem to be acknowledged.

It has, confessedly, not been in the power of the writer till within the last few months to attend regularly upon public worship, and should not this circumstance have suggested the propriety of waiting till opportunity had been afforded of comparing our society with others? Had this comparison been made, it is probable that, instead of being stigmatized "with strange and reprehensible levity," it might have appeared to be deserving of being held up as an example of seriousness and devotion. The writer says, "I can conceive nothing more unconsonant, more distressing to pious feelings, than to hear a solemn address to the Deity drowned by the noise and bustle which is unavoidable when many persons enter:" now, let me ask, what impression would be made upon the minds of those unacquainted with Lewin's Mead, by reading this sentence? Certainly that the noise and bustle are so great as to drown the voice of the preacher. I can only say, that the "Zealous Unitarian" must be most unfortunately situated; for in that part of the meeting where I sit there is never any "noise or bustle" which could interrupt a person who was not more under the influence of nervous irritation than of that "pure devotion," and those "delightful aspirations" of which the writer speaks. I have often heard it remarked by those who have been accustomed to other congregations, that no where do the attendants enter in so quiet and orderly a manner. I have myself had frequent opportunities of attending other places of worship in London and various parts of the kingdom, and I would not be understood to intend any reflection upon the members of any of these different societies, when I say, that on my return to Lewin's Mead I am always struck with the quietness and attention which prevail there. That there are generally some who come in after the service is begun, must be confessed, and in some instances this might be, and certainly ought to be, avoided; but from the variations in clocks, and other causes too numerous to be mentioned, I believe it will scarcely ever be found that several hundred people can assemble at precisely the same time, especially when, as is the case here, many of them live at a considerable distance, and some several miles from the chapel. If there be any who are habitually late, I would not be understood to offer any apology for them. Respecting the charge of *levity*, I must say that it is as unjust and unfounded as the whole accusation is hasty and injudicious.

Your zealous Correspondent might reasonably anticipate much religious improvement and gratification from attending upon the ministry of our able and highly respected pastors, but it would be well to remember that those who expect "unmingled gratification," must meet with disappointment in this world; it is no where to be found; no, not even among Unitarians; nor are we justified in allowing our disappointment to evaporate in peevish complaints against others, because they do not come up to our ideal standard of perfection.

Persons unacquainted with our society might be led to suppose, that those who, from their opulence and worldly station, have greater opportunities of spiritual improvement than their poorer brethren, are situated nearer the speaker, while the latter are placed where they are more liable to interruption, and where their attention must be "distracted by the figures which are moving around them." I must here observe, that if your Correspondent had taken the trouble to gain information on the subject; which might easily have been done by application to any of the older members of the congregation, and which ought in common justice to have been done before the animadversions of which I complain were published; it would

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have been found that this is not the fact. A bench immediately under the pulpit is appropriated to the use of the inhabitants of our Almshouse, and the seats in its immediate neighbourhood are certainly not occupied by the most wealthy or most learned.

If your Correspondent observed any habitual irregularities in the conduct of some individuals, would it not have been better to endeavour to become acquainted with those persons, and in private to have represented to them the impropriety of their conduct; or, if this were not practicable, to have requested either of our ministers to do so, and their admonitions would, no doubt, have been received with the respectful attention they deserved, and have proved more effectual than the indiscriminate censure of an anonymous writer, which is more calculated to produce irritation than amendment. Instead of pursuing this line of conduct, which appears to me the most obvious as well as the most in conformity with the Christian precept, "Do unto others as you would they should do unto you," the Zealous Unitarian holds up to public reprehension one-fifth of this highly respectable congregation; a congregation which, in point of numbers, liberality, unanimity and zeal, is surpassed by none and equalled but by few. Zeal your Correspondent too has manifested, but it is zeal which in this instance is not tempered with due discretion.

I would willingly believe that the paper which has called for these remarks was written hastily; and I cannot but think that the writer must, upon reconsidering the subject, see the injustice and impropriety of censuring so large a part of our society, after having been a member of it for only a very *few* months, and without having ascertained whether or not the charges brought against it are well founded.

B.

SIR,

PERMIT me to bring under the notice of your readers a paragraph relating to the Unitarians, which appeared in the *Congregational Magazine* for December 1819, p. 756. "Although it certainly must be very disagreeable just now to have such a shabby infidel (Mr. Carlile) claiming kindred with them; yet they will find it difficult to deny the relationship, when they remember what Dr. Priestley said of Mr. Jefferson, the infidel: 'he is generally considered as an unbeliever: if so, however, he *cannot be far from us.*'"

I say nothing of the style or spirit of the passage; I wish only to expose the gross mis-statement which it contains. Any reader would suppose that Dr. Priestley represented Mr. Jefferson as not far from Unitarians, *because* he was an unbeliever. This the "Congregational" writer evidently meant to be understood. Now then, Sir, for the fact.

Dr. Priestley sent Mr. Jefferson a copy of his pamphlet, entitled "Socrates and Jesus compared;" the object of which was, I need scarcely say, to shew the vast superiority of our Lord to the mere philosopher. The President acknowledged the present in a letter which expresses his high admiration of the character of Jesus, and his regret that, through the errors of Christians and the corruptions of Christianity, "the *unthinking* part of mankind" should be induced "to throw off the whole system in disgust, and to pass sentence as an impostor on *the most innocent, the most benevolent, the most eloquent and sublime character that ever has been exhibited to man.*" This letter Dr. Priestley transmitted to Mr. Lindsey, with a few remarks. Speaking of the writer, the Doctor says, "He is generally considered as an unbeliever: if so, however," (that is, if he be really an unbeliever,—which the Doctor seemed disposed, as well he might, to question,) "he cannot be far from us, and I hope *in the way* to be not only almost, but altogether what we are. *He now attends public worship very regularly, and his moral conduct was never impeached.*" * The plain sense of this is, that Dr. Priestley had the strongest hopes of Mr. Jefferson's avowing himself an Unitarian Christian, notwithstanding his *reputed* unbelief, in consequence of his expressing himself so emphatically in admiration of the character of Christ, of his return to public worship, which he had probably for a time disused, and of his unimpeachable moral character. And

* Belsham's Memoirs of Lindsey, Appendix, p. 540.

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is not a good man, who puts himself in the way of Christian means, and expresses himself as an ingenuous inquirer, very likely to find the truth? What more, in fact, does Dr. Priestley say than our Lord himself said, viz. that "If any man would do the will of God, he should know of his doctrine"?

Bigotry alone could affect to derive from the passage a confession that Unitarians and Unbelievers are near one to another; and I really am ashamed that any publication supported by Protestant Dissenters should be used for such purposes as this, which would disgrace the Anti-Jacobin Review. It is reported that Dr. J. P. Smith, and Mr. Chaplin, of Bishop Stortford, and other gentlemen of character and honour, are engaged in the Congregational Magazine, and it surely becomes them to disavow a passage which contains a virtual falsehood, and breathes an evil mind.

AN INDEPENDENT.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLX.

To make a probable Conjecture of Tempers and Dispositions by the Modulation of the Voice in ordinary Conversation.

Sitting in company, and having been a little before musical, I chanced to take notice that in ordinary discourse words were spoken in perfect notes, and that some of the company used 8ths, some 5ths, and some 3rds, and that those were most pleasing, whose words, as to their tone, consisted most of concords, and where of discords, of such as constituted harmony: and the same person was the most affable, pleasant, and the best natured in the company. And this suggests a reason why many discourses which one hears with much pleasure, when they come to be read, scarcely seem the same thing.

From this difference in the music of speech, we may also conjecture that of tempers. We know the Doric mood sounds gravity and sobriety; the Lydian, freedom; the Æolic, sweet stillness and composure; the Phrygian, jollity and youthful levity; the Ionic soothes the storms of disturbances arising from passion. And why may we not reasonably suppose that those whose speech naturally runs into the notes peculiar to any of these Moods, are likewise in disposition? So also from the Cliff, as he that speaks in Gamut, to be manly; C Fa Ut, may shew one to be of ordinary capacity, though good disposition. G Sol Re Ut, to be peevish and effeminate, and of a weak and timorous spirit; Sharps, an effeminate sadness; Flats, a manly or melancholic sadness. He who has a voice in some measure agreeing with all cliffs, seems to be of good parts, and fit for a variety of employments, yet somewhat of an inconstant nature. Likewise from the Times; so Semibrefs may bespeak a temper dull and phlegmatic; Minims, grave and serious; Crotchets, a prompt wit; Quavers, vehemency of passion, and used by scolds; Semibref rest may denote one stupid, or faller of thoughts than he can utter; Minim rest, one that deliberates; Crotchet rest, one in a passion, so that from the natural use of Mood, Note and Time, we may collect dispositions.

Phil. Trans. XII. 414.

No. CCCLXI.

Fool-Doctors.

None are greater fools than they who set up for fool-doctors in the grand hospital of incurables, the principal districts and partitions of which are, Europe, Asia, Africa, America, with a fifth towards the South Pole, not yet discovered. The first degree of folly is to think one's self wise; the second is to profess one's self wise; and the third is to pretend to reform the world, and to cure others of their folly. To attempt such a cure, a man must be a fool and a half. So moralizes a certain philosopher, who, methinks, judgeth rather too severely of his fellow-creatures. In the spacious hospital of which he speaks, there are always some patients who may be cured, or, at least, much relieved. Let every one, therefore, contribute all that he can towards mending others, not forgetting himself.

Jortin's Erasmus, 8vo. I. 305.

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REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Racovian Catechism, with Notes and Illustrations, translated from the Latin: to which is prefixed, a Sketch of the History of Unitarianism in Poland and the Adjacent Countries.* By Thomas Rees, F. S. A. (Since LL.D.) 12mo. pp. 524. Longman and Co. 1818.

[The date of this valuable work suggests to us the necessity of making some apology for our long neglect of it; but, again, we recollect that there are other instances in which we have been equally faulty, and, therefore, conclude that we shall do better to proceed at once to supply past omissions,—remarking only that the Review department of so miscellaneous a work as ours can receive but its share of attention, and that circumstances beyond the Editor's controul, in this and other portions of the work, frequently overrule his wishes.]

THE RACOVIAN CATECHISM is the Confession of Faith of the proper Socinians. It was not originally published under this title, but came to be thus designated either from its having been printed at Racow, a city of Poland, or from that city being regarded as the metropolis of the Polish Unitarians. It grew by degrees into its present form. Its history is minutely detailed by the Translator. Faustus Socinus and Peter Statorius, Junior, seem to have begun, and Smalcius, Moscorovius and Volkelius to have completed it. The first publication of it was in the Polish language, in 12mo., in 1605: this edition is extremely scarce. Smalcius next put out a translation of it in German, in 1608, with a Dedication to the University of Wittemberg. In the year following, a Latin Version of it, by Moscorovius, was printed at Racow, with a dedicatory address by the translator, to James I. King of England. Another edition in German was printed in 12mo. at the Racow press in 1612. A reprint of the original work was executed at London (though with the imprint of Racovia) in 1651, in 18mo., with the Life of Socinus, by Pratpcovius, appended to it. This attracted the notice of the English (Dr. T. Rees says, rather inaccurately, the *British*) Parliament, as appears by the following document, which we copy entire:

" Votes of the Parliament touching the book commonly called The Racovian Catechism.

" Mr. Millington reports from the Committee to whom the book (entituled *Catechesis Ecclesiarum quæ in Regno Poloniæ*, &c. commonly called The Racovian Catechism, was referred, several passages in the said book which were now read.

" Resolved upon the question by the Parliament, That the book, entituled *Catechesis Ecclesiarum quæ in Regno Poloniæ*, &c. commonly called The Racovian Catechism, doth contain matters that are blasphemous, erroneous and scandalous.

" Resolved upon the question by the Parliament, That all the printed copies of the book entituled *Catechesis Ecclesiarum quæ in Regno Poloniæ*, &c. commonly called The Racovian Catechism, be burnt.

" Resolved upon the question by the Parliament, That the Sheriffs of London and Middlesex be authorized and required to seize all the printed copies of the book entituled *Catechesis Ecclesiarum quæ in Regno Poloniæ*, &c. commonly called The Racovian Catechism, wheresoever they shall be found, and cause the same to be burnt at the Old Exchange, London, and in the New Palace at Westminster, on Tuesday and Thursday next.

" Friday, the second of April, 1652.

" Resolved by the Parliament, That these votes be forthwith printed and published.

" Hen. Scobell, *Cleric. Parliamentl.*

" London: Printed by William Field, Printer to the Parliament of England, 1652."

The London Latin edition, which experienced this memorable fate, is exceedingly scarce. The present indefatigable Translator says that it is mentioned in no foreign work relating to the Racovian Catechism, and that the only copy of it, that he has seen, is in the British Museum.

" An English edition of this work in 18mo. was printed at Amsterdam in 1652, for Brooer Janz, under the following title: 'The Racovian Catechisme; wherin

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you have the Substance of the Confession of those Churches, which in the Kingdom of Poland, and the great Dukedome of Lithuania, and other Provinces appertaining to that Kingdom, do affirm, that no other save the Father of our Lord Jesus Christ is that one God of Israel; and that the Man Jesus of Nazareth, who was born of the Virgin, and no other besides or before him, is the only-begotten Sonne of God.' Dr. Toulmin conjectures that this translation was executed by John Biddle,* and the date of its appearance renders this extremely probable. The translator has omitted the dedication to James the First, and substituted a preface of his own. It must be observed that this work is, in many parts, rather a paraphrase than a version of the original; and that occasionally the translator has introduced whole clauses to express his own opinion, though at variance with the sentiments of the compilers of the Catechism."—Hist. Introd. pp. lxxx. lxxxi.

About the year 1665, after the expulsion of the Unitarians from Poland, Jonas Schlichtingius published at Amsterdam (Irenopolis, in the title-page) a revised and enlarged edition in Latin; with notes by Martin Ruarus, and observations in reply by the Editor, and a prefatory address on the right of private judgment, the joint production of Andrew Wissowatius and Joachim Stegman, the younger. John Cornelius, commonly known by the name of Knoll, translated this edition into Dutch: his version, however, in consequence of his making some alterations and omitting the chapters on Baptism and the Lord's Supper, was not approved by the Unitarians, who, in self-justification, published a correct and complete edition of the Catechism in the same language, in 1666.

The last and best edition of the work was printed in 4to. at Amsterdam, (Stauropolis,) in 1680, and appended to Crellius's *Ethica Aristotelica*. The text was revised by Andrew Wissowatius, who added some valuable notes to those of Crellius, Schlichtingius and Ruarus. There are also several other notes from the pen of Benedict Wissowatius, (the nephew of Andrew,) who is conjectured by the present Translator to have been the Editor. Two notes are subscribed with the initials F. C., i. e. Florian Crusius, a physician of considerable eminence, who was married to the sister of Wolzogenius. The prefatory address by Wissowatius and Stegman, before mentioned, is here preserved. From this edition, exhibiting the latest view of the theological system of the Polish Unitarians, Dr. T. Rees has made his Translation.

There is, indeed, an edition in small 8vo. purporting to be of the date of 1684, but this is, in fact, only the edition of Schlichtingius, published about 1665, with a new title-page and the addition, at the end, of the notes inserted in the 4to edition of 1680.

Of the Racovian Catechism a correct edition in English had been long a *desideratum*; and we rejoice that the work has been executed by the present Translator, than whom no one was more competent to the task. His Notes are a most valuable addition to the work; they exhibit the points of difference between the Socinians and the modern Unitarians, with constant references to authorities. The Historical Introduction has furnished us with the foregoing particulars; it contains also a sketch of the History of the elder Unitarians, to which we shall pay some attention towards the close of this article. From a perusal of the volume, the English reader may fully inform himself of the doctrines of that distinguished body of learned and pious Reformers, so long stigmatized under the name of Socinians; and may gather a mass of sound theological knowledge and of accurate biblical criticism. As he proceeds he will perceive, by the help of the Editor, the great progress which scriptural learning has made in the last century and half; he will admire the sagacity of the community of theological scholars who, with a deep insight into the sense of Scripture, anticipated the discoveries of the succeeding race of critics who enjoyed such better opportunities of collating MSS. and of establishing the true sacred text; he will applaud the Christian integrity and courage of a band of confessors, who in the face of danger and *in deaths oft*, proclaimed the true, but long lost, doctrine of the New Testament, and begun the Reformation of the corrupted Church from its foundations; and in surveying the peculiarities of the real Socinians he will smile at the polemical wisdom of

* "Life of Socinus, p. 260."

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those divines who persist in applying their name to the Unitarians of the present day, merely because the name has come down loaded with the odium of successive generations of *orthodox* believers.

The work is inscribed, "Catechism of the Churches of Poland, which confess, according to the Scriptures, one God, the Father, his only begotten Son, Jesus Christ, and the Holy Spirit." The compilers set out with a noble declaration in favour of religious liberty:

"Whilst we compose a Catechism, we prescribe nothing to any man; whilst we declare our own opinions, we oppress no one. Let every person enjoy the freedom of his own judgment in religion; only let it be permitted to us also to exhibit our view of divine things, without injuring and calumniating others. For this is the golden Liberty of Prophesying which the sacred books of the New Testament so earnestly recommend to us, and wherein we are instructed by the example of the primitive Apostolic Church."—Pref. p. xcvi.

We recommend the Sections of Chap. I. relating to the Holy Scriptures, to all those that are in the habit of accusing such as they denominate *Socinians* of setting up reason against the Bible. The true argument for the authenticity of the sacred volume is here well stated. The following note of the Commentator, whose name is affixed, is very judicious and satisfactory.

"What is asserted here, and in some answers that follow, as well as the truth of the Christian religion generally, may, without adverting to other arguments, be in this manner clearly demonstrated: No person of sane mind will deny that some things were done antecedently to his birth, and when he could not have been a present spectator: but he can know this in no other way than by testimony and historical relation. Now if any history be worthy of credit, certainly that of Jesus of Nazareth and his disciples may safely be considered in this light; a history which has through so many ages been confirmed, by the constant and unanimous testimony of an uninterrupted succession of witnesses of such high respectability, existing among all the various nations of the earth, and differing widely from each other in their language and manners, and in their opinions on other points: no one, besides, during the whole of this interval, having been able to impeach the credit of the religion itself, by substantiating against it a charge of falsehood, while almost all have been labouring to extirpate it by force. It is apparent, as will be shewn in the sequel, that these witnesses could not have been instigated to give their testimony by any prospects of worldly advantage;—and yet (and in this consists the force of the argument) an immense host of them, like a cloud, reaching from the earliest age down to our own time, may be produced. The reader who wishes to see the truth of Christianity discussed more at length, may consult the work of Faustus Socinus on the Authority of the Holy Scriptures, Grotius's book on the Truth of the Christian Religion, Joachim Stegman, junior's *Brevis Veritatis Religionis Christianæ Demonstratio*, (Brief Demonstration of the Truth of the Christian Religion,) inserted in the works of Brennius, and Henry More's *Magni Mysterii Pietatis Explanationes, Lib. Sept.*—BENEDICT WISSOWATIUS."—P. 9.

We cannot forbear giving also part of the additional Note of the present English Translator; the subject being at this time particularly interesting, and the facts here stated being the best answer to the charges preferred by the bigot and the unbeliever *(par nobile fratrum!)* against Unitarians as not believers in the Scriptures.

"Socinus's work above referred to, is not so well known to the English reader as it ought to be, considering its great merit. It contains a clear and comprehensive summary of the arguments in favour of the genuineness and credibility of the Scriptures, and of the truth of the Christian religion: and its utility has been superseded by no publication of more recent date. The best Latin edition is that printed without the author's name, at Steinfurt, in 1611, under the editorial direction of Vorstius, whose pious labour drew on him the heavy censures of the bigots of the time, who did not believe, it seems, that 'any good thing could come out of' RACOW.' This edition is now exceedingly scarce. An English translation of it was published in 1731, in a thin octavo volume, by Mr. Edward Combe, a divine of the Church of England, who prefixed a dedication to the Queen. This translation is also scarce: it is moreover of rather uncouth execution: and, on these accounts, he would deserve well of the Christian world, who should give the work to the English public in a more pleasing and inviting dress.

"Grotius's treatise is better known, both to the scholar and to the mere English reader; the Latin being no unusual school-

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book, and several English translations being current in the market. Dr. Smallbrook, Bishop of St. David's, says of this work, that Grotius in the composition of it 'was, among several other authors, more especially assisted by the valuable performance of a writer otherwise justly of ill fame, viz. Faustus Socinus's little book *De Auctoritate S. Scripturæ*.' (Charge to the Clergy of St. David's, 1729.) The reader will be at no loss to discriminate between the verdict of the critic and charitable denunciation of the bishop.

"Stegmann's treatise is an excellent little compendium. It is appended, as stated above, to Brenius's Commentary on the Scriptures of the Old and New Testament, which is often classed as a tenth volume of the *Bibliotheca Fratrum Polonorum*."—Pp. 9—11.

[To be continued.]

ART. II.—*The Deist, the Christian, the Unitarian: a Sermon delivered at the Chapel in Trim Street, Bath, on Sunday, November* 28, 1819. By Joseph Hunter. Bath, printed. Sold, in London, by Hunter. 1819. 12mo. pp. 31.

FOR delivering and publishing such a sermon no apology * was needed. Mr. Hunter presents us with a highly judicious and seasonable discourse, from Heb. x. 23, 24 [*Let us hold fast*, &c.]: the occasion of it was evidently a recent trial, in which, to use this preacher's language, "a bold and forward Deist" pretended "to identify his opinions" with those of Unitarian Christians; "declaring that the name [*Unitarian*] was common to him and to them, and that the law made for the protection of Unitarians was a law for the protection of the professors of Deism."

Mr. Hunter does not intimate the faintest approbation of the interference of the magistrate for the alleged support of one set of religious opinions and for the suppression of another. The abstract principle of prosecutions of this kind Unitarian Christians have always marked with censure: and it seems impossible to add any thing to the clearness and good sense with which the subject was long ago, treated by the incomparable Lardner, who, in a letter to Dr. Waddington, then Bishop of Chichester, says, †

"Your Lordship freely declares, he [*Woolston*] ought not to be punished for being an Infidel, nor for writing at all against the Christian religion; which appears to me a noble declaration. If the governors of the church and civil magistrates had all along acted up to this principle, I think, the Christian religion had been before now well nigh universal. But I have supposed it to be a consequence from this sentiment, that if men have an allowance to write against the Christian religion, there must be also considerable indulgence as to the manner likewise. This has appeared to me a part of that meekness and forbearance which the Christian religion obliges us to; who are to reprove, rebuke, and exhort with all long-suffering. The proper punishment of a low, mean, indecent, scurrilous way of writing, seems to be neglect, contempt, scorn, and general indignation."

We submit to our readers, whether these observations are applicable or not to the case of *Richard Carlile?* In our own judgment, they completely dispose of it: we do not partake in the spirit, we do not subscribe to the reasoning, of his prosecutors. Nor, on the other hand, shall we admit that, so far as concerns religious sentiment, he has any thing in common with Unitarians: it is a broad and an obvious line by which he and they are mutually separated. At the same time, whatever be our opinion of him *personally*, we are strangers to the Antichristian and savage feelings which such journals as the *Courier* have expressed, in consequence of his sufferings. We cannot triumph over him: we cannot venture to pronounce that he is no object of compassion and relief on the part of those whose views and expectations are the most diametrically opposite to his own. If *Archbishop Secker*, as his biographer informs us, * more than once "extended his bounty" to the distressed and "wretched authors" of publications "manifestly calculated to corrupt good morals or subvert the foundations of Christianity," surely Protestant Dissenters and Unitarian Christians may thus far imitate his example and be blameless.‡

So much for the circumstances which have given rise to Mr. Hunter's

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* Advertisement and pp. 7, 8.

† Works, Vol. I. Life, &c. cxvii. &c.

* Porteus' Works, VI. 65.

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sermons; he lays before us "a plain, a fair and candid answer to each of these three questions: What is a Deist? What is a Christian? What is a Unitarian?"—and shews "the absurdity of affecting to confound Unitarianism with Deism, or of affecting to deny that a Unitarian is a Christian." This division of his subject, this statement of his purpose, illustrates the title of the discourse; a title which is calculated, indeed, to arrest the notice of the public, but which possibly might lead some persons to imagine that the preacher discriminates between Christianity, on the one side, and Unitarianism as well as Deism, on the other.

"The word Deist, in its first acceptation, denotes a believer in God." However, the definition of it, as (modified by time) it is now used, "is a man who acknowledges a God, but denies revelation." Our author draws a faithful picture of the character of the Deist, in its favourable and its unfavourable aspect. With the same impartiality he makes an estimate of the probable effect of Deistical sentiments on the virtue and happiness of the man who embraces them, and then observes,

"The name of Deist, which was once one which the Christian might be proud to bear, is now a name from which he instinctively shrinks, which, indeed, it is impossible he should bear; which, united with his name of Christian, would be like speaking of white blackness, of powerless strength, of circumscribed infinity; or conjoining any other ideas that were incongruous, and absolutely refused to unite. It is of the essence of modern Deism to deny Revelation. It is of the essence of Christianity to believe that a Divine Revelation was made by JESUS CHRIST."—P. 14.

On the revival, in modern times, of the word Deist, Mr. H. offers this remark:

"So little attention has been paid to the philology of our language, or to philology in general, that we should probably look in vain, through the range of English literature, for the history of this word *Deism*; and the date and origin of that fanciful sense of it which has taken place of its original and etymological sense. But it may be submitted, as a conjecture, that when Christianity became prevalent through the Western world, and Mahometanism through the Eastern, and men came in general to receive the great truths of a Divine Creator and his providence, and thus became universally of the sect of the Deists, that persons who were led to reject all revelation, and pretences to revelation, appropriated to themselves this old and unclaimed term of Deist, as some defence against unchristian bigotry, which doubtless then, as now, was ready to confound the men who acknowledged a GOD but denied revelation with those unhappy persons who with revelation renounced also a GOD."—P. 14.

To the question, What is a Christian? the preacher gives "a short and ready answer: a believer in the divine mission of JESUS CHRIST." Like the term Mahometan, it is "a generic term, admitting of specific differences:—consistency, as well as modesty, requires that we acknowledge as Christians all who receive the doctrine of Christ as divine truth.

"There is, indeed, another and a most beautiful sense in which the term Christian is used. He who, to the belief in the divine mission of CHRIST, joins the practice of those duties which it was one great object of our Lord's life to inculcate; one, who is like his LORD and Master in piety, humility, temperance, patience and charity; who walks on earth, as he walked; this man is a Christian indeed, in the highest and best sense of the word."—P. 16.

We must refer to the discourse itself those who are desirous of seeing Mr. H.'s admirable representation of "the difficulties to which men may be reduced, when they attempt to set up one of the forms in which Christianity is specifically professed, in the place of that general system in which all forms are included, and which is briefly expressed by the phrase, believing in the divine mission of Christ." It is time that we accompany him in his answers to the questions, "What is a Unitarian? And how far can he shew that he is worthy to bear the honoured name of Christian?"

"The whole abstract idea represented by the word Trinitarian is a man who receives the doctrine of CHRIST, being persuaded that it includes the notion of a Trinity in Unity; and the proper definition of a Unitarian is correspondent to this,—a man who receives the doctrine of CHRIST, being persuaded that it does not include the notion of Trinity in Unity.

"This was the origin of the term, and

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in this sense the term is still sometimes used. But as, under the generic term Christian there are specific differences, so this term Unitarian has comprehended under it several distinct species, to some of which the names Arian and Socinian have been appropriated, while to others no distinctive appellation has ever been affixed. But it has happened to this, what has not happened to Christianity at large, that one species of Unitarianism has almost excluded the rest; and to that species which never had any peculiar and distinctive appellation, the term Unitarianism has lately become, in its common acceptation, appropriated. Whether it might not have been more proper to have left the generic term to serve the purpose for which it was originally introduced, and to have adopted a name indicative of the specific difference, is a question which I am not competent to decide." —Pp. 22, 23.

On a point which is still misapprehended some light may be cast by a passage in the writings of certain early Anabaptists: the Catechism or Confession, whence it is taken, was printed, in Poland, in 1574; "that is, four years before Faustus Socinus came into that country." Now what Mosheim styles "their erroneous notion concerning Jesus Christ is expressed in the following terms: *Our Mediator before the throne of God is a man, who was formerly promised to our fathers by the prophets, and in these latter days was born of the seed of David, and whom God, the Father, has made Lord and Christ,*" &c. And the historian, speaking of "the original Catechism," which is now under consideration, says, "From this little performance, and indeed from it alone, we may learn with certainty the true state of the Unitarian religion before Faustus Socinus:" he, moreover, informs us that it was published at Cracow, in the above year, under the title of *Catechism*, or *Confession* of the *Unitarians*. *

Mosheim conjectures that the papers of Lælius Socinus were left behind him in Poland, and that, "by the perusal of them, the Arians, who had formerly the upper hand in the community of the Unitarians, were engaged to change their sentiments concerning the nature and mediation of Christ." Be this as it may, the denomination of *Socinians* was afterwards given to those professors of religion who hitherto had been known by names very different from this: and it was expressive of their attachment to the *peculiar* tenets of Lælius and Faustus Socinus; though at the present day there is probably no individual in the British dominions to whom it can with justice be applied.

Even on the continent, and in the seventeenth century, the term *Unitarian* has been employed to denote opinions distinct from those of *Arians*.*

But our purpose will be still better answered by adverting to the use of the name in our own country, from nearly the same period.

In the first vol. of some very memorable *Tracts* we meet with *A Brief History of the Unitarians, vulgarly called Socinians:* the second edition of this performance is dated 1691; and the writer begins with a statement of the arguments by which these persons maintain "that the Lord Christ was a man." † Still, throughout these volumes the term *Unitarians* seems usually opposed to *Trinitarians;* although most of the reasonings and explanations are directed to the establishment of the simple humanity of our Saviour. In one passage we find the strange phrase, *the Arian* Unitarians: ‡ it came from Mr. *Emlyn's* pen.

So far as we can at present ascertain, *Clarke, Whiston, Peirce* and *Hallett*, although they were the distinguished advocates of *Arianism*, never claimed nor bore the title of *Unitarians*.

The case of one most excellent and able individual, who has been already mentioned, was not quite the same: *Emlyn's* writings supply abundant proofs that *he* considered the denominations *Unitarian* and *Anti-Trinitarian* as identical; yet we have perceived how he sometimes qualified the former

* Mosheim's E. H. (Maclaine) IV. pp. 500, &c. (1782).

* Vindiciæ pro Unitariorum in Poloniâ Religionis Libertate ab Equite Polono (Stanisl. Lubienlecius, Junr.) conscriptæ, 968, nota. The author died in 1675. His *Defence*, &c. is printed, together with some other tracts, at the end of *C. C. Sandii Bibliotheca Anti-Trinitariorum*.

† P. 3.

‡ V. (1708) p. 3.

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—and we know that he was the advocate of the pre-existence and mediatorial worship of Jesus Christ.

Lardner makes a marked distinction between the Arian and the Unitarian doctrine.* Nor can we easily forget what he says of Watts, "I think Dr. Watts never was an Arian, to his honour be it spoken—he was an Unitarian—DR. WATTS'S LAST THOUGHTS WERE COMPLETELY UNITARIAN."† If on a subject of this nature *authority* might weigh, that of Lardner would be decisive: his correctness as an historian and an observer, and his skill as an interpreter of Scripture are beyond our praise. So Baron‡ *discriminates Hopton Haynes* as an *Unitarian*.

Dr. Priestley, it is well known, did not regard his fellow-christians of the Arian school as justly entitled to be classed among *Unitarians*: the reason was that he looked on Arianism, in all its modifications, as infringing, or immediately tending to infringe, the doctrine of the absolute unity of God. Of the same opinion is a living author, (long may it be ere we can without censure speak of him as Respect and Gratitude would impel us!) who must rank among the most intelligent, powerful and assidnous labourers in the field of Christian truth, and on this principle were formed those *Unitarian Book Societies* in Great Britain which are confessedly first in the order of time, nor, perhaps, of the least account in respect of the patronage they have obtained, and of the benefits they have diffused.

Why have we enumerated these facts? Chiefly for the sake of justifying and explaining the passage we have last cited from Mr. Hunter's Sermon; but also for the purpose of shewing that the sense we affix to the word *Unitarian* is not arbitrary and unsupported, and that the tenet of our Lord's exclusive humanity, in contradistinction to his supposed pre-existence, is not the mere private, but the *long avowed* and *publicly recorded* belief of the advocates of *Christian Unitarianism*. That these terms cannot in justice be disjoined, we thank Mr. Hunter for proving so clearly and satisfactorily. Although traces of rapid composition are visible in his discourse, yet he is accurate in thought and sound in reasoning.* N.

* Works, X. 619, and Mon. Repos. VII. 715, &c.

† Theol. Repos. IV. 338.

‡ S. A. &c. (2d ed.) xxi.

ART. III.—*Four Letters to the Rev. W. J. Fox, occasioned by his Sermon on the Duties of Christians towards Deists; and by his Remarks on the Prosecution of Mr. Carlile.* By an Inquirer. 8vo. pp. 54. Hunter. 1819.

THERE is something unintelligible in this publication. The writer does not address Mr. Fox merely as the author of the Sermon referred to in the title-page, but at the same time does not explain his other allusions. He is evidently capable of writing well, and yet he sometimes expresses himself very obscurely. He is often rational, and often both theoretically and practically unreasonable. In one place he uses the language of a friend of liberty, in another that of an advocate for whatever is. There is a spirit of candour in many pages, of prejudice, as far as relates to Unitarians, in some few. The theology of the writer is a sort of compound of the Church-of-England and the Quaker faith. And with regard to Mr. Fox, the feelings of the anonymous addresser are various; from admiration, real or affected, to suspicion.

The Letters are "On Difference of Opinion among Christians; On Religious Persecution; On Freedom of Inquiry; On the Grounds of Admission into the Christian Church." None of these topics are closely argued, but there are shrewd remarks on each of them.

We subscribe to the observation of the Letter-writer, (p. 9,) "that it is far better to mistake the Christian doctrine than the Christian spirit,"

* This gentleman's *Hallamshire*, or "History and Topography of the Parish of Sheffield," deserves, if we mistake not, to be placed by the side of the best works in that department of literature. In the title-page of it he styles himself "Honorary Member of the Society of Antiquaries of Newcastle-upon-Tyne:" this *addition* he, with his characteristic good sense, omits in the title of a publication altogether theological.

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and allow that pride is a destructive sentiment; but if "the pride of reason" be censurable, what shall we say to that equally intolerant pride, which, in the language of humility, boasts of divine illumination?

Putting out of sight the censure implied in the warning, we agree in the assertion, (p. 11,) that "He who possesses the power of influencing the associations, of leading the opinions of others, has, indeed, a precious trust committed to his care, and close will be the account that he must render for it!"

The author, though not of the Unitarian communion, says, (p. 15,) that he rejoices "in believing that many who are, and many who have been, among its most distinguished ornaments, will be admitted into the 'one fold' under the care of the 'one shepherd.'" He therefore grieves to see the cause that Mr. Fox is zealously advocating, sustain the deadliest blow it is capable of receiving from his hand! He may console himself: the Unitarians are best acquainted with the interests of their own denomination; and though some of them have read Mr. Fox's sermon with feelings somewhat different from those that they wish and expect him to excite, none of them feel that their cause has by his means received a blow, much less a deadly blow, still less "the deadliest." Had he given Unitarianism its mortal wound, a mitre would be at his command.

The Letter-writer censures Mr. Fox for terming the punishment of Carlile *persecution*, alleging that it was agreeable to law. Were not then the first Protestants, the Puritans and the Quakers *persecuted* when they suffered under unjust and cruel laws? We do not for a moment compare Carlile's case to theirs; but believing with the great statesman, whose doctrine is stated in our last Number, pp. 48, 49, "that action, not principle, is the object of law and legislation," and that "with a person's principles no government has a right to interfere," we cannot help stigmatizing all attempts to put down mere opinions by force as *persecution*. Our sympathy with the persecuted will vary according to numerous circumstances that cannot be defined beforehand, and we may, from other causes, feel but little for persons that are wronged; but the abstract argument is the same whoever be the individuals that suffer for their opinions. Suicide is an offence at common law; but should a man publish Madame de Stael's or any other book that contains arguments in favour of it, would it not be unjust and detrimental to the interests of truth, to subject him to punishment, whether in his person or his estate? But while we say this, we would be the first to reprobate his conduct, and, by means of argument and persuasion, to bring it into contempt and abhorrence.

The Writer thinks that he has found an authority for the use of force in matters of opinion, in the miraculous punishment inflicted by the Apostle Paul upon Elymas, the sorcerer! But surely the circumstance of this being a miracle takes the case out of the common rule. The Sovereign Disposer may justly punish any offender in any manner that he pleases; He can read the heart, can adjust the suffering to the sin, and can foresee and overrule remote consequences; and in a miraculous punishment it is He, and not the instrument, even though an apostle, that inflicts the blow. If the argument be sound, where will the Letter-writer stop in its application? He may on this ground plead for putting to death all that utter lies in the church, and quote for justification the case of Ananias and Sapphira; nay, he may urge the magistrate, on the example of Paul, to destroy the flesh of unchaste persons for the salvation of their spirits, or to cause such as abuse the Lord's Supper to sleep the last sleep.

Bishop Bonner would not have desired a better argument for persecution. If the magistrate be authorized to impose pains and penalties for the sake of the truth, he must be the judge of truth, and the human mind is absolutely at his disposal. Heresy is as justly punishable as Infidelity. We have no more liking to Unbelief than the Letter-writer; but one of our great objections to it is, that by taking away all supreme moral authority, it leaves no standard of right but might. He appears, in fact, in the train of Hobbes, Bolinbroke, Hume and Gibbon.

A looker-on may have a greater insight into the *defects* of a party than they themselves, who are obliged to look around them in self-defence, or

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tempted to look before them with the flattering hope of success; and hence the Unitarians would do well to listen to the suggestions of this moral critic, who inquires whether they do not attach undue importance to opinion, and dwell more on the promises than on the restraints of the gospel? At the same time, he is not sufficiently conversant with them to pronounce on the usual strain of sermons adopted by their ministers. Controversy is not and cannot be excluded from their pulpits; but many, if not most, of them, as a matter of taste, prefer practical to polemical subjects, and even where they feel bound by conscience to maintain a truth, or oppose an error, endeavour to contend lawfully, and to preserve in every argument and remonstrance the spirit of peace and charity. *If any one be otherwise minded, he shall bear his own judgment, whosoever he be.*

We have freely objected to the Letters, but we have read some passages in them with pleasure; and we shall conclude with an extract of a passage, in which the figure is happily conceived, and suggests a beautiful moral lesson:

"There is in the moral world no equatorial region, where the gloom of night is immediately succeeded by the full splendour of the risen day. We must patiently wait and quietly hope, through a long and doubtful twilight, till the 'sun of righteousness shall arise with healing in his wings.' And if the ascending beam first gilds the mountain tops, shall the dweller of the mountain on that account assume any superiority over the inhabitant of the still benighted plain? Ought he not rather, seeing *his* day is begun, to act about his own appointed task, rejoicing that the impartial luminary is advancing in his course, in due time to fill the heavens with glory and the earth with beauty?"—Pp. 33, 34.

ART. IV.—*Piety and Virtue the only Terms of Acceptance with God. A Sermon preached on Wednesday, May* 12, 1819, *at the Unitarian Chapel, Bradford, before the Presbyterian Ministers and Tract Society of the West-Riding of Yorkshire.* By Joseph Hutton, A. B. 8vo. pp. 42. Leeds, printed; sold by Hunter, London.

MR. HUTTON is the minister of the Mill Hill Congregation, Leeds. He has considerable reputation as a preacher, and we rejoice that he is serving the public as well as his own flock by his fine talents.

The sermon before us merits the appellation, in its fullest meaning, of *interesting*: the composition is elegant, and there are passages of great beauty. The preacher first establishes the doctrine proposed in the title, and then deduces from it important practical consequences. In both points of view, but especially the latter, he may be pronounced eminently successful.

On the first of his "practical consequences," viz. the duty of candour in our judgment of others, Mr. Hutton says,

"Let the Christian who calls himself orthodox, for instance, consider which is the safest way; on the ground of a difference in faith absolutely to condemn his brother Unitarian, as a person who has not the requisite fear of God in him—who does not sincerely, humbly, and diligently seek for the truth; or, to suspend his judgment as to the universally essential nature of his own faith, to doubt his own infallibility in interpreting Scripture, and to admit at least the possible genuineness of those virtues to which his brother lays claim, and the existence of which his conduct in life tends not to disprove.

"The Unitarian says, 'I have read my Bible with sincere desires and earnest prayers to discover the truth: my conclusions, nevertheless, are very different from yours: opinions which you deem essential to salvation I cannot find there.' How shall his opponent reply? He must answer in one of these two ways: let him choose his alternative. He must either say, 'I do not believe you—you are not like Cornelius, a devout and good man—you have not sincerely and diligently sought for the truth:' or if, on the other hand, he admit the piety and sincerity of his opponent, he must then acknowledge the probability of having included in his own creed, if not more than was true, at least more than was essential. He must, in short, condemn his brother, or doubt his own infallibility. He must offer up his charity on the altar of his self-confidence, or his self-confidence on the altar of his charity. The question is neither more nor less than this—Shall the opinion of a fallible man, as to the essentiality of a certain article of faith, be deemed a more convincing proof of the internal moral delinquency of all who reject it, than the apparent moral excellence and piety of those persons can be of his want of judgment, and

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of the non-essentiality of his favourite article? Shall his private interpretation of Scripture condemn all who differ from him as persons who do not fear God and work righteousness; or shall their apparent fear of God, and uniform uprightness of deportment, condemn his private interpretation?"—Pp. 20—22.

In the remainder of his application of his subject, the preacher addresses Unitarians themselves, and his advice is so truly evangelical, and his exhortation so Christian and fervent, that we cannot but express a wish that the sermon may circulate throughout the whole denomination.

ART V.—*The Christianity of the New Testament Impregnable and Impeperishable: an Address occasioned by the Trial of Mr. Richard Carlile, for the Republication of Paine's Age of Reason, and delivered October 24th*, 1819, *in Behalf of a Sunday School, (containing nearly One Hundred Children of both Sexes,) at Worship-Street Chapel, Finsbury Square.* By John Evans, LL.D. 8vo. pp. 36.

CHRISTIAN benevolence has different walks.' Dr. Evans (whom we are happy to welcome under that title) applies himself to the instruction of the young in the faith and spirit of the New Testament. He first makes some observations upon testimony, and then exhibits the leading facts of the Evangelical history. The quotations, with which the sermon abounds, are excellent, and the author's own reflections are, in substance and in manner, Christian.

CRITICAL NOTICES OF NEW PUBLICATIONS.

I.—Sermons, on Various Occasions. By the late Francis Webb. 3rd edition. Royal 8vo. pp. 496. Hunter. 1818.

Of "the late *Francis Webb*," the author of these Sermons, some account is given, Mon. Repos. XI. 189—193, and 70, 280 and 331. A more complete Memoir is prefixed to this Volume. From this we learn that his family was of some consideration; that "he received his classical education at Abingdon and Bristol; was afterwards a pupil of the celebrated Dr. Doddridge and of his successor Dr. Ashworth, at Daventry; and finished his academical studies with Dr. Amory, at Taunton. Upon leaving the academy, he was settled as a Dissenting minister first at Honiton and afterwards in London, whither he had removed at the solicitation of his friends."

The writer of the Memoir supplies us with the following interesting information relating to Mr. Webb's second employment in a diplomatic capacity:—

"In the latter end of the year 1801, when Mr. Jackson was appointed the resident British Minister at Paris, during the negociation of the treaty of peace at Amiens, Mr. Webb accompanied him as his Secretary. He remained in Paris nearly two months, when, on account of ill health, he returned to England before the preliminary articles of peace were signed. Short, however, as was his stay in Paris, he had, from the nature of his office, frequent intercourse with the most conspicuous persons connected with the French government, who admired his frankness, and very highly estimated his abilities, and his penetrating genius enabled him to acquire considerable knowledge of their characters and political views, of which he used afterwards to communicate to his friends many interesting particulars.

"Whilst he was at Paris he also gained an insight into the dishonourable and insidious designs of some other public characters, who, whilst they were professedly desirous of peace and amity, were, at the same time, secretly plotting the subversion of him, whom they had been unable to subdue. On the discovery of this nefarious scheme his honest mind felt the utmost indignation; and in allusion to it he says, 'I felt such strong motives for my departure, that, had I been in perfect health, no consideration whatever could have induced me to remain at Paris longer than I did.'

"As a proof of the high opinion which was entertained both of his talents and his services, the following note is presented to the reader. It was written on the eve of Mr. Webb's leaving Paris, by a nobleman of high rank, who, although living at that period in privacy and retirement, possessed the confidence of some of the leading official characters connected with the French government, and

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may be supposed consequently to convey their sentiments as well as his own.

"Lord Cornwallis n' est qu' un soldat.

"Mr. Jackson est un ambitieux, déjà à moitié démasqué.

"Mr. Webb est le seul de la legation Anglaise, qui ait, à la fois, assez d' esprit pour traiter, et assez de probité pour obtenir la confiance.

"*Il* possede celle du gouvernement françois.

"Son départ rompt la paix.

"S' il est ordonné par son gouvernement je me tais.

"S' il cede à un mécontentement particulier, il a tort.

"Un bon Anglois s' éleve au-dessus d' un désagrément, quand de son absence doit résulter le mal, et quand de sa présence doit résulter le bien.

"*Je répete* que le départ de Mr. Webb *rompt la paix.*

"La terminera-t-on avec un homme déjà soupçonné d' aller au-delà des devoirs d' un Ambassadeur?

"The short continuance of the peace of Amiens, affords a striking commentary on the above."—Pp. vii. viii.

Besides the works specified in our former Volume, Mr. Webb published

"Marmor Norfolciense," a Satire.

"Letter to John Sawbridge, Esq., on Popular Opposition to Government."

"Thoughts on the Constitutional Right and Power of the Crown in the Bestowal of Places and Pensions." 1772. 8vo.

"An Epistle to Lord George Germaine."

"Friendship," a Poem.

"Justice," a Poem.

"Epistle to the Rev. Mr. Kell."

"Ode on Fortitude."

Letters in "The Diary" under the signature of VERUS, on the subject of the dispute with Spain respecting Nootka Sound, afterwards reprinted in a pamphlet.

"Hymn to the Dryads," inscribed to Dr. Turton.

"Ode to the Rural Nymphs," inscribed to Lord Frederick Campbell, 1801, 4to.

Memoir of Mr. Giles Hussey, the artist, communicated to the Editor of the "History of Dorsetshire."

"*Mr. Webb*, in his eightieth year, enjoyed all the faculties of his mind, with a considerable share of bodily health, till within a few months of his death. In his manners he was a perfect gentleman. In his person he was well-proportioned, and rather above the middle size, with an open, manly countenance, and with features highly expressive of energy, penetration, benevolence and intelligence.

"A plain marble tablet in the parish church of Barrington marks the spot, in which are deposited the remains of Mr. Webb.

"It is thus inscribed, (by his own particular desire;)

"'FRANCIS WEBB
The Friend of Mankind; and a Friend to their sacred Rights and Liberties, both Civil and Religious;
Born at Taunton 18th September, 1735,
Died at Barrington 2nd August, 1815."

Memoir.—P. xxii.

The lady of Mr. Webb, Hannah, daughter of William Milner, of Poole, Esq., whom he married at Wareham, March 31, 1764, still survives him; and to her conjugal piety the public are indebted for this new edition of his Sermons. They were originally published in 4 volumes 12mo. The two first appeared in 1766, and were so well received that the author was solicited to print two more volumes, and two editions of the four volumes were speedily sold. Some few alterations are made in the present edition, in conformity to the later opinions of the author, which were entirely Unitarian.

It were idle to criticise Sermons on which the public has already given a favourable judgment. They display a refined taste, considerable knowledge of human nature, rational piety, and a warm concern for the civil interests and moral improvement of mankind. We shall give one extract from the last Sermon in the Volume, on the death of his Royal Highness William Duke of Cumberland, who died October 31, 1765, which was dedicated to the late King: it is appropriate to the present condition of the nation:

"Ye kings of the earth! Ye princes of the people! In this fate of greatness read your own. Nor palaces of grandeur, nor crowns of glory, nor thrones imperial, can protect you from the stroke of death. When this tyrant advances, all your pomp will be reduced to common show; your crowns, you yourselves will put by, with sickly rejection; your sceptres will appear the pageant of an hour, and your thrones yield you neither comfort nor support; and if you be not surrounded with guards of your own virtues, none other can protect you.

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"From this, and every instance of mortality, let us all learn the state of sublunary happiness. The pomps, the fashions, the honours and glories of this world, how soon they fade away! They do not satisfy us when they are possessed, but always pain us when we are deprived of them.

"As death strikes, with an equal hand, the king and the beggar, and brings us all upon a common level, let us cultivate those virtues that will make an essential and important difference, at the time when death shall range lawless and uncontroled no more; when the honors we shall possess will be subject to no alteration; when glory shall be obtained which shall not fade from the possessor, but shine for ever and ever, not only with unsullied, but increasing lustre.

"Nor let us mourn that here we cannot sustain the great and illustrious characters of kings and princes, warriors and heroes. He is a hero who conquers himself; *yea greater than he that taketh a city*. He is a prince that ruleth his own spirit—that keeps in order the STATE of MAN *within*—that humbles the aspirings of the soul, and corrects the arrogance of his spirit, and punishes the guilty violations of his pride, when it makes inroads upon another's happiness; who supports reason supreme on her throne; who protects the laws of conscience, as the great right of man, keeping them free from violation and encroachment. He is a king, who sways the sceptre of control over his passions, and reduces into order all the irregular affections of his breast.

"Nor let the providence of God be forgotten, by which all the changes of the world happen, and from whence, amidst them all, our best consolations are derived. God can raise up men of valor, wisdom and fortitude, to protect and support our nation and laws. Nought is to be despaired of under the government of God. Our great aim should be, to make ourselves, by our virtue, objects of his complacent regards.

"Under our present, and amidst all our losses, this is our consolation, that the cause in which we are interested is the cause of heaven—it is the sacred cause of LIBERTY and TRUTH.

"When I consider this nation, rising from the smallest beginnings, through such a variety of conquests and changes, subject to such numberless revolutions, and surrounded by such enemies, with the wars in which we have been embroiled, to that pitch of glory to which we have arrived, and that eminence in arts, sciences, and improvements of every kind, we have attained; I cannot but think, and auspiciously hope, that the greatest events are connected with us: that as, in the course of Providence, we have been so remarkably favoured and protected, so we shall continue, till the great scheme of Divine Providence be completed in and by us. And notwithstanding so many symptoms of a declining state appear, yet the cause of LIBERTY will not fall, until an opening be made for her reception in some other part of the world—a part, perhaps, where a great empire shall arise and extend itself, affording room for the reception of freedom and her wide dominion, where religion shall lift aloft its banner, uncontroled by state violation, and free from sacerdotal entanglement and papal usurpation; an empire that shall afford a safe retreat and asylum to all the uncorrupted sons of freedom, when liberty shall be forcibly driven from every other realm; an empire that shall open a wide theatre for the display of the grand transactions of providential wisdom——transactions marked with more than human manners and characters; that shall not relate to this or any other nation alone; that shall bear instamped upon them the broad seal of God himself, either evidently pointing to or exactly accomplishing the grand designs of his providence; fulfilling ancient prophecies; leading our posterity, happy in future days, to see the glorious kingdom of the Messiah rising by degrees out of the revolutions and destruction of the kingdoms of this world."—Pp. 460—463.

A fine portrait is prefixed to the Volume, which in point of typographical excellence (we must take leave to say) does great credit to the printer, Mr. Smallfield.

II.—*Memoirs of the Private Life of My Father, by the Baroness de Staël-Holstein. To which are added Miscellanies, by M. Necker.* 8vo. Colburn. 1818.

M. Necker and Madame de Staël are distinguished names, but now, alas! names only. The present publication will not increase the lustre of their fame; but it is a monument of their goodness. The MEMOIRS are an offering of filial piety. Happy the daughter whose genius was enkindled by a father's virtues! Happy the father who possessed a daughter capable of recording his merits in enduring characters!

It is not the statesman and the fi-

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nancier that we admire in M. Necker. The eloquent eulogiums and philosophical apologies of Madame de Staël have not persuaded us that he was endowed with the powers that the crisis of the French Revolution demanded. But we cannot name without profound respect a courtier who preserved the simplicity of his character, a prime minister of France who exhibited the virtues of a Swiss citizen, and a philosopher who found the highest employment of his faculties and his relief from trouble in religious contemplations.

Madame de Staël's Memoirs of her Father are, like all her writings, rather too declamatory, sentimental and metaphysical (we want a word to express the two last qualities in combination) for the taste of an English reader; and M. Necker's aphorisms, while they display a considerable knowledge of human nature, rather delineate human nature under a French modification; but still the biographical part of the volume exhibits so much practical excellence, and the miscellaneous so much of "the meekness of wisdom," that the work may be recommended with a confidence in its approving itself to the understanding and the best affections of every class of readers.

We extract a few of M. Necker's thoughts:

"Death.—Let us not joke upon death; we do not know him, so powerful a distraction is life. But when he insists upon being acquainted with us, when he will speak with us *tête-à-tête*, when he banishes day from us to make us accompany him into darkness, when he orders us to follow and will not answer any of our questions, what trouble must be brought upon us.—Lights of religion! ye blessed, ye consolatory lights! you appear and all is changed."—Pp. 248, 249.

"Timidity.—Timid persons are lost the moment they perceive themselves the subjects of observation; they seek words but cannot find them. I believe a principal reason why women commonly speak more fluently than men, is the habit they early contract of having always, in company, some piece of work in their hands. This gives them confidence; it is a sort of screen behind which they retire, when, being less seen, words flow more freely."—P. 259.

"The Eternity of Future Punishment.—Eternal punishment!—Power Almighty! can they who entertain such an idea know thee?—Eternal fire for those miserable creatures who have to resist the seductions of error and the storms of the passions!—Eternal fire for those miserable creatures who have so many combats to sustain, and are armed with such feeble weapons!—Power Almighty! your *(thy)* goodness preceded our birth, it still subsists, it will subsist after we are cut off by the hand of death."—P. 285.

"The Mystery of One's-Self.—Man vainly endeavours to unravel the secret of his intellectual organization; he would, as it were, hear his thoughts."—P. 307.

"The Revolution.—The Revolution has increased the quantity of talent in France; there are more people who have a little."—P. 313.

III.—*Memoirs of the late Rev. Newcome Cappe, formerly prefixed to Two Volumes of Critical Dissertations, and now republished with Additions.* By Catharine Cappe. 8vo. pp. 106. Portrait.

IV.—*The Incompatibility of the Love of Pleasure with the Love of God, in Four Discourses, by the late Rev. Newcome Cappe.* Edited by Catharine Cappe. (Published formerly among "Discourses chiefly on Devotional Subjects.") 8vo. pp. 76. Both printed at York, and sold by Longman and Co. 1820.

Mr. Cappe was an eloquent advocate of truth and virtue, and his life was a still more eloquent testimony than his writings to the beauty and worth of the pure gospel. We are therefore pleased that his amiable, faithful and enlightened widow has republished the Memoirs and the Sermons on the Love of Pleasure. The former appears in consequence of a suggestion (XIV. 408) in our Repository. We wish that these publications may answer the Editor's pious end, and take their place, as they well deserve, among standard practical Unitarian tracts.

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OBITUARY.

Death of His Majesty George the Third.

To the list of royal victims to the King of Terrors is now to be added the name of *His Majesty* GEORGE THE THIRD, who expired at Windsor, on Saturday, Jan. 29, in the 82nd year of his age, and the 60th of his reign, and was buried in the royal cemetery there on Wednesday the 16th inst. Few kings have died more respected by their subjects. His constitutional malady had withdrawn him for years from the public view, but his name was popular, and his memory has been honoured by every possible token of national esteem. The time is not come, nor is ours the work, to draw the character of the late King with truth and justice. His character was in reality two-fold, public and private. With regard to the former, there are at present directly

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opposite opinions, but those that judge most unfavourably of him in this respect, are as ready as any others to admit that, in the latter, he was truly estimable and deservedly popular.

From the circumstances of his education he was thrown into the hands of the Tory party, and throughout his reign there was manifest a disinclination to the principles on which the Brunswick family originally stood. Other principles of government produced the American war, and the war with revolutionary France, as well as certain measures at home, connected with those wars, which it will be difficult to reconcile with the constitution as established at the Revolution of 1688. Humanity shudders at the recollection of the awful effusion of blood in the contests here referred to. In the latter of them, the nation reaped laurels in abundance; but in our view national glory is a calamity when it is gained at the expense of human life—the expense especially as in this case of the lives of hundreds of thousands. We are feeling too, by sad experience, that war, when most successful, is a curse; for when was ever the nation so bowed down by its burdens, or the hearts of the people so appaled by the prospect of the future?

We could not honestly write upon this subject without saying thus much upon the Tory principles, the warlike measures, and the prodigality of the reign; but we are most willing to allow the late King the praise of many virtues; virtues rare in a king, and therefore the more to be esteemed by his subjects. His personal character would have made him in any station of life an object of respect. He was temperate in his pleasures, even to abstemiousness; and he set the example in his household of frugality and rigid economy, in which he was remarkably followed by the late lamented Duke of Kent. His well-known attachment to agricultural pursuits was in itself a strong presumption of the innocence of his heart, and, besides the good effect which it produced in exciting a spirit of improvement in the science (for such it is) and art of husbandry, it formed a new and pleasing tie by which the King was united to a large proportion of his people. The familiar appellation of "Farmer George" gave the King more real influence than half the Treasury boroughs. He had the happiness, so rarely enjoyed by monarchs, of being at home in his own family. He was conscientiously religious, and observed not only public but also domestic worship; but, at the same time, he was free from bigotry; he shewed on more than one occasion his dislike of the Athanasian Creed; and on all occasions he was forward to protect, and even to extend, the just liberties of the Protestant Dissenters. He entertained prejudices against the Catholics, but they were honest prejudices, and they were the prejudices of all sincere Protestants of the middle of the last century, the period when the King's mind was formed. Personally, the King was humane: it is well known that so great was his aversion to the signing of death-warrants, that his ministers were obliged to watch their opportunities of putting them under his hand. In only one respect (excepting that of war) can his humanity be questioned; we refer to the abolition of the Slave-Trade, which he strongly opposed: Mr. Brougham has said at a public meeting that on this ground the King could never speak civilly of Mr. Wilberforce. But the brightest jewel in the King's crown, was his patronage of Schools for All, and his noble declaration, worthy to be inscribed amongst the sayings of patriot kings, that "he wished every poor child in his dominions to be able to read his Bible." In this his merit was the greater, as the dignified ecclesiastics around him were anxious above all things to detach him from a cause which they considered irreconcileable to that of the Established Church.

George III. had not profound or comprehensive wisdom; he aspired not to the reputation of learning; he displayed no munificence; but he possessed habits of business, talents for conversation, which surprised some persons into an exaggerated estimate of his talents, a memory proverbially accurate, especially in names, dates and faces, and a shrewdness which took the appearance sometimes of sagacity and sometimes of wit.

If in all things we cannot applaud him, we must remember that there are few human beings, even in the least responsible stations, who are irreproachable; that he lived in difficult times, when good meaning was scarcely sufficient to preserve a ruler from error; and that he was subject to that most awful visitation of Providence, the failure of reason, which, like charity, covers a multitude of sins.

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1819. December 28, at *Kidderminster*, Mrs. CATHARINE FRY, aged 63, daughter of the late Mr. Humphry Buckler, Woolstapler, of Warminster, and wife of the Rev. Richard Fry. Her very affectionate and assiduous attention to her son David, who died of a consumption in the inclement winter in the beginning of 1814, greatly impaired her constitution, from which she never quite recovered. In the early part of last December she caught a cold which brought on a cough, but, for the space of a fortnight, it did not seem more threatening than what she usually experienced in the winter season; especially since her having had a violent inflammation in the lungs about five years ago, when her life was in extreme danger, and her recovery beyond expectation. A few days previous to her dissolution, her state of illness appeared alarming, and gradually became worse, probably from the effect of the frosty air on her tender vitals, until her remaining powers of life were exhausted. The writer of this obituary, from an intimacy of about thirty-six years' duration, can, with heartfelt satisfaction, attest that, in the several relations of daughter, wife, mother and sister, and as a friend, her character was truly amiable and exemplary. Her religious sentiments inclined most to the Arian system, particularly with respect to the pre-existence of Christ; for she used to observe that they were nearly expressed in Dr. Price's sermons on the Christian doctrine. With these views was associated in her mind the utmost liberality, believing that there were pious and excellent people of all denominations, and that they would form the general assembly in heaven, whatever may be their distinctions and different persuasions in this world. She was fond of neatness without affecting singularity. Pride, selfishness and deceit were as alien to her disposition as they could be to the mind of a human being, and innocence was as much an inmate in her breast. She had great meekness of spirit and benevolence of heart, pitying distress whenever witnessed, always ready to yield the redress in her power, and disposed to exercise kindness on all occasions, as well as to put the most candid construction upon the conduct of others. Scrupulously attached to a regular perusal of the Holy Scriptures, it was her habitual custom to read several chapters every day, unless prevented by indisposition; for she would rarely permit any other hinderance to this good practice. Indeed, a conscientious regard to whatever she conceived to be religious or moral duty, uniformly marked the deportment of this excellent woman. Before there was the appearance of imminent danger to her sympathizing relatives and friends, she was strongly persuaded that her disorder was beyond the power of medicine to remove, feeling that her strength was not equal to coping again with the violence of a pulmonary disease, and that, as her words were, her time in the present state of existence was nearly over. But this apprehension gave her mind no disquietude; on the contrary she was remarkably composed and comfortable. While she felt conscious of defects and unworthiness before Infinite Purity, she enjoyed a lively confidence in divine mercy, revealed in the New Covenant, saying, death had no terror in her view. She often expressed her gratitude for the various blessings she had received, her humble resignation to the will of her heavenly Father, her deep sense of obligation to the Mediator, and her hope of perfect and immortal happiness beyond the grave. Her language repeatedly was in her last hours, "I have put my trust in God, and hope I shall meet him and my Saviour with joy and not with grief." Yes, departed Christian! excellent in thy life, patient under affliction, and happy in thy death, thou wilt share a lot with the righteous in the glorious resurrection promised in the gospel to life everlasting.

1820. Jan. 11, at *Chatham*, aged 75 years, Mr. WILLIAM BADELEY. His parents were persons of pious characters. Of his mother, particularly in this respect, he was accustomed to speak in terms of the warmest admiration and affection. With them he was led to attend on the services of the sanctuary, and to conform to private duties in the family. Yet, notwithstanding these moral advantages, he was not distinguished in early life by any marked seriousness, a circumstance which he has since often regretted. Disappointment in trade at a subsequent and later period, appears to have produced in him those cogitations and convictions which, in connexion with the reception of Christianity, can only conduce to human comfort. From the deductions of reason at the first, (though educated in a different belief,) his views, as to the Deity, were what is properly denominated *Unitarian*; and finding such a faith recognized alike by the law and the gospel, having once embraced, he never after dissented from it. *Partial* notions of God, as to the extent of his mercy, were highly revolting to his mind. Of the resumption of being in a future state, he had some *peculiar* ideas, but not such as to affect his expectation of its enjoyment. Relative to the equity and government of a Divine Providence, he *tenaciously* held the tenet "*that every thing is from God*

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and for good to all." This he invariably admitted in all his concerns, nor less with reference to that painful affliction with which he was exercised, and that has terminated his existence; for, when a hope was expressed of his being able to say in the words of Watts,

"Lord, I esteem thy judgments *right*,
Though they may seem severe;
The sharpest sufferings I endure,
Flow from thy faithful care,"

he answered, weak as he was, audibly and emphatically, "I am persuaded of it;" reiterating the sentiment, "I do not doubt it." By his desire he was interred in the General Baptist burying-ground in the town where he resided; when the writer of this delivered the funeral address from the pulpit, (owing to the inclemency of the weather,) and finished the service at the grave in language which, with a small verbal alteration, may not, perhaps, be considered an improper close of this article: "We have now committed to the ground the body of our aged and respected friend. Of him we take a long, a *feeling*, but we hope not a *final* farewell. May it be our mutual happiness to meet him hereafter among the family of the redeemed in the house of our common Father, whither Jesus, the Elder Brother, is gone before to prepare a place for us; 'and to them that look for him shall he appear a second time, without sin, unto salvation.'"

T. C. A.

Chatham, February 12, 1820.

January 11, aged 58, *Miss* MARSH, of *Shackerley*, a member of the Society of Protestant Dissenters at Chowbent, Lancashire. By her death the harmony in which two sisters lived for many years, a pattern of mutual affection, industry, frugality, and cheerfulness of mind, is, for the present, broken. The deceased was endued by nature with considerable mental powers, which she exercised and improved by reading and reflection. In her religious sentiments she belonged to that class of Christians generally denominated Unitarian, from a conviction that its avowed doctrines accord with the genuine doctrines of the gospel: and she was zealous in promoting the same, especially by being able to give "a reason for the hope that was in her." From this "hope," the true Christian's joy and support amidst the darkest scenes of life, she drew that consolation which enabled her to bear, with praise-worthy fortitude, and a dutiful submission to the will of God, those severe bodily pains which afflicted her during the last three months of her life. And she found, by happy experience, that from this "hope" the righteous may derive support even in death.

The deceased also possessed a considerable portion of personal courage, as the following anecdote will testify. About two winters ago their house, which is in the country, and at some little distance from any other dwelling, was forcibly entered in the night by three men. During the winter seasons the sisters generally slept in a room on the ground floor, adjoining their sitting-room. On the night alluded to, about midnight, they thought they heard somebody attempt, rather forcibly, to open the front door; but not hearing any more noise for some time, their apprehensions began to subside, and they to compose themselves to sleep; when, suddenly, they were again aroused by a greater noise from the back part of the house, as if persons were forcing an entrance in that direction. Both the sisters immediately sprang out of bed; and the deceased, taking with her a hay-fork which they had in their apartment, hastened to learn the cause of the noise. On entering the sitting-room, she perceived a man, followed by others, coming in by a door on the opposite side, leading from the kitchen. As the first man advanced towards her, she made a thrust at him, and struck him on the fore part of the body. If the prongs of the fork had been sharply pointed, she might have seriously wounded him; but, happily for her, these proved very blunt, so that she did not injure him, or the others might have murdered both herself and her sister. The man, finding himself attacked by some kind of weapon, wrenched it out of her hand, and presenting a pistol at her, threatened to shoot her if she were not quiet. She in her turn seized the pistol, and struggled with him for the possession of it; and, she afterwards said, she had no doubt she would have obtained it, because he appeared to tremble so very much, if another man had not struck her a violent blow on the side of her head with, as was supposed, a small iron bar. This brought her to the ground; but she did not relinquish her hold of the pistol until repeated blows on the arm, shoulder and head, compelled her to do so. During the struggle for the pistol the ball, with which it was loaded, rolled out of the barrel, and was found in the morning on the floor. While this was going on, her sister, who was coming to her assistance, was pushed back into their apartment by the third man. After the deceased was incapable, from the blows she had received, of making farther resistance, she was forced into the apartment to her sister, and there they were guarded by

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one man while the others ransacked the house for money. They, however, obtained very little by their brutal attack on these females; for, though their industry and frugality were well known, and the robbery was committed a short time previous to the day on which the rent of their small farm had usually been paid, yet their prudence, foreseeing the possibility of an event like this, had long suggested the propriety of keeping no more money by them than was necessary for their current expenses. The thieves were repeatedly told there was no more in the house than the little which they had readily found; yet they would not believe it, but continued nearly an hour and a half searching every place and crevice where they thought it possible for money to be concealed. Finding no more, they at length departed. While the sisters were guarded, whether the man thought they might attempt to alarm their neighbours at some distance, or he apprehended a revival of their courage, cannot be said, but he threatened to murder them if they stirred. On this, one of them, the deceased I believe, advancing towards him, said, "Kill me, then; the guilt will be yours." This so abashed him that he retired a few paces, and offered no further violence. Providentially the bruises which both the sisters received, did not prove dangerous, and they soon recovered. But the nervous irritability of body and mind, which the after recollections of this event produced in the deceased, never seemed completely to subside: and to this cause, in some degree, may probably be traced the rapid progress of the complaint which terminated her earthly existence.

B. R. D.

Dr. Drennan.

[From the Dublin Evening Post.]

On Saturday morning, the 5th of February, 1820, died in Belfast, WILLIAM DRENNAN, M. D., aged 65 years. No epoch of time shall [will] be more interesting to the historian than the few preceding years.—Empires grew and vanished; conquerors rose and fell; and, in our Island, the hand of Death was not idle amongst its most valuable sons. *Flood* and *Curran*, and *Jones* and *Drennan*, have disappeared; and now, with the exception of aged *Grattan*, are nearly hid from our view the luminaries of that period, when the patriotism of Irishmen had reached its climax.—When the fortieth of the mighty go, well may we weep with our widowed country! For what eye shall now watch, what ear listen, what heart throb, what hand pen, and what tongue thunder out vengeance against the foes and oppressors of Ireland, since these men are no more, and Irishmen are orphans! Born in the north, and taught under the influence of the most independent religion in the world, through life *Drennan* spoke and wrote most liberally on all religious topics; no bigot in himself, he contemned bigotry in others; the son of a Calvinist, he was the best, the warmest advocate of Catholic Emancipation; and that cause, enfeebled by the frailty of its own sons, and enervated by the fallibility of ostensible advocates of other persuasions, has lost in this man, an advocate, unequalled in uniformity of opinion, and unchanged by the shifts of crowns and mitres on the chess-board of Europe. He wrote and spoke for the Catholic, because the Catholic was chained; and he would have written and spoken for the persecuted slave of any other Christian code, under similar grievances.

The "most liberal of arts" was the one *Drennan* was destined to fill. In Newry, he very successfully practised as a physician; and there some of his happiest strokes of poetical humour appeared. Afterwards, the capital was chosen by him, as a field, wide in extent, and more likely of success. In Dublin, *Drennan* shone more in politics than in physic. In his time there Irish enthusiasm and Irish pride had swollen to a bursting pitch; and he yielded himself, his genius, and his pen, to the cause that then was warming every heart and charging every tongue. Disappointed by subsequent events, he again returned to the re-bracing air of the north; and, although he could point his finger to thousands who knelt at the receiving of, and afterwards causelessly violated, the "*Test Oath*," yet he, the author, never departed from a particle of its principles, nor forgot the binding nature of a patriot's *voluntary oath*.

As a writer, the pathos which he threw into the softer strain of his fugitive pieces, the clear perspicuity of his political compositions, the keen edge that sharpened his satire, and the expressive ardour and harmony that breathed through his poetry, are strong proofs how well *Drennan* could master his pen. His mind was endowed with a large stock of classical knowledge, derived from profound erudition; and he was never at a loss for a word to convey his idea, or for a quotation to confirm any point at issue. He has written many beautiful poems, chiefly domestic or political; and numberless pieces in prose: of the latter, the "Letters of Orellana," his Addresses to the Irish Volunteers, and many most important Essays, on Home Education, delivered to the Belfast Insti-

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tution, (of which he was the corner stone,) stand conspicuous. The retrospect of politics in the Belfast Magazine, will retain to the world the depth of his political reasoning. He also translated the Electra of Sophocles, and several of Cicero's Letters.

His latter days teemed with acts of benevolence and bursts of patriotic enthusiasm. No occasion occurred in which the interests of Ireland, or of her unhappy children, were endangered, that *Drennan* did not, like Cincinnatus, leave his fields and his gardens, return to the tower, and again assume the seat of the patriotic monitor; and this, till within a few years of his death. He was always the Mentor of young adventurers in the world; and there are not a few in Belfast who can testify to the caution he would inculcate in business, and the alacrity he would keep alive in principle.

The Minerva-like wisdom of the widow he has left, himself acknowledged, and who was, in every way, meet partner for such a man. The children of *Drennan*, under such a mother, will surely lose none of their father's greatness.

Farewell, thou advocate of weeping and widowed Ireland! thou friend of man, in every clime and country! May the youth of that land, thou so well namedst "The Emerald Isle," emulate, if not equal thy fervour of national devotion; and may every Irishman, who wishes to retain the name of patriot, come to thy shrine, invoke thy name, and imitate thy example.

F. D. F.

REGISTER OF PUBLIC DOCUMENTS.

Report on the Criminal Laws.

[Continued from p. 58.]

The Statutes creating capital felonies, which the Committee have considered under this head, are reducible to two classes; the First, relate to acts either so nearly indifferent as to require no penalty, or if injurious, not of such a magnitude as that they may not safely be left punishable as Misdemeanors at common law. In these your Committee propose the simple repeal; they are as follows:

1.—1 and 2 Phil. and Mary, c. 4. Egyptians remaining within the kingdom one month.
2.—18 Charles II. c. 3. Notorious Thieves in Cumberland and Northumberland.
3.— 9 Geo. I. c. 22. Being armed and disguised in any Forest, Park, &c.
4.— ——————————— in any Warren.
5.— ——————————— in any High Road, Open Heath, Common or Down.
6.— ——— Unlawfully hunting, killing, or stealing Deer.
7.— ——— Robbing Warrens, &c.
8.— ——— Stealing or taking any Fish out of any River or Pond, &c.
9.— ——— Hunting in His Majesty's Forests or Chases.
10.— ——— Breaking down the head or mound of a Fish Pond.
11.— 9 Geo. I. c. 28. Being disguised within the Mint.
12.—12 Geo. II. c. 29. Injuring of Westminster Bridge, and other Bridges by other Acts.

The Second Class consists of those offences, which, though in the opinion of your Committee never fit to be punished with Death, are yet so malignant and dangerous as to require the highest punishments except death, which are known to our laws. These the Committee would make punishable, either by Transportation, or Imprisonment with hard labour, allowing considerable scope to the discretion of the Judges respecting the term for which either punishment is to endure.

1.—31 Eliz. c. 9. Taking away any Maid, Widow, or Wife, &c.
2.—21 Jac. I. c. 26. Acknowledging or procuring any Fine, Recovery, &c.
3.—4 Geo. I. cap. II. s. 4. Helping to the recovery of Stolen Goods.
4.—9 Geo. I. c. 22. Maliciously killing or wounding Cattle.
5.—9 Geo. I. c. 22. Cutting down or destroying Trees growing, &c.
6.—5 Geo. II. c. 30. Bankrupts not surrendering, &c.
7.— ——— Concealing or embezzling.
8.—6 Geo. II. c. 37. Cutting down the bank of any River.
9.—8 Geo. II. c. 20. Destroying any Fence, Lock, Sluice, &c.
10.—26 Geo. II. c. 23. Making a False Entry in a Marriage Register, &c. five Felonies.
11.—27 Geo. II. c. 15. Sending threatening Letters.
12.—27 Geo. II. c. 19. Destroying Bank, &c. Bedford Level.

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13.—3 Geo. III. c. 16. Personating Out-Pensioners of Greenwich Hospital.
14.—22 Geo. III. c. 40. Maliciously cutting Serges.
15.—24 Geo. III. c. 47. Harbouring Offenders against that (Revenue) Act, when returned from Transportation.

It does not seem necessary to make any observations in this place on the punishments of transportation and imprisonment, which your Committee have proposed to substitute for that of death in the second of the two classes abovementioned. In their present imperfect state they are sufficient for such offences; and in the more improved condition in which the Committee trust that all the prisons in the kingdom will soon be placed, imprisonment may be hoped to be of such a nature as to answer every purpose of terror and reformation.

3. In the more disputable questions, which relate to offences of more frequent occurrence and more extensive mischief, your Committee will limit their present practical conclusions to those cases, to which the evidence before them most distinctly refers. They cannot entertain any doubt that the general principles which have been so strikingly verified and corroborated in some particular cases by that evidence, apply with equal force to many others, relating to which they have not had sufficient time to collect the testimony of witnesses. That some offences which the law treats as arson, and more which it punishes as burglary, are not properly classed with these crimes, and ought not to be punished with death, would probably be rendered apparent by a legislative consolidation of the laws in being respecting arson and burglary. The same result, though in a less degree, might be expected from a similar operation in other important heads of criminal law.

On the three capital felonies of, privately stealing in a shop to the amount of five shillings,—of, privately stealing in a dwelling-house to the amount of forty shillings,—and of, privately stealing from vessels in a navigable river to the amount of forty shillings—the House of Commons have pronounced their opinion, by passing bills for reducing the punishment to transportation or imprisonment.

In proposing to revive those bills, your Committee feel a singular satisfaction that they are enabled to present to the House so considerable a body of direct evidence in support of opinions, which had hitherto chiefly rested on general reasoning, and were often alleged by their opponents to be contradicted by experience. Numerous and respectable witnesses have borne testimony, for themselves and for the classes whom they represent, that a great reluctance prevails to prosecute, to give evidence, and to convict, in the cases of the three last-mentioned offences; and that this reluctance has had the effect of producing impunity to such a degree, that it may be considered as among the temptations to the commission of crimes. Your Committee beg leave to direct the attention of the House to the evidence of Sir Archibald Macdonald, on this and other parts of the general subject, in which that venerable person has stated the result of many years' experience in the administration of criminal law. They forbore to desire the opinion of the present Judges, out of consideration to the station and duties of these respectable magistrates. It appeared unbecoming and inconvenient that those whose office it is to execute the criminal law should be called on to give an opinion whether it ought to be altered. As the Judges could not with propriety censure what they might soon be obliged to enforce, they could scarcely be considered as at liberty to deliver an unbiassed opinion. Of the Judges who have retired from the bench, Sir William Grant and Sir Vicary Gibbs, found it inconvenient to attend when they were requested; and the Committee dispensed with their attendance, having reason to believe that both adhere to the opinions which they formerly maintained in Parliament on opposite sides of this question. Lord Erskine was absent from London when it was proposed to examine him; but the Committee are well assured that his opinions entirely concur with their own. Sir James Mansfield, and Sir Allan Chambrè, appear to have formed no opinion, and the Committee, at their request, dispensed with their attendance.

But highly as the Committee esteem and respect the Judges, it is not from them that the most accurate and satisfactory evidence of the effect of the penal law can reasonably be expected. They only see the exterior of criminal proceedings after they are brought into a court of justice. Of the cases which never appear there, and of the causes which prevent their appearance, they can know nothing. Of the motives which influence the testimony of witnesses, they can form but a hasty and inadequate estimate. Even in the grounds of verdicts, they may often be deceived. From any opportunity of observing the influence of punishment upon those classes of men among whom malefactors are most commonly found, the Judges are, by their stations and duties, placed at a great distance.

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Your Committee have sought for evidence on these subjects from those classes of men who are sufferers from larcenies, who must be prosecutors where these larcenies are brought to trial, who are the witnesses by whom such chargee must be substantiated, and who are the jurors, by whose verdicts only effect can be given to the laws. On this class of persons, where the crimes are most frequent, and where long and extensive experience allows little room for error and none for misrepresentation, or in other words, on the traders of the cities of London and Westminster, your Committee have principally relied for information. To the clerks at the offices of magistrates, and to the officers of criminal courts, who receive informations and prepare indictments, to experienced magistrates themselves, and to the gaolers and others, who, in the performance of their duties, have constant opportunities of observing the feelings of offenders, the Committee have also directed their inquiries; their testimony has been perfectly uniform.

Mr. Shelton, who has been near forty years clerk of arraigns at the Old Bailey, states, that juries are anxious to reduce the value of property below its real amount, in those larcenies where the capital punishment depends on value; that they are desirous of omitting those circumstances on which the capital punishment depends in constructive burglaries; and that a reluctance to convict is perceptible in forgery.

Sir Archibald Macdonald bears testimony to the reluctance of prosecutors, witnesses and juries, in forgeries, in shop-lifting, and offences of a like nature. He believes that the chances of escape are greatly increased by the severity of the punishments. "Against treason, murder, arson, rape, and crimes against the dwelling-house or person, and some others," he thinks, "the punishment of death should be directed."

T. W. Carr, Esq. solicitor of Excise, a very intelligent public officer, gave an important testimony, directly applicable indeed only to offences against the revenue, but throwing great light on the general tendency of severity in penal laws to defeat its own purpose. From his extensive experience, it appears, that severe punishment has rendered the law on that subject inefficacious. Prosecutions and convictions were easy when breaches of the law were subject to moderate pecuniary penalties; even a great pecuniary penalty has been found so favourable to impunity, that fraudulent traders prefer it to a moderate penalty. The act of counterfeiting a stamp in certain cases, within the laws of excise, was, before the year 1806, subject only to a penalty of five hundred pounds; but in that year it was made a transportable offence, of which the consequence was, that the convictions, which, from 1794 to 1806, had been nineteen out of twenty-one prosecutions, were reduced in the succeeding years, from 1806 to 1818, to three out of nine prosecutions.

Mr. Newman, solicitor for the city of London, speaking from thirty years' experience, of the course of criminal prosecutions in that city, informed the Committee, that he had frequently observed a reluctance to prosecute and convict, in capital offences not directed against the lives, persons or dwellings of men.

The Reverend Mr. Cotton, ordinary of Newgate, has described in strong terms, the repugnance of the public to capital execution in offences unattended with violence, and the acquiescence even of the most depraved classes in their infliction in atrocious crimes.

Mr. Colquhoun, for twenty-seven years a police magistrate in this capital, and well known by his publications on these subjects, declares his firm conviction that capital punishments in the minor offences operate powerfully in preventing convictions; and that there is a great reluctance to prosecute in forgery, shop-lifting, larceny in the dwelling-house, burglary without actual entry, horse stealing, sheep stealing, cattle stealing, frame-breaking, housebreaking in the day time, robbery without acts of violence, and other minor offences, now subject to the punishment of death. According to the testimony of this intelligent observer, the public mind revolts at capital punishment in cases not atrocious.

Mr. Newman, late keeper of Newgate, and connected with the administration of justice in London for forty years, gave testimony to the same effect.

Mr. Basil Montague stated a fact of a most striking nature, immediately applicable only to one offence, but shewing those dispositions in the minds of the public which must produce similar effects wherever the general feeling is at variance with the provisions of criminal law. From the year 1732, when embezzlement of property by a bankrupt was made a capital offence, there have been probably forty thousand bankruptcies; in that period there have not been more than ten prosecutions, and three executions for the capital offence, and yet fraudulent bankruptcies have become so common as almost to be supposed to have lost the nature of crime.

[To be concluded in our next.]

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INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Fellowship Funds.

Dorchester Unitarian Fellowship Fund.

AT a meeting held in the vestry, January 9, 1820, it was resolved unanimously,

1. That, approving of the principle upon which Fellowship Funds have been generally established in Unitarian Societies, and desirous of co-operating with our brethren to diffuse the genuine principles of the gospel, we do now establish a Fellowship Fund in this Society.—That its objects be, first, to promote Christian fellowship and knowledge amongst ourselves, by the support of the Vestry Library;* by the distribution of Tracts; and by any other means which may appear conducive thereto. Secondly, to furnish the contributions to enable us to unite with such societies as are formed for the protection and encouragement of Unitarian Christianity, and with which it may be judged desirable to be connected. Thirdly, to shew our good-will to the cause in general, by affording such assistance to other congregations needing it, as the state of the Fund will admit.

2. That the Vestry Library be henceforth united to this Fund, and that the Rules previously adopted for its regulation be continued.

3. That a subscription of one penny or more per week, or a donation of one guinea do constitute a member, who (not being in arrear) shall be competent to vote at all meetings of the Fund.

4. That the Rev. L. Lewis be requested to accept the office of President and Treasurer.

5. That a Secretary be appointed annually; that he do keep minutes of all the proceedings and the accounts of the Fund, which shall be open to the inspection of the members. That three monthly alternate Collectors and Librarians be appointed at each Quarterly Meeting.

6. That the members of the Fund do meet regularly after the afternoon service on the second Sunday of February, May, August and November, to ascertain the amount of the receipts, to decide on the mode of their appropriation, and to promote generally the objects of the Fund; and that a Report of the proceedings be made at the first meeting in every year, by a committee to be appointed at the previous meeting for the purpose.

JOHN FISHER, Secretary.

* This Library has been established since March 1817; it consists at present of about 150 volumes, raised principally by contributions of one penny a-week. The books, being as generally such as inculcate practical religion and morality, as those which treat on the controverted points of divinity, have been much read by the subscribers, and it is hoped not without material benefit. To diffuse its influence as widely as possible, a subscriber is at liberty to lend a book to any friend, on being responsible for the injury or loss which may arise.

Chowbent, Lancashire.

ON Christmas-Day last, a Fellowship Fund was established in the Unitarian Congregation at this town. Upwards of ninety persons have become members. The objects of the Society are "to afford occasional contributions towards the erection and repairs of Unitarian places of worship; to furnish subscriptions to Unitarian Academies for the education of young men for the ministry; and to other institutions for the promotion and diffusion of Unitarian Christianity; to co-operate in measures which may be expedient for the protection of religious liberty; and to aid any other benevolent or beneficial purpose which the members may approve." PRESIDENT, Mr. *Valentine;* TREASURER, Mr. *Sanderson;* DEPUTY *Treasurer*, Mr. *Rothwell;* SECRETARY, Rev. *B. R. Davis.*

THE Committee of the *Liverpool Unitarian Fellowship Fund* have published their First Annual Report. The subscriptions for the last year amounted to £110 13*s.*; the number of subscribers is upwards of 160. The following votes are reported and explained: CHAPELS,—Falmouth, £10; Newchurch, £5; Rochdale, £20; Oldham, £5; Alnwick, £20; York, (Baptist,) £5; Colchester, £10; Boston, £5; Lincoln, £5; and Ripley, £5. To the Lancashire and Cheshire Unitarian Association the sum of £10 was presented. The Committee publish a resolution expressive of their desire to co-operate with other Fellowship Funds in contributing to W. Roberts's plan of printing Unitarian works in the Malabar tongue. The officers of the Society for 1820 are—*President*, Rev. John Yates; *Treasurer*, Mr. R. V. Yates; *Secretary*, Rev. George Harris.

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Loughborough and Mountsorrel Fellowship Fund.

At a meeting of the Committee of the Loughborough and Mountsorrel Fellowship Fund, on Sunday, January 9, 1820, it was resolved,

That this Committee has viewed with the greatest pleasure, the alacrity with which its recommendation of the cause of Unitarianism in India has been received and acted upon by the Fellowship Fund Societies of Liverpool, Exeter, Taunton, Sheffield, Chesterfield, Lincoln, &c.

That this Committee sees the importance of an unity of action in whatever assistance is given to India, and, therefore, gratefully avails itself of the very valuable offer which Dr. Thomas Rees has made of his personal services, who, from his official situation as Secretary to the Unitarian Society, and from his correspondence with William Roberts, of Madras, is eminently qualified to apply to the best purpose whatever money may be raised in England.

That Dr. Thomas Rees be requested to accept the thanks of this Committee for the offer of his assistance, and to receive the sum of 5*l.* to be applied in a manner most conducive to the dissemination of Unitarianism in India.

The Committee takes this opportunity of again calling upon those Societies for aid, who have not yet announced their intention of co-operating in the design.

Unitarian Association.

The public will no doubt give the Committee of this Society credit for every disposition to forward the wishes of the body of Unitarians, with regard to the proposed alteration of the Marriage Law. They will be aware, however, that in the present state of affairs, with Parliament so near its dissolution, it is impossible to do any thing with effect. The Committee will, however, eagerly embrace the first opportunity that shall offer, on the assembling of Parliament, to renew the discussion of the subject, hoping that the commencement of a new reign may be auspicious to the success of their earnest efforts in the task confided to their care.

The Annual Sermon, recommending the useful purposes of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached by the Rev. T. C. Edmonds, of Cambridge, at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday the 5th of April next. Service to begin at Twelve o'Clock.

A List of the Committee of Deputies Appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1820.

William Smith, Esq. M. P. Chairman, Philpot Lane; Joseph Gutteridge, Esq. Deputy Chairman, Camberwell; James Collins, Esq. Treasurer, Spital Square; Samuel Favell, Esq. Camberwell; John Addington, Esq. Spital Square; John Towill Rutt, Esq. Clapton; Edward Busk, Esq. Pump Court, Temple; James Esdaile, Esq. Bunhill Row; W. Alers Hankey, Esq. Fenchurch Street; William Hale, Esq. Homerton; David Bevan, Esq. Walthamstow; William Burls, Esq. Lothbury; Joseph Bunnell, Esq. Southampton Row, Bloomsbury; James Gibson, Esq. Lime Street, Fenchurch Street; James Pritt, Esq. Wood Street, Cheapside; Thomas Wood, Esq. Little St. Thomas-Apostle, Queen Street; John Christie, Esq. Hackney Wick; Samuel Jackson, Esq. Hackney; William Titford, Esq. Turner Square, Hoxton; William Shrubsole, Esq. Bank; William Freme, Esq. Catherine Court, Tower Hill; Robert Wainewright, Esq. Gray's Inn Square; John Bentley, Esq. Highbury; William Marston, Esq. East Street, Red Lion Square.

Quarterly Unitarian Meeting of Ministers in South Wales.

On the 30th of Dec. last the Quarterly Meeting of Unitarian Ministers was held at Merthyr Tydfil, Glamorganshire, and notwithstanding the severity of the weather, was attended by ten ministers. Mr. B. Philips, of St. Clears, introduced the morning service, and Mr. John Davies, of Capel-y-Groes and Ystrad, Cardiganshire, preached from Acts iv. 19, on the principles of dissent from established religions. Mr. Davies was requested to publish the sermon by many that heard and admired it; but he declined to comply with their wishes. As soon as the service was concluded, a conference was held, at which the subject proposed and discussed was, "The Sin against the Holy Ghost:" Mr. Thomas Evans, of Aberdare, in the Chair. The next meeting is to be held at Carmarthen on the first Thursday after Easter Sunday, Mr. J. James, of Gelli-Onnen, to preach. In the evening, Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, delivered a sermon, in English, on the goodness of God, from Psalm cxlv. 9, and Mr. J. James, of Gelli-Onnen, spoke in Welsh, on the kingdom of Christ not of this World, from John xviii. 36. In the evening of the 29th, a meeting was held at Aberdare, about four miles west of

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Merthyr, at which Mr. J. James, of Gelli-Onnen, attempted an explanation of the 6th verse of the ixth chapter of Isaiah, and Mr. B. Philips, of St. Clears, delivered a discourse on the preaching of Christ, from Acts v. 42.

J. JAMES.

January 21, 1820.

The next Meeting of the *Gainsborough, Hull, Thorne, &c. Association*, will be held *at Lincoln*, on Wednesday, March 29th. There will be service on the Tuesday evening, on Wednesday morning, and also in the evening.

Irish Schools.

It may not be known to all our readers that the BAPTISTS of this country have a Society for supporting SCHOOLS IN IRELAND, *with a view* to the introduction of the Scriptures amongst the Roman Catholic children. These schools have been violently opposed by some of the Roman Catholic priests, whose conduct on the occasion has been declared illegal by the Grand Jury of the county of Mayo. In reply, Dr. KELLY, the titular Archbishop of Tuam, has written several letters against the schools, in the Dublin Weekly Register. He has also addressed a Pastoral Letter on the same subject to the clergy and laity of his diocese, accompanied by a letter from the POPE to the Irish prelates, warning them against "Bible-schools, supported by the funds of the heterodox," and complaining "that the *directors* of these schools are, *generally speaking*, *Methodists*, who introduce Bibles translated into English by the Bible Society, and abounding in errors, with the sole view of *seducing* the youth and entirely eradicating from their minds the truths of the orthodox faith."—Notwithstanding this rescript, Dr. WALSH, Roman Catholic Bishop of Waterford, has lately enjoined upon the people of his diocese, in an "Apostolic Charge," to peruse carefully the Holy Scriptures, of which he says the Douay and English versions are alike in matter. In agreement with this liberal opinion, a Bible Society has been formed at Dublin for the purpose of printing and distributing amongst the poor, a translation of the Vulgate, or authorized Scriptures of the Roman Catholic Church. The expense of a stereotype edition of 20,000 copies is borne by both Protestants and Catholics; but Protestant peers and gentlemen seem to take the lead in the Society. To oppose with success the Protestant schools, the prelates perceive that they must have schools of their own; and these, from whatever motives, the poor Irish will probably be henceforward better educated; an effect which all lovers of their species and all true Christians, especially such as sympathize in the wrongs of Ireland, will fervently rejoice.

FOREIGN.

FRANCE.

THIS country, doomed to agitations, has been recently convulsed by an atrocious crime, the assassination of the *Duc* DE BERRI, second son of Monsieur, in whose line the Bourbons hoped for the perpetuation of their family. He fell on the night of Sunday week the 13th inst. by the hand of a political fanatic, who plunged a poniard into his breast at the door of the Opera House. The desperado's name is *Louvel*. He avows himself a Bonapartist, and glories in the deed. At present, no one can foretel the consequences of this event. The party adverse to liberty in the two Chambers are endeavouring to profit by it, in order to forward their scheme of invading the Charter. Bills, similar to those lately passed in England, are proposed for curbing the press and stifling the public voice. The French improve upon the British ministers, and ask for a suspension of the Habeas Corpus; that is, in effect, for the restoration of the *Bastille*, where persons suspected of being suspicious or hateful to sycophants or dreaded by apostates, may be shut up, at the will of a creature of the Court, without explanation, without trial, and, if the imprisonment be merely malicious, without the possibility of redress. Thus it is that violence and crime, on the part of the pretended friends, but in truth the worst enemies, of freedom, strengthen the hands of governments, and give to their tyranny the momentary advantage of public sympathy.

[While we write this, intelligence is brought us of some new plot, some meditated act of desperation, against the King's ministers, detected in a handful of our deluded countrymen, who are known by their excessive violence, wickedness and folly. Should the fact agree with the report, the occurrence will be most deeply deplored, not by the partizans of ministers, but by the enlightened and temperate friends of liberty. It is as if the conspirators designed to increase the influence of Government at the ensuing general election.]

Egyptian Annals.—The publication at Paris of LES ANNALES DES LAGIDES has disclosed a fact that the learned in general are not acquainted with. The number of reigns of the Greek Egyptian kings, successors to Alexander the Great, has been generally fixed at ten; but proof is here adduced that they amounted to twenty-one. This work was crowned last year with the particular sanction of

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the Royal Academy of Inscriptions and Belles Lettres, at the competition for prizes; and it has been justly recommended in various French periodical publications, as one of the most important that has appeared on ancient history for many years.—It contains, in fact, the history of Egypt, under the Ptolemies, from Alexander to Augustus; and, as those Kings had a share in almost all the great events that occurred either in Europe or Asia, for about three centuries, a chronological synopsis of their history serves also to illustrate that of the princes or states that were their contemporaries. A number of chronological tables are annexed, with two cuts or plates, of medals. The author is M. FIGEAC.

Turkish Bible.—Through the indefatigable attention of Professor KIEFFER, the Editor, aided by the advice of Baron SYLVESTER DE CACY, the New Testament having been completed at Paris, preparations are making to accomplish the printing of the whole Bible, under the same superintendence, with all practicable dispatch.

Parga.—The proprietors of a public journal published at Boulogne, entitled *The Telegraph*, have offered a prize to the author of the best heroic poem on the evacuation of *Parga*. The poets of all nations are invited to the competition. The prize, a beautiful silver urn, with antique emblems, bearing this motto, from *Virgil*,

Nos patriæ fines et dulcia linquimus arva,
Nos patriam fugimus.

Chronicle of Eusebius.—The public have been already apprized of the publication, in the *Armenian* language, of the *Chronicle of Eusebius*; to which may be added that Dr. ZOHRAB, who brought the MSS. to Constantinople, has assisted M. MAJO in the Latin translation, and in the publication, by augmenting it with a copious preface, with notes, and with the *Chronicle* of Dr. SAMUEL, an Armenian writer who lived in the thirteenth century.

AMERICA.

UNITARIANISM IN AMERICA.—Our correspondence with the United States is considerably increased, and we expect to be able to furnish our readers with a more regular series of articles of intelligence from this country, interesting on so many accounts, but particularly as opening a door to religious truth. A respectable Correspondent, writing from *Charleston*, S. C. Dec. 13, 1819, says, "Unitarianism is rapidly increasing in this country. Prejudice is strong, but it is gradually yielding to the power of truth. Mr. CHANNING'S Ordination Sermon at Baltimore (see Mon Repos. XIV. 635, 648) went through *eight* editions in four months. *Not less than* 15,000 *copies were sold in that period, and it is yet in high demand.*" Our Correspondent also sends for our work the following notice, promising further particulars in addition to those given (XIV. 241) respecting the rise of Unitarianism at *Charleston*:—"ORDINATION. On Wednesday, Dec. 1, Mr. SAMUEL GILMAN, late an officer in Harvard University, was ordained to the pastoral charge of the Second Independent Church in Charleston, S. C. The Introductory Prayer and Sermon, by the Rev. Mr. TUCKERMAN, of Chelsea, Mass. The Ordaining Prayer and Charge, by the Rev. Mr. PARKS, Minister of the Independent Churches at Stoney Creek and Saltketcher, S. C. The Right-hand of Fellowship and Concluding Prayer, by the Rev. JARED SPARKS of Baltimore." The gentleman last-named is the minister of the new Unitarian Church, Baltimore, at whose ordination Mr. Channing preached his celebrated sermon, which, as we have before announced, is republished, in a cheap form, in this country.

CATHOLIC MISSION IN KENTUCKY.—The French mission in this state prospers to a degree almost incredible. The bishop, who assumed the direction of it in 1810, in the short space of four years procured the erection of twenty-seven churches and founded forty-three distinct congregations. He is now raising a cathedral, and the Protestants readily second his wishes. The missionaries are spreading over a territory of 500 leagues adjacent to the Missouri.

SPAIN.

"A cloud of mystery hangs over this ill-fated land. It is known that for weeks there has been an insurrection amongst the troops destined for the subjugation of the revolted South American Colonies, and that the Insurgents have been able to make a stand against such troops as FERDINAND can command. But what is the strength, or what the design of the Insurgent troops, how far the rest of the soldiery feels with them, and with what sentiments the people look on, is at present matter of conjecture. Viscount CHATEAUBRIAND, the French Ultra, has discovered that the insurrection at Cadiz is the work of the English *Radicals!* This discovery is worthy of the sagacity of a writer who pronounces FERDINAND "the best monarch in the world"!

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THE

Monthly Repository.

No. CLXXI.] MARCH, 1820. Vol. XV.]

Translation from the French of a Biographical Notice of PAUL RABAUT, *who was upwards of fifty years Pastor of the Reformed Church of Nimes.*

[Extracted from a work entitled "Réflexions Philosophiques et Politiques sur la Tolérance Religieuse, &c. Par J. P. de N***."]

ALTHOUGH we associate the name of PAUL RABAUT with names rendered illustrious by great learning or high station, we mean not to assert that he equalled a Melanchton or a Fénélon in talents and erudition; he was, nevertheless, their equal in virtue; and if the proscription, which barbarous and tyrannical laws had pronounced against his sacerdotal functions, prevent his ministry from appearing in that imposing splendour which graces the dignitaries of the Romish Church, he is the more entitled to our esteem: we regard him with especial admiration when we find that, deprived as he was of the support of authority, proscribed, destitute of the grandeur and wealth which dazzle the vulgar eye, whilst confined to the duties of his humble station, he acquired by his virtues alone as strong a claim to the gratitude of Frenchmen, as could have been acquired by the possessors of the highest dignities and the most distinguished talents. His Christian virtues, exerted during his long ministry, gave him an influence over a numerous, active and ardent people, exasperated by the most cruel persecution; and enabled him to restrain all the Reformed of France, whom the impolitic fanaticism of the government seemed desirous of driving to extremity. Like our worthies and knights of old who took for their motto, *God and the King*, Paul Rabaud never swerved from those two immutable principles — obedience to God, and submission to the sovereign; and when he and his colleagues and the whole sect were suffering persecution from the king or his agents, he ever opposed tyranny by patience, cruel violence by unexampled moderation, and atrocious slander by inexhaustible charity. It must be apparent to the reader of our work, that we render not a blind and servile homage to all the clergy of the different sects. We pay little respect to the erudition, the reasoning powers and the genius of a Luther, a Calvin, or a Bossuet, unless accompanied by that patience, that evangelical mildness, that tolerating spirit, which distinguish a Melanchton, a Lascases, a Fénélon; and which alone are able to make religion appear lovely: we shall not then be accused of prejudice or partiality if, whilst cherishing the hope that an abler pen than our own will pay the debt of gratitude, owed by the nation at large, and more especially by the province of Languedoc, to Paul Rabaut, we attempt a slight sketch of the life of that respectable pastor, and of the services which he rendered to his country and to the government which had proscribed him. Had he been a Lutheran, a Jew, or a Mussulman, we should have paid as honourable a tribute to his memory: it is not our object to extol the speculative theologian, or recommend his doctrines, but to obtain admiration for the virtuous citizen, the benefactor of his country, by making known his public and private life. Above all, far be it from us to attempt, by recalling the idea of these persecutions, to revive the hatred and resentment which our present rulers have subdued, and which cannot exist towards a government like that under which we live. The laws that authorized those violences have been abrogated, and the men who were guilty of them are no more; we, therefore, write of such events, and the reader should peruse them, as we contemplate the proscriptions of Marius and Sylla; and the happy result must be to make us appreciate all the blessings of that peaceful state which we enjoy from the wise system of toleration adopted by NAPOLEON.

PAUL RABAUT was born at Bédarieux, now in the department of l'Hérault, on the 9th of January, 1718, of a Protestant family, in which not riches, but virtue and piety were hereditary. In consequence of the perse-

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cution endured by their sect, his parents did not design him for the ministry, nor endeavour to cultivate the taste for study which appeared in him at a very early age; they contented themselves with fostering his pious disposition, which, in their eyes, was all that is essential to man. The young pupil was so distinguished for love of study and aptitude for the sciences, that his schoolmaster was accustomed to call him the minister of Charenton. The religious zeal of his family led them sometimes to afford an asylum to the pastors, who, not being able to occupy any fixed dwelling, were compelled to wander from house to house, and more frequently to seek refuge among the woods and the rocks. One of these *ministers of the desert*, (so called, because they in fact lived and performed their ministry in deserts,) having been welcomed into the house of Rabaut, thought he perceived in the youth the disposition of an apostle, and he was not mistaken; for, since the days of the apostles no man ever possessed more of their spirit than he. The pastor invited him to enter the ministry, which amongst the Reformed had at that time no other recompense to offer than a wandering life, anxiety, suffering and martyrdom. Young Rabaut was but sixteen years old, and his preliminary studies had not been sufficiently profound; yet he felt himself called to the profession, and from that moment devoted his powers to it with astonishing ardour: he abandoned, with no other regret than that which filial tenderness inspired, the tranquil sweets of the paternal abode, to brave the dangers of a fugitive and proscribed state. He wished to begin a more regular course of study; but the continual agitations to which he was exposed, and the precautions he was obliged to take, rendered this laborious and even impossible; for the persecution was so barbarous and unsparing, that every minister who could be seized was led to the gallows. Unable to remain many days successively in the same house, and frequenting only remote cottages, Rabaut possessed no means of improving himself in the learning peculiar to his profession. The needful books were as rigorously proscribed as the pastors themselves; he was, therefore, limited to mere oral instruction from the minister whom he accompanied, who had not himself studied deeply.

Whilst going from house to house among his hospitable friends, the subject of our narrative met with a young lady at Nimes who had the courage willingly to share his fate and partake of his dangers; and the house from which he received this beloved wife was a refuge which many times preserved his life. He was only a student at the time of his marriage, and he felt that, to render himself more worthy of the ordination to be conferred by the imposition of hands, it was necessary to perfect himself in the study of theology: for that purpose he went to Lausanne, and after some time he was invested with the title of minister of the holy gospel.

The dreadful fate of a great number of ministers in France did not deter Rabaut from coming back into his country. He settled at Nimes on his return. He soon distinguished himself so much that people flocked from all parts to hear his preaching. A sonorous voice and distinct pronounciation enabled him to be heard at a great distance in the open air, by an auditory which was always numerous, and sometimes composed of ten or twelve thousands. His sermons were more remarkable for abundant zeal and pure morality, than for rhetorical ornaments, or for a display of erudition that was not required by his subject; but he possessed the erudition most essential to his calling, —a profound knowledge of the Holy Scriptures. His eloquence was of the best kind, the eloquence of the heart; and by that alone he frequently melted all his auditors into tears. But it was in prayer that his chief excellence lay: no one ever addressed the Divine Being with more humility, fervour and unction; he never failed to touch the heart and elevate the soul; he had also the happiest talent for exhorting the sick and the dying. He succeeded at length in gaining the confidence of the Catholics themselves; not of the fanatics, who, in every religion, grant it to those only who cherish their own opinions; but of the reasonable Catholics, and even of Becdelièvre, the Bishop of Nimes, who frequently consulted with him on the means of effecting a reconciliation, or on other subjects calculated to maintain peace between the two sects.

The many virtues and the rare qua-

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fications of the pastor of the largest Reformed Church in the kingdom, that of Nimes, soon extended his reputation throughout the Protestant population of France; he became the leader, but the mild and peaceable leader, of the whole sect; the Church over which he was fixed became likewise the centre of religious correspondence for all the Calvinists in the kingdom; the point of union, at which were received the reports of the multiplied oppressions endured by the Reformed in every part of France, which were the inevitable result of the system of intolerance adopted since the Revocation of the Edict of Nantes. Sufferings daily increased, not so much from the progressive severity of persecution as from the progress of reason and philosophy, which showed more clearly the hatefulness of intolerance, and made it seem more insupportable. The minds of the oppressed became irritated, and it was to be feared that those long and cruel persecutions would provoke acts of resistance, which might renew all the horrors of those civil and religious wars which had been so fatal to France. The influence of Paul Rabaut tended powerfully to restrain the dangerous exasperation of feeling that had been produced; but, at the same time, he considered it his duty to set forth in writing, and to transmit to the foot of the throne the just remonstrances which resounded on every side. Yet how should the memorial be presented to the king, when no one durst present it even to the commandants of the provinces? It was the pastor himself, he who had been proscribed by the laws, on whose head a price had long been set, who charged himself with the dangerous office, which all others feared to take upon them. The public tranquillity, the peace and happiness of millions of his countrymen were at stake; it was of the utmost importance to ascertain that the memorial would be put into the king's own hand; little doubt being entertained of its favourable reception if he were induced to read it himself. Under these considerations, Paul Rabaut determined to encounter every danger; or rather, danger vanished from his sight whilst urged on by the delightful hope of serving at once his country, his king, and his fellow-Protestants. Animated by the goodness of his cause, and his reliance on the Almighty, taking only the slight precaution of being accompanied by a guide, who, like himself, was mounted on an excellent horse, he had the courage to wait at a turning of the road, two leagues from Nimes, for the Marquis de Paulmi, who had been sent into the Southern provinces of France, invested with great military powers, and was then on his return to Paris: such is the fearless confidence of a generous soul at the moment of performing a noble action, the grand result of which it is contemplating, that Paul Rabaut, on seeing the expected carriage approach, gave his horse into the care of his guide, and neglecting all precaution, presented himself to the Marquis, addressing him in the midst of his guards. Paulmi stopped, and the proscribed Rabaut dared to announce his name and office, at the door of the carriage, to the military chief who had the power of making him a prisoner. The Marquis, struck with astonishment and admiration at his courage, and resolved to equal him in magnanimity, instead of availing himself of his power, calmly listened to the intrepid pastor, received his memorial, and promised to deliver it himself to the king: he fulfilled his promise, and from that period the persecutions on account of religion began to abate.

The unwearied perseverance of Rabaut, in imploring of the supreme authority the toleration which benevolence and policy dictated, and his courage in making known some of the abuses of its delegated power, of which the subaltern agents were guilty, subjected him to renewed and more pointed persecution: a price was again set on his head; but that circumstance, far from inspiring him with terror, served only to strengthen his calm intrepidity, and his generous devotion to his duties.

The Protestants consequently became more strongly attached to their religion and to their virtuous pastor; the constancy they manifested, and their determination to suffer all that could be inflicted on them rather than renounce their opinions, suggested to the enemies of toleration the idea of attempting, by some fresh means, either of violence or stratagem, to send out of the kingdom the ministers of the desert, who were with reason suspected of cherishing the invincible

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courage of the people; but they were baffled by the difficulty of surprising them in the fugitive life they led, and surrounded as they always were by faithful friends, who warned them of the approach of danger. Being, then, unable to lay hold of the pastors, they determined to seize some of the principal members after the meeting of one of their congregations; in consequence, they arrested two citizens of consideration at Nîmes, one of whom was named *Turge*, and the other *Fabre*, and condemned them to the galleys for having been present at that religious assembly. This barbarous violence gave rise to an act of filial piety worthy to be made known to posterity: the son of Fabre, seeing his unhappy father about to suffer a punishment which, aged and infirm as he was, would in a cruel manner have hastened on his death, generously offered to become his substitute; his offer was accepted by remorseless power; nor could his distinguished virtue, virtue that would have been admired by the Greeks and Romans, though idolaters, disarm the blind and inhuman hatred inspired by intolerance.* The high esteem enjoyed by these two citizens induced their friends and fellow-protestants to make the most urgent remonstrances, and to take every step which the liveliest interest in their fate could prompt. This was what their persecutors wished; they hoped that, in order to redeem the captives, they would abandon their ministers, and in this hope promised to restore the prisoners to liberty if Paul Rabaut would consent to leave the kingdom, for which purpose a safe-conduct should be granted him; they even offered him an advantageous situation as a pastor in a foreign country. They flattered themselves that their offers would effect the removal of Rabaut, or that, if he refused them, he would forfeit his influence by resisting the solicitations of the numerous friends of the condemned: they were, however, disappointed; they had not anticipated all the courage and devotedness which were felt equally by the pastor, the people in general, and the prisoners. The offers just mentioned were not accepted either by Rabaut, who had long consecrated his repose and his very life to the instruction and edification of his flock; or by the pious prisoners and their friends, who attached great importance to the preservation of their pastor.

Availing himself of a species of safe-conduct, Paul Rabaut had at this period an interview with the commandant of the province, during which the commandant said to him: "If you had consented to quit the kingdom, those prisoners, whose fate excites so much interest, would have been set at liberty." Rabaut answered: "Persecution engenders fanaticism in the persecuted: if well-educated pastors abandon their flocks, fanatics will start into notice, and this the government ought not to wish; the persecuted would be accused, whilst their oppressors alone would be culpable." The governor appeared struck with the reply.

At the beginning of his apostolic course, Paul Rabaut took a journey to Paris, with the intention of imploring less severe laws for the Protestants; for the minds of men were not then ripe for religious liberty. M. Béchard, his near relative, with whom he had travelled and by whom he was to be introduced, died suddenly, and Rabaut was left without a companion in that immense city. His courage, however, failed not; he again sought the prince on whose protection his hopes were founded; but the latter having asked him some ensnaring questions, he replied in evasive terms, and being resolved not to compromise his character or his principles, he set off the next day to return to the exercise of the functions in which he delighted. That prince afterwards gave him frequent testimonies of his esteem.

Let the oppressions of these times be compared with the religious liberty established by the Emperor of the French; which presents to the eyes of the friend of mankind a spectacle unexampled in the annals of the Christian world; and blessings will be pronounced on him who, following the impulse of his generous heart, and consulting the experience of ages, has by his word alone, as if by enchantment, destroyed those disgraceful and

* This act of filial piety has been exhibited on the French theatre, in the drama intitled *L'Incendie Criminel*, by Fenouillot de Falbaire.

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tyrannical prejudices which some individuals would gladly revive, although they have more or less been the means of desolating Europe during sixteen or seventeen centuries.

Paul Rabaut, as we have seen, passed the greater part of his life under persecutions, which never ruffled the serenity of his mind; for it was he himself who used to calm the indignation of the Protestants, so difficult to restrain. During more than thirty years he inhabited only huts or caves, out of which he was hunted like a wild beast: for a considerable time he took up his abode in a safe hiding-place, contrived for him by one of his faithful guides, and concealed with stones and briars; this place was discovered by a shepherd; and to such a miserable condition was Rabaut reduced, that he felt it a privation to be obliged to quit an asylum more fit for savage beasts than for men. Frequently it was by the help of some disguise, that he was obliged to escape from imminent dangers.

Paul Rabaut, at the head of the most considerable Protestant Church throughout France, charged with the service of the *arrondissement* of Nimes, (the most populous of all,) the duties of which he alone frequently fulfilled, enjoyed in the highest degree the confidence and esteem of his colleagues: he was, if we may use the expression, born the President of all the Synods of Lower Languedoc, and of the National Synods; the only use he made of his great influence was to recommend obedience and fidelity to the king, submission to authority, patience under persecution, and prayer for the welfare of the persecutors; in short, the sacrifice of every thing except conscience for obtaining peace and good understanding with the members of the other communion. The circumstance which must adorn his memory with the highest honour, in the eyes of government especially, and of all the friends of order, because it proved, on a signal occasion, his veneration for authority and his love of peace, is the following event:

The minister Désubac, a pastor in lower Languedoc, a man of six-and-twenty years of age, of the most interesting countenance, the gentlest disposition, and the finest talents, was peculiarly dear to the people, from the admiration excited by the generous devotedness of a young man who, with various modes of life open to his choice, which are safe and full of brilliant prospects, voluntarily adopts that profession which exacts every sacrifice, even that of life itself. This youthful pastor was arrested at Saint-Agrève, in Vivarais, on the 11th of December, 1745; he was at first carried to Pont-Saint-Esprit, and thence to a prison at Nimes, afterwards he was to be conducted to Montpellier to be executed. The report of his arrest spread through the country with the rapidity of lightening, and prompted the design of attempting to rescue him during his journey. Some young, unmarried men of Nimes and the neighbouring towns were determined, without other aid, to devote themselves to the execution of this project: they armed themselves, therefore, with fire-arms and swords, scythes, forks and other implements of husbandry. On the other hand, the report of this enterprise having got abroad, the escort which conducted the prisoner was reinforced, and commanded to kill him rather than suffer him to be rescued. The pastor of Nimes, being made acquainted with the intended rescue, and the measures taken on both sides, foresaw the fatal effects that might result from a mere attempt on the part of the young men, which would have formed so disadvantageous a contrast with the calm devotedness with which so many ministers had suffered death, in the presence of a great number of the faithful, who might have delivered them, but who, animated by the true spirit of Christianity, had chosen rather to be peaceable witnesses of their pious deaths, deriving from them motives to persevere in their faith, and to imitate the glorious examples they afforded: he foresaw, likewise, that a spontaneous impulse would be represented by enemies, accustomed to calumny, as the consequence of a deliberate plan of revolt, and would infallibly prolong and increase the severity of persecution. Deeply impressed with the holiness of the religion he taught, he considered that submission to martyrdom was in this case the most certain, and, indeed, the only proof of fidelity to that religion, and the only mean of defending, and holding it up to admiration: the numbers who had suffered mar-

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tyrdom, proving that the Protestants were penetrated with this sentiment, he hoped that some who had fallen into a momentary error might be reclaimed. He repaired, notwithstanding the various perils to which he had long been exposed, to the first place of rendezvous; he there found himself surrounded by unreflecting and impetuous young people, wholly absorbed by the desire of executing their project. Their minds were in such a state of agitation, and their feelings so exasperated, that the pastor, who had hitherto always found his numerous flock yield to his gentle sway, could not at first even make himself heard. In vain he represented that their enterprise was a culpable revolt; that it was likewise a mad attempt, since they were undisciplined and badly armed; that it would expose the province and the whole kingdom to the fatal conflagration of a civil and religious war, of which they were lighting the first spark. He reminded them of the doctrine he had always preached, that it is the duty of Christians under persecution to be faithful not only to their God, but also to their king; he pointed out the commands and the example of Jesus Christ, of the apostles, and of the primitive Christians; the honour which they might reflect upon the religion transmitted to them by these instructors; the deserved punishment they were about to bring on themselves; the disavowal of their own brethren; the patient perseverance of their ancestors; he spoke with enthusiasm of the fate of those martyrs whose execution they had witnessed, dwelling on the admiration with which they had themselves regarded them; lastly, he represented that their project was vain and aimless, since the guards had orders to destroy their prisoner in case of an attack, and therefore, far from saving him, they would but hasten his death, and at the same time deprive him of the power of dying gloriously, by rendering him suspected of favouring their revolt. "No matter," replied they, "we are determined to have him dead or alive; we are determined to have him!" Despairing then of bringing them back to sentiments of moderation, he thus addressed them: "Ah, my friends! could the pastor whom you wish to rescue, he who would have given his life for your sakes, now hear and converse with you, how sincerely would he blame your misguided love for him; he would disown your enterprise, and command you to retire. Ah! if the Almighty have appointed a similar fate for me, I conjure you beforehand, I exact from your affection, that you suffer me to die in peace: may I never be the cause of those tears which your death would extort from your parents, your friends, and your agitated country, nor the cause of those calamities which would follow your rebellion. On this condition alone I will continue to exercise amongst you the sacred functions—that, under similar circumstances, you will leave me in the hands of Providence and of the laws." This short address, in which the speaker represented himself in the situation of the captive, disarmed the young men's fury; they listened to the cherished voice, and, filled with veneration for their excellent pastor, bewailed their momentary dereliction, imploring heaven that they might not one day have the grief of witnessing the martyrdom of him who had recalled them to patience and virtue.

Paul Rabaut, having thus gained over the first assemblage of persons, took some of them with him and went forward to the parties occupying the other posts: to them he held the same language, and with equal success: the multitude peaceably retired. The escort, astonished at finding no obstacle, conducted the prisoner to Montpellier, where he was executed, on the 1st of February, 1746. The fortitude he displayed at his execution drew tears from the eyes of all who saw and listened to him. The remembrance of this event, cherished by the Protestants in that part of the country; the sermons of their pastors inculcating the principles of the Reformation, and the perfect resignation with which numbers submitted to barbarous executions, tended powerfully to maintain the religious belief of the Protestants, and their fidelity to their prince.

With what admiration must we view the conduct of the virtuous Rabaut, who, by the all-powerful influence which his rare merit gave him over the sectaries, thus restrained a multitude of irritated and fiery youths from transgressing the bounds of duty! Had he not come forward on this important

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occasion; had he not possessed courage, prudence and eloquence; above all, had he not been able to exert the irresistible empire of virtue over those who appreciate it; had he not possessed an union of qualities so rarely found in one person, France might have been agitated by a religious war, and the Southern provinces especially deluged with blood; for these were miseries which tyranny and intolerance seemed obstinately determined to produce. How ought we to congratulate ourselves that a man who possessed Rabaut's means, employed them solely in guiding the Protestants to virtue, at a time when the ruling powers appeared resolved, by their inflexible harshness, to drive them into errors! The whole of France, the government, and more particularly the Southern provinces of the empire, are under great obligation to that virtuous pastor.

The Protestants in the environs of *Castres* had raised a building, where they performed their religious services; they were denounced to the minister, Count de Saint-Florentin, who was known to be a persecutor, as having erected a temple. The Count ordered Prince de Beauveau, then commandant of the province, to send a regiment to the place, and have the edifice destroyed in the most public manner. The commandant communicated to Paul Rabaut the letter he had received, and by his mediation induced the Protestants themselves to demolish the building: there was no publicity, no sending of troops, no punishments, no dragooning, and the order was not a moment resisted. This was not the only act of kindness performed in Languedoc by the Prince de Beauveau, whose memory will there be long cherished; nor was this the only time that the wisdom and influence of Paul Rabaut were successfully employed by authority.

It will perhaps be said that the commandant performed only his duty; we acknowledge it; yet the mere performance of duty must be considered highly laudable in times and in a rank of life which showed so many fatal examples of dereliction.

Paul Rabaut had three children, whom he educated himself. The eldest was Rabaut-Saint-Etienne, who distinguished himself, by his superior talents, in the national and conventional assemblies. His unhappy fate is well known: he was one of the illustrious victims of the 31st of May. He cultivated literature with success, and has left behind him several works of taste and erudition. If the appellation of minister of the gospel had not then been a title of proscription, he would doubtless have been member of several academies: his acquirements seemed to destine his name to be inscribed in the most learned institutions of France.

The second is Rabaut-Pomier, who, as a member of the Convention, shared the proscription and the imprisonment of his brother; but his life was saved. He is now a Member of the Legion of Honour, and one of the President-Pastors of the Reformed Church at Paris, where, with extensive knowledge and talents for the pulpit, he follows in the footsteps and imitates the virtues of his father, whom in disposition he strongly resembles.

The youngest, Rabaut-Dupui, Member of the *Légion d' Honneur*, of the *Conseil des Anciens*, and lastly of the *Corps Législatif*, and one of its former presidents, is at the present time *Conseiller de Préfecture de l' Herault*. He also was marked out as a victim during the reign of terror, and at that period evinced great courage.

The father was doomed to suffer in his old age from the excesses of the Revolution. After having seen the eldest of his sons perish, and mourned the proscription of the two others, he was himself imprisoned;* and we are eye and ear witnesses of his resignation at that terrible moment.† The calmness of his mind was undisturbed by personal considerations; all his anxiety was for his children and for those of the other prisoners who shared his fate; all of whom he comforted and sustained by his example.

We had taken some steps in favour of this unfortunate old man, but the efforts of our zeal were soon stopped by our own imprisonment. On the 9th of *Thermidor*, our prison doors

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* His infirmities disabled him from going on foot to the place of his captivity; he was led thither, mounted on an ass.

† Since the edict of November 1787, which recognized the Protestants in France, their ministers no longer lived in a state of concealment.

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were thrown open, and we were permitted to resume our good offices in favour of the virtuous patriarch: we had the satisfaction to see him restored to liberty by the estimable Perrin des Vosges, who was sent into the *Gard* to repair the incalculable evils of his predecessor; in fact, he did all the good that it was in his power to do.

Before his death, Paul Rabaut had the satisfaction of beholding his long-formed hopes realized: the religious worship to which he was devoted, and for the sake of which he had suffered so much, was sanctioned by the laws. He resolved to celebrate the establishment of that religion by a circumstantial discourse; such a discourse, delivered at the end of his suffering career, enabled him to recal so many noble and touching recollections, that his audience melted into tears. Feeling the approach of death, he exhorted his fellow-worshipers to persevere in their faith, and to remain loyal to acknowledged authority: he bade them farewell in the tenderest and most affecting manner, and then caused the song of Simeon to be sung. He died the 4th of *Vendémiaire*, in the year 3, at the age of 76.

The termination of his existence was less attributable to the weight of years than to the sufferings of his youth, to his imprisonment, to the anxieties of his old age, and, lastly, to a chronic malady, the asthma, with which he had been long afflicted. His illness was protracted; his death was that of a wise man, accompanied with the tranquillity which never forsakes a virtuous soul; a soul which, like his, appeared to have been united to a body only that it might have the power of displaying every human excellence.

Paul Rabaut was of small stature; his complexion was dark; his physiognomy gentle; his deportment dignified, but void of that austerity which too often gives a repulsive air to dignity; his manners were affable, simple and patriarchal. He was remarkably abstemious. His patience, exercised by many trials, was admirable. The wandering and hardy life he had been compelled to lead in his youth, in consequence of having devoted himself to an office which was proscribed, had given strength to his constitution; but he gave himself so entirely to the service of his flock, that he overstrained his bodily powers, and suffered for his great exertions in his old age.

Men of the greatest genius and the soundest mind have their weak side: this was apparent in the immortal Fénélon, who received the doctrine of *Quietism*; in Paul Rabaut, who greatly inclined to the opinion of the *Millenarians*, if he did not decidedly adopt it.

A prediction which he made, from a study of the prophecies, deserves to be recorded for its singularity, and its coincidence with fact: he asserted that the prophets announced important events, which were to take place at the period during which, in fact, the French Revolution and its accompanying and subsequent wars took place. He particularly spoke of the prophecy, that at the beginning of the 19th century, a deliverer should appear, whom he called an *embryo prince*, who should have been born in one of the mediterranean islands: this place he believed to be either Sardinia or Corsica, because those islands are near to Rome, but Corsica appeared to him most clearly described by the prophet, probably because it best answered the description of a rock rising out of the sea. This prince, he declared, would be raised up for the performance of great actions. This interpretation of prophecy would not be unworthy of the attention of the philosopher, if it seemed to be any thing more than a singular chance combined with the words of the sacred text. Rabaut was dead long before it could be foreseen that Bonaparte would be called to fulfil the high destiny which now renders him the instrument of so much happiness and glory to France.

Paul Rabaut! The regrets of thy country, and of all by whom thou wast known, followed thee to the tomb; yet thy virtues have not yet received a public homage! Until an abler pen shall discharge the debt which thy contemporaries owe thee, accept, venerable shade, from the high abode in which thou art doubtless enjoying that happiness which is the reward of the virtuous of all religions, this imperfect tribute of respect, from one who is devoid of prejudice, who presents not the incense of flattery, and who, amongst all sects and all ranks of society, sees nothing truly estimable but practical holiness.

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Dalston,

Sir, *February* 14, 1820.

In your last Number, [p. 63,] you have noticed the conduct of the *High Church* Society in Bartlett's Buildings, who, after the neglect shewn to the late Bishop of Landaff during his life, are now industriously circulating his admirable *Apology for the Bible*, in reply to *Thomas Paine*; a performance which I should be inclined to pronounce, except the *title*, almost faultless. Heartily coinciding with the Society, on *this* occasion, I beg leave to correct an *erratum* in the above notice. The price stated, is *one shilling and sixpence*; whereas, although the book contains 142 pages 12mo. neatly printed on good paper, the price *is sixpence* only. I cannot but express my wishes that this work may be read universally by the rising generation, and that even Christian divines would bestow upon it some attention; as we may, perhaps, be spared in future the pain of being told from the pulpit and the press, that "there are few persons whose hearts are not cased in bigotry, and who dare speak out," who will not join Unbelievers in one at least of their often produced, and as often refuted objections against revelation. Whether the author of the language alluded to meant to include Theophilus *Lindsey*, Dr. *Priestley*, and Dr. *Jamieson*, whose excellent tract on the objection hinted at, is in the list of the Unitarian Book Society, must be left to himself to determine. Such a reflection on such men, is only becoming one whose heart is doubly "cased" in scepticism as well as bigotry.

As the *Society for Promoting Christian Knowledge* are circulating a number of excellent tracts at very low prices, with the usual allowance to the trade, a list of the most popular and useful may not be unacceptable to some of your readers.

Leslie's short and easy Method with the *Deists*, 3*d*.

Leslie's Truth of Christianity demonstrated, 3*d*.

Bishop Portens's Evidences of the Truth of Christianity, bound, 6*d*.

Ditto, half-bound, 4*d*.

Bishop Horne's Letter to Adam Smith, 1*d*.

Bishop Watson's Apology for the Bible, 6*d*.

Bishop Gibson's three Pastoral Letters on Infidelity, 3*d*. each, or together, 6*d*.

Lord Lyttleton's Observations on the Conversion of St. Paul, 4*d*.

Bishop Sherlock's Trial of the Witnesses, 6*d*.

Most of these tracts are familiar to the Christian world; there is one, however, which, as it afforded me much instruction and entertainment, on reading it when first published in my youthful days, and as it may be purchased for *three half-pence*, I cannot help recommending it to young and old, rich and poor, not excepting even learned divines. I mean *Bishop Horne's Letter to Dr. Adam Smith on his Life of David Hume*. The perusal may not be without its use to those divines who may at any time feel inclined to undertake the arduous task of "special pleading," on the behalf of Unbelievers, and of representing them, if not quite, almost as honest, as sincere, and as excellent characters in the sight of God, as Christians; and this, notwithstanding the very different character given them by our Saviour, so appropriately quoted by one of your Correspondents in your last Number (p. 31). To what he has said on this most important subject, I shall only add my fervent prayer, that those "special pleadings" may not, by their unhappy effects on the minds of young persons more particularly, be productive of the bitter fruits of repentance in the mind of the author, whose talents, as generally exerted from the pulpit and the press, in the cause of Christianity, and whose virtues adorning society, few persons admire more than myself; but who, I fear, has been pulling down, with one hand, part of what he had so ably built up with the other.

With respect to the *Society for Promoting Christian Knowledge*, and the numerous list of subscribers, who are assisting them in their present laudable endeavours, happy would it have been for their own reputation, and for the cause of Christianity, had they confined themselves to those endeavours enforced by their own lives and conversation; and had they avoided joining corrupt statesmen, assisted by hired *Unitarian* and *Baptist gentlemen, learned in the law*, (Messrs. Gifford and Gurney,) in persecuting that wretched, hypocritical Atheist, *Car-*

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lile,* whose opinions and practice on a recent occasion are scarcely more to be reprobated, than the Antichristian conduct of his persecutors. But, unwilling farther to intrude on your readers, I dismiss the subject by addressing all those mistaken friends of Christianity, in the language of reproof, (one word omitted,) addressed by our Saviour to the Scribes and Pharisees: *These ought ye to have done, and . . . to have left the other undone.*

BENJ. FLOWER.

Chesterfield,
February 3, 1820.

SIR,

IT has long been customary for the Vicar of this Parish to demand a mortuary fee of ten shillings for every corpse interred in the Dissenters' Burial Ground, when the person died worth forty pounds or upwards. In cases where the amount of property is under forty pounds, the fee is only four shillings. The Parish Clerk makes a similar demand; but this demand is of course less in proportion to the inferiority of his office. I am astonished that such claims should not long ago have been resisted by every Dissenting congregation in the kingdom. The law upon the subject is clearly defined; and the decisions which have been repeatedly obtained, when the matter has been brought into a court of justice, place the illegality of the demand beyond dispute. That this fact, together with another, deeply affecting the cause of Protestant Dissent, may be more generally known, I beg your insertion of the following statements:

1. No fees can be legally demanded by a Church minister, where the *particular service* for which they are demanded has not been performed. Nor can *custom* in any case authorise or justify a demand of this nature, such custom being manifestly unreasonable, and therefore contrary to law. On this principle demands made upon Dissenters for *baptismal, marriage, or burial fees*, where the duty has been performed by some other minister, have been successfully resisted.

2. No clergyman can legally refuse to *bury* the child of any Dissenter on account of its not having been *baptized* according to the rites of the Church of England: nor, "it seems," can any Dissenter be excluded "from the solemnization of *matrimony*, though *unbaptized*."

The above important statements are taken, with little variation, from "A Sketch of the History and Proceedings of the Deputies appointed to Protect the Civil Rights of the Protestant Dissenters;" a book which ought to be read and studied by the master of every Dissenting family. It does not appear, however, from the contents of this book, whether a Dissenter would be justified in refusing the payment of "Easter dues." The only passage on the subject, which I have met with, occurs p. 157, and is as follows:—"The curate of the parish" of Towcester "having made a demand of Easter dues, the Committee took Mr.

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* Whoever has read the ribaldry, the calumnies on our Saviour, the gross misrepresentations and the wilful falsehoods respecting Christianity, abounding in the writings of Carlile, will not think my language on this occasion exceeds that of truth and soberness: but the worst trait in Carlile's character is hypocrisy. At his trial he professed himself a friend to Natural Religion, to the doctrines of the being of a God and a Providence; and this he had the unblushing effrontery to do, a few days after he had published the following declaration:

"As the extinction of religion has been hinted at by the Grand Jury of the county of Chester, it may not be premature here to make a frank and candid avowal, that it is my opinion, *that morality would increase in a ratio with the decrease of religion.* I for one do boldly affirm, not only my opinion, but my firm and deliberate conviction, that ALL, AND EVERY SPECIES OF RELIGION, is an imposture and fraud, practised by base and designing men, on the credulous part of mankind; and that such base and designing men have never hesitated to support it by force and violence, whenever reason has been opposed to it; and that instead of its being necessary to propagate good morals among mankind, it is the very base of morality and civilization!"

Republican, Sept. 10, 1819, p. 38.

As *black* can admit of no additional colouring, so no censure, however severe, on the above passage, but must somewhat divert the reader from considering it in its own naked deformity. "All and every species of religion," natural and revealed, "is a fraud," imposture, &c., and all its supporters in every age have been knaves or fools!

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Sergeant Heywood's opinion upon the subject, which being that the demand could not be supported, it was communicated to the parties, and the matter dropped." I wish to know the grounds of this opinion, and whether there has ever been a legal decision of the question. If any of your Correspondents, who are acquainted with the law, would be kind enough to give me this information, or refer me to some easily accessible authority upon the subject, they would much oblige a subscriber and occasional Correspondent.

R. W.

Ashford, Kent,
February 1, 1820.

Sir,

IN perusing an article "On the Orthodox neglect of the Resurrection," in the Christian Reformer for December last, [V. 464,] the remark of Dr. Adam Clarke, which is there quoted from his Notes on 1 Cor. xv., brought to my recollection a remark which he has made in his Notes on a passage in the Gospel of St. John, relative to the *mode* of the resurrection, which seems to me to be extremely unphilosophical. Perhaps the remark alluded to may have been already taken notice of in one or other of the Critical *Reviews*; and if so, the following observations are of course superfluous; but if not, then I will thank you to give them a place in your next Number, if you shall deem them worthy of insertion.

Christ, when contemplating the near approach of his death, and the glory that was to follow, whether in his own exaltation, or in the effect of his doctrine, said, [John xii. 24,] "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" intimating that his death was indispensably necessary to the accomplishment of the object for which he came into the world, and an event that was not to be avoided. But it has been observed, that the similitude is not entirely correct, in as much as the corn of wheat when sown does not absolutely or wholly die in the earth. For the fact is, that the only part of the grain that can be said to die or decay in the process of germination, is the farina with its integuments, while the embryo is by that means nourished and augmented, till it is converted into a plant. If the grain of corn were wholly to die in the earth, as the similitude seems to suppose, it is evident that there could be no conversion of the embryo into a plant, and no future fruit.

As it cannot be supposed that Christ was ignorant of the process of germination, at least upon what are called orthodox principles, although it is very possible that those whom he was addressing were ignorant of it—as the mass of mankind have always been—the best way of accounting for the alleged deficiency, is, perhaps, that of supposing that our Lord, in this similitude, accommodated his expression to the conceptions of his hearers—regarding, not the accuracy of their knowledge, but merely their persuasion or belief; a proceeding which, in the present case, could be liable to no objection, as the object of Christ's mission was evidently not that of teaching physiological facts, but moral and religious truths.

Dr. Clarke, in his Notes upon the above passage, shews that he is dissatisfied with this explanation; and, perhaps, it would be too much to say that it removes the difficulty entirely. But it is an argument which some good biblical critics have occasionally been content to resort to, and is, therefore, not to be regarded as contemptible. Lardner has made use of it in his Discourses on Demoniacs, and Farmer in his Essay on the same subject; and though I do not say that I am a convert to all their opinions, yet I think the argument, as they have handled it, has considerable weight, and is equally available on the present occasion. But if not, still we might get out of the difficulty even by borrowing an argument from Dr. Clarke, if we were inclined so to do. In a note on Mark xiii. 32, Dr. Clarke accounts for Christ's ignorance of the precise time at which the destruction of Jerusalem was to happen, by saying, that "the Deity which dwelt in the man Jesus might at one time communicate less of the knowledge of futurity to him than at another." And in like manner we might say that the Deity which dwelt in the man Jesus might at one time communicate less of the knowledge of nature to him, than at another. But we regard the argument as being altogether unworthy of Dr. Clarke's saga-

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city, and unfit to be employed in sober discussion.

At any rate we can never think that the difficulty is to be got rid of, upon the principle which Dr. Clarke assumes, when he contends that the doctrine of the death of the corn, is a dogma of the most correct philosophy, involving an undoubted physiological fact. "Is it not a physical truth," says the Doctor, "that the whole body of the grain dies, is converted into fine earth, which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the germ which was included in this body, and which must die also, if it did not receive from the death or putrefaction of the body of the grain nourishment, so as to enable it to unfold itself?"

Before the learned Doctor ventured to make such an assertion, would it not have been wise to watch the germination of at least a single grain of wheat? It would have shaken the foundation of the whole superstructure which he has thus hastily reared. For, in the first place, it is not a physical truth that the whole body of the grain dies in the soil; because the germ, which is a part of the grain, does confessedly not die in the soil; and yet the Doctor both affirms and denies this position in the course of the above single sentence. Which then of the two contradictory assertions is the courteous reader to believe? In the second place, it is not true that the part of the grain which may be said to die is converted into fine earth; because it has been ascertained, by repeated observation, that it is converted into a milky and amylaceous fluid fit for the nourishment of the tender germ. To make the comparison complete, therefore, either the whole of the human body should not die or decay in the grave—for there should remain a germ to spring up into a new individual—or, both soul and body should be interred together, and then the soul will be the germ required, if we can suppose it confinable in the grave. Now this, shocking as it may appear when applied to Christ, seems to be the very thing that Dr. Clarke supposes. For he adds, that "though the body of our Lord died, there was still the germ, the quickening power of the divinity, which reanimated that body, and stamped the atonement with infinite merit." This leads to reflections perhaps too impious to be expressed. Are we to suppose that the second person of the Trinity, according to the orthodox belief, was actually laid in the grave at the interment of the body of Christ; he who is said to be very God of very God; he who is thought to have been the maker of the worlds?—If we were even to suppose this impossibility, still the comparison is not complete. For, to make it complete, the body of Christ ought to have seen corruption in the grave, which it obviously did not—"Thou shalt not suffer thine Holy One to see corruption." Where then is the accuracy of the similitude; or where the physiological fact that Dr. Clarke so strenuously contends for? For my own part, I must confess that I cannot perceive it.

The use that the Apostle Paul has made of the similitude of the grain in the fifteenth chapter of 1 Corinthians, though nearly the same with the above, is perhaps less objectionable, since the bodies there alluded to, decay, undoubtedly, in the grave, as the seed seems to do in the soil. But still the comparison is not complete, because there is no known or acknowledged germ in the dead body, to grow up into a new individual, like the embryo into a future plant, unless you suppose, what has been already suggested, that the whole man, soul and body, is confined in the prison of the grave, and lies there interred till the resurrection. Now this is a supposition that savours too much of Priestley's doctrine of Materialism, and denial of an intermediate state, to be palatable to orthodox Christians. Hence there is the same difficulty in both passages, which is to be solved by the same explication; namely, that the expressions relative to the grain in the soil, as employed, whether by Christ or by St. Paul, are to be regarded as exhibiting an idea suited to the conceptions of men, rather than as conveying a strictly physiological truth.—If this exposition is objected to, I think there remains no other resource but that of supposing that Christ and, consequently, St. Paul, were not themselves minutely acquainted with the process of germination any more than those to whom they addressed themselves. But this, I fear, is a supposition that will be

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still less acceptable to Dr. Clarke than even the former; as assuming the affirmative of the simple humanity of Christ—an assumption which Christians, claiming the appellation of orthodox, are, of course, not yet prepared to admit.

A. C.

Portsmouth,
Feburary 15, 1820.

SIR,

ALLOW me to state, that at the formation of the Southern Unitarian Society, no preamble was admitted, or even thought of, for this, among other reasons, that the great majority of those who were expected to become members, were Arians. Dr. Toulmin preached the first sermon, at the General Baptist (Arian) Chapel in Portsmouth, "on the Unity of God and the character of Jesus Christ." This discourse was considered as too doctrinal and too much on the Humanitarian scheme. Some of its Vectian members became alarmed; and to avoid the scandal, as they then thought, of belonging to a "Socinian Society," proposed and carried the resolution, "that, by calling ourselves *Unitarians*, we mean *only* to avow our belief of the *simple Unity of God*:" thus departing from the principle on which the Society was established, of avoiding the public avowal of any particular sentiment, beyond what was included in the term Unitarian. Mr. Belsham, if I recollect rightly, was invited to preach before the "Southern *Unitarian* Society;" he complied with the wish of the Society; and was afterwards informed of the nature of the Society's Unitarianism. As a gentleman and a Christian, Mr. Belsham would avoid giving intentional offence to the Society, after the intimation which had been given him; and, therefore, recommended to its members, "the study of the Scriptures." Some of them have, with advantage and credit to themselves, followed his advice; and, particularly, two of them, who were the most active in procuring the adoption of the above resolution, and who are now zealous preachers of the humanity of Christ.

Your Correspondent "Vectis" observes, [p. 21,] "several of our succeeding preachers, like Mr. Belsham, adapted their discourses to the character and design of the Society." By this remark he holds up to public censure the different conduct of those preachers, who thought that such were the occasions on which it was necessary and proper for the doctrines of Unitarianism to be elucidated and defended. I was not aware till now, that I belonged to such a water and milk Society.

Mr. Belsham's observations did not appear to me to apply to any societies which had not associated on Humanitarian principles. The Southern Unitarian Society certainly did not associate on those principles, for the reason already assigned. And, surely, if any number of gentlemen, who are firm believers in the simple humanity of Christ, choose to associate, in order to promulgate that doctrine, they have a right so to do; but I cannot think that those who do not believe it, are free from blame when they censure them for thus associating. Let them rather associate themselves in defence of their own system.

A MEMBER OF THE SOUTHERN UNITARIAN SOCIETY.

Liverpool,
January 31, 1820.

SIR,

THE following extract will, perhaps, be interesting to many of your readers, who may wish to peruse the testimony of eye-witnesses to the progress of religious trut'. in the quarter of the world to which it refers. It is taken from the *Christian Disciple*, a highly interesting and excellent periodical publication conducted at Boston, (United States of America,) where a society has recently been established for the printing and distribution of books and tracts, controversial and practical, on a plan similar to many of our own institutions. In New York also our Christian brethren are not inactive, and papers from that city, announce the opening, by the Rev. Francis Parkman, of Boston, of a chapel there for the worship of the One God.

T.

"We shall limit our remarks to the progress of Unitarianism among ourselves, because, though the course has been similar in the parent country, the facts which we might state would not be so familiar to our readers. It has grown up here under every circumstance of discouragement. The soil was parched and the sky inclement, and nothing but the

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strongest principle of growth could have urged it upward. Our early settlers answered exactly to the description of the venerated Robinson: 'They have come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.'

"Thus it remained till the habits of the country were formed, till its institutions were well established, and had begun to operate with their mighty machinery on the forming mind, as if it had been the design of Providence to accumulate obstacles, and to shew how Scripture truth can bear them all away. A century ago there was not an avowed Unitarian of any note in the country. Now the doctrine has many advocates; men too of intelligence, learning and piety; men who read the Bible, and pray that they may read profitably. And it has not been forced on them by others, who have received it, and then busied themselves in making proselytes. It has made its way with nothing to aid it, but the careful study of the Sacred Writings, and with every thing else against it. The reception of it has been the result of the solitary inquiries of solitary individuals: of individuals, too, who have trembled as they learned it; for they knew that in becoming wiser than their neighbours, they must either lose their honesty and self-respect by concealing their convictions, or by publishing them incur the forfeiture of reputation, friends, and often of the means of living. It has reared its head in the strong holds of the popular doctrine. In Boston, once the very Vatican of Calvinism, it is professed by many and serious Christians. Along our sea-coast it has almost ceased to be dreadful, and it is not a thing quite unheard of in our Western countries. In Connecticut it is stifled as fast as it appears; but they will learn, by and by, it is only cutting off limbs, which the body can reproduce and multiply. In 1805, an ecclesiastical council dismissed Mr. Sherman, for the crime of embracing it, from his charge in Mansfield, in that State, contrary to the wishes of both church and society. In 1811, after a quiet ministry of fifteen years, Mr. Abbott, of Coventry, followed his example in honesty and suffering; and, nothing deterred by this, Mr. Wilson, of Brookline, pursued the same course something more than a year ago. Nor is the doctrine confined to one section of the country. In Charleston, South Carolina, there is a flourishing church, the pastor and associates of which embraced it without communication from abroad. In Philadelphia, there is a temple to the only God. In Baltimore, a large and growing Unitarian Society have lately chosen for their pastor a gentleman, who, without any thing of the zeal of proselytism, has spirit and ability to defend their belief. Nor is it confined to one order of Christians. Many of the communion of Baptists have received it, and some, we are told, of high literary name among them. In this town there is a society of professed Unitarian Baptists; and if we are not misinformed, some who repeat the Litany, would be well pleased with the omission of the three addresses following the first. Religious knowledge in its universal progress is diligently sowing the grain of mustard-seed, and our children, if not we, will be shaded by its magnificent branches."

Clapton,
February 1, 1820.

SIR,

YOUR Correspondent (p. 11) has discovered his good sense in paying no respect to the complaisant maxim, *de mortuis nil nisi bonum*, which, however conciliating to human feelings, is most unfriendly to human improvement. His just censure of "Archbishop Tillotson's profane adulation" happens also to be peculiarly seasonable. We may now, indeed, fairly expect that such adulation will speedily proceed from the press in a fulsome abundance; too much of it originating in that place where, if any where, those who call themselves Christians, should be solicitous that, according to their Master's directions, their *yea should be yea, and their nay, nay*, because *more than these cometh of the evil one.*

As to the *flattering unction* which *Tillotson*, more like an unprincipled empiric than a worthy physician of souls, applied to the seared conscience of the royal libertine of his day, it was, after all, little more than what every clergyman was applying, in the common service of the Church, where Charles II. was constantly recognized as *our most religious king*. But *Tillotson* was surpassed, or rather was left, at an immeasurable distance, by "Matthew Morgan, B. A., of St. John's College, Oxford." In a Dedication of *Plutarch's Morals* to Archbishop Sancroft, in 1684, this *Oxonian* thus portrays *Charles* II.: "A wise

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and discerning prince, who hath the quickest eye to find out a transcendent worth, and the most generous temper to reward it; a prince who hath the goodness of Trajan's, and the wit of all Augustus's reign. The image of the Deity is so closely impressed upon him, that the *idea* comes very near the original."

Such *profane adulation* cannot be exceeded, and will probably seldom be repeated. Yet, till a nation generally reflect, that there is no *royal road* to what is really *illustrious* and *most excellent*, their language will be ransacked for superlatives to express, on certain courtly occasions, their unbounded admiration, gratitude and affection; while, too often, according to the burden of an old song,

> "Our neighbour sly,
> Still standing by,
> Cries—how this world is given to lying!"

Respecting the conduct of *Tillotson* and Burnet towards Lord Russell, besides your very fair excuse for them, (*note*, p. 11,) there is no reason to suppose that either of them then surpassed their contemporary courtiers and divines, in any just *views* of popular rights, and the tenure of kings and magistrates. They probably, entertained most devoutly those notions of *passive obedience and non-resistance*, which, not without the hope of essentially serving him, they inculcated on their friend. These, whatever may have been pretended, are undoubtedly the notions inculcated by all the forms and observances of the Church of England. This sufficiently appeared from the documents produced in defence of *Sacheverel*, who proved himself a true son of that Church which declares God to be "the only ruler of princes," while those more freely thinking politicians the bishops, lawyers and statesmen, who prosecuted and condemned *Sacheverel*, were discovered to be an illegitimate race.

As to Burnet, there is abundant evidence that he brought with him from Scotland in 1674, at the age of 30, the political principles of *Filmer*, in his *Patriarcha*, rather than those of his illustrious countryman *Buchanan*, in the Dialogue *de Jure Regni apud Scotos*. This appears from a "Vindication of the Authority, Constitution and Laws of the Church and State of Scotland. In Four Conferences," which he had published at *Glasgow*, in 1673. The first Conference examines "Whether the King of Scotland be a sovereign prince, or limited, so that he may be called to account, and coerced by force." One of "the Collocutors" is "*Isotimus*, a Presbyterian." He says, "The reason St. Paul gives for submission to superior rulers is, because they are the ministers of God for good. If, then, they swerve from this, they forsake the end for which they are raised up, and so fall from their power, and right to our obedience." To this "*Basilius*, an asserter of the king's authority," and evidently the author's favourite, replies, "The sovereign is a minister of God for good, so that he corrupts his power grossly when he pursues not that design: but in that he is only accountable to God, whose minister he is."

The same respect for the doctrines of *passive obedience and non-resistance* appears also in Burnet's "Sermon preached at Covent-Garden Church, 1674," and especially "in a Sermon preached at the Savoy, on King Charles the Martyr's Day, 1675." This Sermon contains the most unqualified panegyric of *Charles*, and the most bitter reproaches on all who had presumed to oppose him. The text is from 2 *Sam.* ii. 12, and poor King *Saul* serves only as a foil to set off the *Royal Martyr*. The whole is in a strain as courtly as any *Stuart* could have desired. The following prettiness will serve for a sufficient specimen:

"I will not enlarge on the whole field of that murdered Prince's virtues; for that were both endless, they being so many, and needless, they being so well known: but having, by a great happiness, seen not a few (I mean hundreds of) papers under his royal pen, I shall only now offer divers passages drawn out of those that will give some characters of his great soul. And as in the *Indies* the art of painting is only the putting together little plumes of several colours, in such method as to give a representation of what they design, which, though it be but coarse work, yet the colours are lively, so I can promise no exact work, but true and lively colours I will offer,

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being those mixed by our Martyr himself, though perhaps unskilfully placed by me. And as the Popish legend tells of two pictures of our Saviour, done by himself, one particularly, which he left in *Veronica's* handkercher, when he wiped his face with it: so from the sweat of our Royal Martyr some lineaments of his face shall be offered." *The Royal Martyr*, 1689, p. 6.

This Sermon opened in the following strain: "Though the wise man—does pronounce, *there was nothing new under the sun*: yet, this day, and that never enough lamented villainy, we now remember, must put in for an exception from that rule, which did indeed exceed all the common measures of wickedness so far; that as there is nothing in any history like it, so when the world is some ages older, (if such an action be not an *omen* that its end is near,) this will scarce gain credit; but be looked upon, as the tragical contrivance of some deeply-melancholy wit."—*Ibid.* pp. 1, 2.

Burnet, in 1689, published, by desire of the *Commons*, his Sermon preached before them, on "The Thanksgiving Day, for the Deliverance—by his Highness the Prince of Orange's means." He was then "Chaplain to his Highness." This publication was immediately followed by a republication of the Sermon preached at Covent Garden, and "The Royal Martyr Lamented;" the act, doubtless, of some foe to the revolution politics of *Burnet*, who wished to expose the preacher's earlier notions when *he*, probably, would have willingly consigned those courtly strains to their deserved oblivion.

It is, upon the whole, not unlikely that *Tillotson* and *Burnet* were very indifferent politicians, till the fear of Popery led them to consider the subject, and if James had chosen to act the hypocrite like his brother, and profess himself a Protestant, he might, perhaps, with the good-will of these divines, have ruled as despotically as his cousin *Louis* XIV.; been flattered by them *as the light of their eyes, and the breath of their nostrils*, and in his last moments, have been reconciled to his own Church, and received her *viaticum* of extreme unction. Should I, undesignedly, have misrepresented *Tillotson* and *Burnet*, I shall be very desirous of being better informed, for I would willingly esteem them as highly as truth will permit.

J. T. RUTT.

P. S. The Sermon "On the Doctrine of Divine Influence," concerning which Z. Z. (p. 13) inquires, was "preached at the ordination of the Rev. Messrs. Thomas and John Jervis in 1779." It was published that year, and again in 1787, among "Discourses on Various Subjects." I have just now reprinted it in the Fifteenth Volume of Dr. Priestley's Works.

I ought sooner to have mentioned that I have withheld the remainder of the Translation of Locke's Letters, from an apprehension that they would not be sufficiently interesting to the generality of your readers.

March 2, 1820.

Essay on the mutual Relation of Christianity and Learning.

Bonæ literæ floreant, sacris arctissimo vinculo junctæ!

J. A. ERNESTI.

THE interesting subject which I propose to consider, in the present Essay, will be treated not abstractedly but historically. I shall therefore take a short review of the state of the world, as to Literature and Science, at the introduction of the Gospel, of the influence of this religion, in its best and earliest period, on the knowledge of the age, of the proofs of the alliance that were afforded at the revival of Letters, and of the union of these blessings in our own times. From such a sketch of facts, rapid and imperfect as it must be, some general, important and seasonable conclusions may flow.

Previously to my entrance on my undertaking, it is requisite that I define what I mean by Christianity, and what by Learning. By *Christianity* then I understand the simple doctrine of Christ and his apostles, as it is recorded in the writings of the New Testament; as we find it there free from the human additions and comments by which it has been so greatly obscured and injured. And by *Learning* I intend as correct a knowledge as man can obtain of nature and of himself, joined with the capacity of making this knowledge available to the most beneficial purposes of life.

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The period which Divine Wisdom fixed upon for revealing the gospel, history shews to have been the fittest that could be chosen. That age of the world, for example, was eminently learned: nor did Christianity shrink from submitting its pretensions to the most enlightened nations, and to cities renowned for the attachment of their inhabitants to Science and the Arts. At the æra of our Saviour's birth, the Romans were masters of nearly every part of the civilized globe; Judæa herself being a subject province, though destined soon to wear the badge of a still more abject and galling slavery.* It was during the reign of Augustus Cæsar that Rome chiefly boasted, nor without reason, of her literary productions. From Greece, whom she had subdued, she received rich advantages, in point of philosophy and taste:† and these she diffused, in a considerable degree, through the countries which she had now united under her dominion. The happy influence of this state of things, was felt even by the Jews, who, in consequence of the number of native Romans that lived among them, became better acquainted than they could otherwise have been with what passed in the capital, and in different quarters of the earth.

But if Christianity was first published in an enlightened age, may we not fairly presume that it is friendly to Learning, and has nothing to dread, or rather has every thing to hope, from the exercise of Learning on its evidences and its nature? Can this inference be resisted or evaded? Was it a matter of accident that our religion appeared in such circumstances, and at such a season? No believer in the providence of God will hold this language. The fact, then, that the gospel does not shun the light, does not frown on the cultivation and improvement of the intellectual powers, should at least dispose every man to give the doctrine of Christ a patient and candid hearing: and afterwards other and more direct arguments may perhaps satisfy him of its truth.

Our next inquiry is, what effects were produced by the religion of Jesus Christ, when taught by himself and his inspired followers, on the learning of the age? With this it did not attempt any positive interference: its great discoveries related to Eternity rather than to Time; and it aimed at improving the present condition of men by the gradual progress of its mild and benignant spirit still more than by express commands and prohibitions. Accordingly, it did not censure Gentile literature and science, as far as they were agreeable to sound reason, and consistent with moral purity. The illustrious apostle of the gospel among the Heathens, was even selected for his office on account of the large share of learning which he possessed, in addition to his other qualifications for the undertaking: and of this attainment he frequently availed himself. Paul was what it is now customary to style a man of education as well as parts; no stranger to either the elegancies or the depths of knowledge. But the literature of that day was much better than its science. Although the Greek and Roman writers are still our masters, and ought to be our models, in nearly every kind of composition, yet we have unspeakably surpassed them in the philosophy of Nature. Here Revealed Religion has been eminently beneficial. From the moment that a Heathen became a convert to it, he was furnished with advantages which he had not hitherto enjoyed, for gaining a correct acquaintance with this philosophy. True Science conducts the mind to the acknowledgment of one God,* the only Author, Preserver, and Lord of the creation: it teaches us that, in strictness, there is no other will, no other energy, throughout the universe than his. And Christianity does the same: he who carefully reads Paul's discourse to the people of Lystra,† and that to the philosophers of Athens,‡ will have no difficulty in assenting to this remark.

Not the instructions alone but the miracles also of the first preachers of the Christian doctrine, contributed to put to flight the false science predo-

* Bishop Lowth's and Mr. Dodson's Notes on Isaiah iii. 26.
† *Horat.* Ep. Lib. II. I. lin. 156, 157.

* Newton, Princip. Schol. Gener.
† Acts xiv. ‡ Ib. xvii.

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minant among the Gentiles, and, in some measure, among the Jews. An ability of controlling the laws of nature, was claimed by many who had studied in Heathen schools: magical practices, impious and irrational as they were, formed a part, nevertheless, of Heathen superstition and philosophy. But an early and a memorable triumph was obtained by the gospel over gainful imposture and pretended learning. Ephesus, where Paul, for some time, resided, in prosecution of his important labours, was so notorious for the attachment of the inhabitants to these arts that the expression, "Ephesian books," was used by their neighbours to signify *spells*.* In this city signal miracles had been wrought by the apostle: and one class of them, the instantaneous cure of mental derangement, some impostors had tried to imitate, by employing the name of Jesus; although the attempt had ended in nothing but their own bodily harm, their mortification and disgrace. The success of Paul and the defeat of the exorcists, attracted the attention of the whole population of Ephesus, both Heathen and Jewish, and procured for Christianity a high and deserved respect. No longer was the name of Jesus used there as a charm: for it was found to be inefficacious when unaccompanied by his authority. A further and still happier consequence of the transaction was, that several of the Ephesians were converted to the gospel; while many of those that practised *magical* arts brought together the books containing their incantations and rules, and publicly burned them. What must have been the influence of that doctrine which engaged them to extirpate prejudices so deeply rooted, and to relinquish occupations so eminently profitable, and which would not even suffer them to sell, but urged them instantly to destroy, their books! Of the costliness of this sacrifice we may judge from the computed price of the mass of writings which they committed to the flames: this amounted to more than sixteen hundred pounds of our money. Such was the victory gained by the religion of Jesus Christ over spurious knowledge, over a debasing and criminal superstition!

Had these books possessed an intrinsic value, I could not reason from the destruction of them in proof of the alliance of Christianity with Learning. But the fact was altogether the reverse; the science which they contained not meriting the name. To the professors of pretended and unsubstantial knowledge, whether they were idolatrous Gentiles or styled themselves Christians, the gospel was avowedly hostile: for its spirit was that of *a sound mind*; and wherever it has prevailed, false views of Nature and its laws have gradually disappeared, as the mists of morning vanish before the radiance of the orb of day.

To the growth of the human intellect the progress of Christianity gave direct assistance. That knowledge and literature were cultivated by the friends of the gospel, even in unfavourable circumstances, and that its enemies were sensible of the great advantages which it hence derived, we may conclude from a memorable passage in the life of the Emperor Julian, who forbade the Christians either to teach or acquire polite learning, and excluded their children from the schools where this instruction was afforded.*

After the sixth century, Ignorance and Ecclesiastical Tyranny were daily gaining ground till the Reformation.† The corruption of the pure doctrine of Jesus Christ, was likewise the corruption of taste and knowledge. Yet, amidst national revolutions and disasters that were extremely inauspicious to letters, "amidst the inundations of the Scythians, on the one side, from the north-west, and the Saracens from the east," the Christian Church "did preserve, in the sacred lap and bosom thereof, the precious relicks even of heathen learning, which otherwise had been extinguished, as if no such thing had ever been."‡ But,

* Hesych. Lex. in verb. Εφεσ: (ed. Albert.,) and Hammond's Note on Acts xix. 19, 20; together with Biscoe on the Acts, &c. 293.

* Lardner's Works, (8vo.) VIII. 371; Gibbon's Hist. &c., Chap. xxiii.; Lord Bacon's Works, (1819,) I. 45.

† Jortin's Sermons, (3rd edition,) VII. 365.

‡ Lord Bacon, ubi sup.

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passing over what are called, with eminent propriety, the dark ages, let us turn our eyes to that connexion of Literature and Christianity which in the fifteenth and sixteenth centuries was disclosed in Europe.

It was about this period that Learning was in some degree restored in Italy, and the art of printing invented. Between these events and the Reformation, which now begun in Germany and in England, the careful reader of history will perceive a strict relation. *

There is great justness in the remark that the desire of equalling the Reformers in those talents which had procured them respect, and the necessity of acquiring the knowledge requisite for defending their own tenets, or refuting the arguments of their opponents, together with the emulation natural between rival churches, engaged the Romish clergy to apply themselves to the study of useful science, which they cultivated with such assiduity and success that they have gradually become as eminent in literature † as they were in some periods famous for ignorance. Of the united ability and learning of the Reformers no doubt can be entertained. The translation of the *Old and of* the New Testament into German by Luther, without a single associate in the undertaking, ‡ was a work that could not have been effected by any ordinary scholar.

While the Reformation was thus friendly to the revival of Learning, this, in turn, was not less propitious to the Reformation: the study of the ancient Greek and Roman authors, by enlightening the human mind with liberal and sound knowledge, roused it from that profound lethargy in which it had been sunk during several centuries: mankind seem at that period to have recovered the power of thinking and of inquiring for themselves; faculties of which they had long lost the use—and, fond of the acquisition, they exercised them with great boldness upon all subjects. They were not now afraid of entering an uncommon path, or of embracing a new opinion. *

Let me add that, as another consequence of the Reformation, false and childish knowledge has been banished, by degrees, from seminaries of education, and sound knowledge substituted in its room. The languages, the philosophy of the mind and of nature, pure and mixed mathematics, and the Sacred Writings, have been diligently studied: with what advantage let the literary history of Europe, nor least of this country, declare! A nation whose honour it has been to produce a Bacon, a Newton and a Locke, not to speak of other illustrious names, alike the favourites of Learning and Religion, cannot surely be indifferent to the union of these blessings.

While our obligations are due almost exclusively to Christians for the progress of Science and Literature, in their various departments, it is observable that the corruptions of the gospel, and the perverse interpretations and absurd senses put upon the Scriptures, have been the inventions of men who had a scanty share of learning. †

If we glance at the present state of Knowledge and Religion in the united kingdom, perhaps we shall be yet more strongly convinced that between scriptural Christianity and sound Learning there exists an inseparable alliance.

Although much superstition and more of enthusiasm may be found throughout the nation, yet these, if I mistake not, are by degrees giving way to a better state of opinion and feeling. The native doctrine of the gospel, was never so generally understood and professed among us as at present. Religion is less an object of indifference to our countrymen: and in this persuasion we may well rejoice; because in proportion as men read and think, their sentiments on a topic of such unrivalled interest will assuredly become more just and scriptural. There is now a far greater number of *readers* than there was at the begin-

* Roscoe's Life of Lorenzo, &c. (ed. 5,) I. 58, 59, 60.

† It seems impossible to forget here the pre-eminence of the Jesuits and of the Benedictines, at a later period in the world *of letters*.

‡ On this subject J. A. Ernesti well says, "Neque unius viri opus est, quod desideramus." Instit. Inter. N. T. (ed. 5,) 139.

* Robertson's History of Charles V. (Glasg. 1800), II. 109.

† Jortin, ut sup.

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ning of the last half century. Former times, I am aware, have been distinguished by a few scholars more profound and more able than any of our contemporaries: yet the diffusion of knowledge is unspeakably greater than it was at those periods. The stream without running in so deep flows through a much wider channel: and this is, on the whole, a superior public and national advantage. It is an advantage to the cause of Religion and of Morals. What deplorable ignorance, and how many powerful and mischievous prejudices are, in consequence, removed! At this day, truths which our forefathers could with difficulty endure to hear of, are almost universally admitted; and errors, which they with nearly one consent embraced as eternal truths, are almost universally rejected. Who, excepting the most illiterate of the unlettered mass, believe any longer in judicial astrology, in witchcraft and magical arts, in divination, and in numerous other absurd, impure and hurtful practices, a faith in which formerly enslaved even mighty minds? * The spirit of Inquiry is abroad: and though it be sometimes unaccompanied with the share of knowledge, the state of temper, and the cast of character and manners that we might, in reason, wish, yet its influence altogether is highly beneficial: so that it is difficult to mention the period of the world when the union of Learning and Religion has been so manifest.

One property of genuine Literature and Science, is to strengthen the powers of the mind: and by this test we may distinguish real and delusive attainments in Knowledge from each other. A further characteristic of genuine Learning, is, that it promotes a humble and modest, a candid and disinterested spirit. Thus does Christianity regulate the exertions, while it receives the services, of Letters; the altar sanctifies the gift.

So easily may we vindicate the gospel from the charge of having been productive of little good! What! Shall it be pretended that a religion which encourages and advances solid Learning can fail of being a blessing to mankind? I appeal to its enemies, whether such a religion deserves to be rejected without a hearing?

Hence we perceive the benefit of an acquaintance with history, which so admirably illustrates the wisdom and goodness of the Divine government, and points out the connexion between causes and effects in the intellectual, the moral and religious world. We see, moreover, that it is our duty to cultivate knowledge, and to aid the cultivation of it: we find what is the just rule of our conduct and expectations on this interesting subject: we are made sensible that a Religion so characterized and so associated as ours is calculated to be universal and everlasting.

If false Learning has corrupted Christianity, true Learning has been rendered the means of restoring it, in a great degree, to its original purity; and, since to this we must still look as the instrument of the same advantage, it is an object of considerable importance, that we be provided with a succession of well-instructed advocates for the religion of Christ, of men, who, by their judicious writings and their faithful public services, will be able to teach it to the present and even to a future generation. In an age more enlightened than any that has gone before it, let not Christian ministers be less accomplished than their predecessors. Of every branch of knowledge they may avail themselves for the great objects of their office. A correct and extensive acquaintance, for example, with Natural Science, will enable them to vindicate the records of the Jewish Revelation from the charges of malignant enemies, and from the almost equally dangerous illustrations and reasonings of injudicious friends.

I am not pleading for the existence of a body of persons furnished with immunities from civil laws, or invested with any peculiar sanctity, with any extraordinary and hurtful privileges: I speak of those who are *brethren among brethren*; whose functions are adapted to the actual state and wants of society; all whose ambition is usefulness, and their best recompense, the approbation of their God.

N.

* "The Reformation did not immediately arrive at its meridian: and though day was gradually increasing upon us, the goblins of witchcraft still continued to hover in the twilight."—Dr. S. JOHNSON.

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SIR, *Feb.* 2, 1820.

IN going a second time through Mr. Gibbon's celebrated work, "The Decline and Fall of the Roman Empire," I have been struck with several passages where he emphatically points out the "vices of a declining empire." I have placed in italics the parts to which I particularly allude in the first quotation, which relates to the Eastern empire: the word *indulgences* in the second, which applies to the Western, is so marked in the work. If you should think them worthy of insertion in the Repository, they are quite at your service.

HISTORICUS.

"The historian Priscus, whose embassy is a source of curious instruction, was accosted, in the camp of Attila, by a stranger, who saluted him in the Greek language, but whose dress and figure displayed the appearance of a wealthy Scythian. In the siege of Viminiacum he had lost, according to his own account, his fortune and liberty: he became the slave of Onegesius [one of the favourites of Attila]; but his faithful services against the Romans and the Acatzires, had gradually raised him to the rank of the native Huns, to whom he was attached by the domestic pledges of a new wife and several children. The spoils of war had restored and improved his private property; he was admitted to the table of his former lord; and the apostate Greek blessed the hour of his captivity, since it had been the introduction to an happy and independent state. This reflection naturally produced a dispute on the advantages and defects of the Roman government, which was severely arraigned by the apostate, and defended by Priscus in a prolix and feeble declamation. The freedman of Onegesius exposed, in true and lively colours, the vices of a declining empire, of which he had so long been the victim; the cruel absurdity of the Roman princes, unable to protect their subjects against the public enemy, unwilling to trust them with arms for their own defence; *the intolerable weight of taxes, rendered still more oppressive by the intricate or arbitrary modes of collection; the obscurity of numerous and contradictory laws; the tedious and expensive forms of judicial proceedings; the partial administration of justice; and the universal corruption, which increased the influence of the rich, and aggravated the misfortunes of the poor.* A sentiment of patriotic sympathy was at length revived in the breast of the fortunate exile; *and he lamented, with a flood of tears, the guilt or weakness of those magistrates who had perverted the wisest and most salutary institutions.*"* Vol. VI. Ch. xxxiv. pp. 59, 60.

"But the fall of the Western empire was announced by a clearer omen than the flight of vultures: the Roman government appeared every day less formidable to its enemies, more odious and oppressive to its subjects. The taxes were multiplied with the public distress; economy was neglected in proportion as it became necessary; and the injustice of the rich shifted the unequal burden from themselves to the people, whom they defrauded of the *indulgences* that might sometimes have alleviated their misery. The severe inquisition, which confiscated their goods and tortured their persons, compelled the subjects of Valentinian to prefer the more simple tyranny of the Barbarians, to fly to the woods and mountains, or to embrace the vile and abject condition of mercenary servants. They abjured and abhorred the name of Roman citizens, which had formerly excited the ambition of mankind. * * * * * * If all the Barbarian conquerors had been annihilated in the same hour, their total destruction would not have restored the empire of the West: and if Rome still survived, she survived the loss of freedom, of virtue, and of honour." Vol. VI. Ch. xxxv. pp. 143, 144.

Mr. G. has stated very concisely his opinion of war at p. 20, Chap. xxxiii.

"War, in its fairest form, implies a perpetual violation of humanity and justice."

Islington, Feb. 7, 1820.

Address on Opening an Organ at Worship Street, Finsbury Square, Sunday Morning, Feb. 6, 1820.

CHRISTIAN BRETHREN,

THE existence of God and the divine mission of Jesus, are the foundation of every thing important in the Christian revelation. These truths, interwoven in our devotional exercises, must produce a powerful effect. United in the celebration of the goodness of the Supreme Being, pride and prejudice, hatred and strife, bigotry and uncharitableness, ought to be no more. The singing of our different assemblies should be the chorus of the family of Christ—offering up praises to the

*. "See the whole conversation in Priscus, pp. 59—62."

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great Maker of all! Charity is only practical melody.

Pliny, the Heathen writer, speaks of the primitive Christians as being accustomed to meet early in the morning, singing praises to Christ as their Deliverer, the Captain of their salvation! Thus engaged, their spirits were exhilarated to proceed in the rugged path of duty. Even their persecutors observed it with admiration. Undeterred by the malice of earth and of hell, then conspiring to extirpate both them and their faith, they were cemented together by forgetting the troubles of the way, and indulging themselves in strains of gratitude and joy. *God is King of all the earth; sing ye praises with understanding.*

As the understanding is to be exercised in selecting the topics of praise, so must it be used in determining the nature or manner of offering up our praise. This must be natural as well as simple, void of affectation and of levity. Hence the humblest note of praise is acceptable in the court of heaven. He that knoweth and searcheth the heart will listen to the accents of gratitude, and bestow his reward.

The Creator of man hath bestowed on the human ear the susceptibility of harmony. This is observable in the most wild and uncultivated state. Barbarians have their peculiar music, with which, however homely, they are delighted. Civilized society devote a large portion of their time to the cultivation of harmonious sounds in all their exquisite variety. Music, indeed, forms the most favourite of their entertainments. Hence our two principal bards are lavish in its praises. Alluding to the elegant mythological story of Orpheus, Shakespeare says, "Music hath charms to soothe the savage breast, and bend the knotted oaks!" And our most religious poet, Milton, has this eulogy on music, couched in these expressive lines:

> There let the pealing organ blow,
> To the full voiced quire below,
> In service high and anthems clear,
> As may, with sweetness through mine ear,
> Dissolve me into extacies,
> And bring all heav'n before mine eyes!

And why should these pleasures of harmony be excluded from the exercises of religion? The Old and the New Testament frequently mention them. As to the Old Testament, music constituted no inconsiderable portion of the services of the Jewish sanctuary. Singing men and singing women are specified as making part of the ritual worship in which they were engaged. "David's harp, of solemn sound," was a choice instrument amongst the Jewish tribes in the earlier period of Sacred History. The Book of Psalms is a collection of odes written for the purpose of being set to music in the worship of the Supreme Being. Hence the compositions are in themselves not only simple, but impregnated with a devotional sublimity. Organs are mentioned four times in the Old Testament. Gen. iv. 21: "Jubal, the father of such as handle the organ." Job xxi. 12: "They rejoice at the sound of the organ." Job xxx. 31: "My harp also is turned into mourning, and my organ into the voice of them that weep." And lastly, Psalm cl., where it is thus impressively introduced: "Praise him with the sound of the trumpet: praise with the psaltery and harp: praise him with the timbrel and the dance: praise him with stringed instruments and organs: praise him upon the loud cymbal: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord!"

The New Testament sanctions us in rendering the pleasures of harmony subservient to our devotion. Our blessed Lord, at the institution of the *Holy Supper*, concluded with singing a hymn, expressive of their gratitude and joy, previous to the withdrawment of himself and disciples to the Mount of Olives. And the Apostle Paul exhorts us, when we are merry, to sing psalms, implying that cheerfulness is a part of religion, and singing psalms the best way of promoting it. Nor must I omit to notice that, in the Book of the Revelation, heaven itself is represented as deriving its felicity from the pleasures of harmony! Rev. xv. 2, 3: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, (Antichrist,) and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the ser-

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vant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, O thou King of saints!"

The prevalence of vocal and instrumental music among devout worshippers in these latter ages, is a well known fact. The *Catholics*, however gross their abuses of religion in other respects, are too well aware of the imposing air it sheds on their splendid ceremonies to omit it on any occasion. The *Church of England* boasts of its imparting a solemnity to their worship. Refined and sublimated, it has been rendered (especially once a year at St. Paul's, in a festival for the sons of the clergy) powerfully subservient to the purposes of charity. Nor has the union of vocal and instrumental music been altogether neglected by the *Protestant Dissenters*. It hath increased and is increasing, especially (witness Bristol, Bath, Canterbury, &c.) among the *Unitarians*. The *Methodists* also, a large and flourishing body, pay it every attention in their power. John Wesley (than whom few knew human nature better) took no small pains in its cultivation. His followers are singing morning, noon and night. The members of his family have distinguished themselves by extending and improving the pleasures of harmony. Music has had its part in collecting together that vast body of people, and will not fail to contribute to its prosperity.

There is one class of religionists whom it would be injustice to pass over on this occasion, remarkable for their attachment to vocal and instrumental music in the worship of their Supreme Being, I mean the *Moravians*. It even forms a part of the education of their children. They are often pointed out for their quiet, peaceable, humble demeanour, promoted, as is supposed, by their love of sacred harmony! The mildness of their tempers and the suavity of their manners, partly derived from this source, have imparted to their missionary labours a more than usual success in almost every part of the world.

And now, Christian brethren, I hope and trust that the improvement introduced this morning by your spirit and liberality into this pleasing part of our worship may aid our devotion. Not for idle and insignificant purposes do we assemble every Sabbath in the house of God. The instruction communicated by the sermon is meant to inform the understanding, and the prayers offered up vivify the graces of our Christian profession, whilst the melodious exercises of piety are adapted to soften the mind, to wear down asperities, to rouse the sluggish apathy of the soul, to animate in the discharge of duty, to accelerate our progress in virtue, and finally, to sublimate the imagination, as well as prepare the heart for the participation of "Joys at God's right hand, and of pleasures that are for evermore!"

I conclude with the well-known lines of our favourite poet, Thompson. Having called on the various parts of creation to praise the Lord, he turns to *man*, and exclaims,

> Ye chief, for whom the whole creation smiles,
> At once the head, the heart and tongue of all,
> Crown the great hymn. In swarming cities vast
> Assembled men to the deep organ join
> The long-resounding voice; oft breaking clear,
> At solemn pauses, through the swelling base—
> And, as each mingling flame increases each,
> In one united ardour rise to heaven.

For, "God is King of all the earth. Sing ye praises with understanding."

J. EVANS.

SIR, *March* 4, 1820.

IN apology to Mr. Belsham, [p. 87,] only give me leave to reply, that "the Christianity" about which I am said to have made so much "pother," is no other than the Christianity about which he has, most beneficially for its interests, made certainly so much more "pother," that of the "Bible *Only*," as exclusive of Nicene and Athanasian Creeds, and the omne genus hoc of unscripturally expressed, if not unscriptural theology. This, and this alone, is his friend's undescribable Christianity, and he, in his turn, "defies" any one to describe a truer or a better. It speaks, indeed, neither of the complex nor yet of "the simple humanity" of Christ; for it "adapts its creed to Scripture language," not "Scripture language to its creed,"

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and seems then to "explain its sense" most intelligibly, as well as then only to "explain its sense" authoritatively, when it "uses words" which are scriptural, not when it "uses words" which are not scriptural. How much the introduction of any other "sense" or "language" may have prevented "wrangling to no purpose," let the records of ecclesiastical history, not your Correspondent's ipse dixit, determine.

T. T. CLARKE.

Bath,

SIR, *March* 6, 1820.

I AM sorry to observe that an *erratum* has been copied from the "Hallamshire" into the present Number of the Monthly Repository. Secker, newly made a bishop, writes to Mr. Milnes, "If you write to me soon, make no change on the outside of your letter, nor in the inside *even*" (p. 69). It ought to be *ever*: meaning, I suppose, that the term of relationship which had previously appeared at the beginnings and ends of his epistles, should not give place to those terms of honour to which the newly-acquired rank of the bishop entitled him. You will agree with me that it is but justice to the memory of this eminent prelate to make this correction. It was a mere error of the press, and received its correction amongst some other errors of the same kind, on the last leaf of the "Hallamshire."

J. H.

SIR,

IT was not my intention to say any thing more on the doctrine of Necessity, but I seem called upon to add a few words upon the subject; and they shall be as few as possible. Your ingenious Correspondent Homo [p. 93] is of opinion that the question is to be resolved into consciousness. But I conceive that, without an appeal to consciousness, we may pronounce upon the truth of the following proposition, that a definite effect must have a definite cause. But your Correspondent farther observes, that the doctrine of Necessity seems to exclude accountability altogether. To this I reply, that the doctrine of Necessity appears to me demonstrably true; and *fact* proves that man is an accountable being. In his journey through life he takes the consequences of his own conduct, and is in an important sense the author of his own happiness or misery. And what more than this need be understood by accountableness? The following observation of Dr. Jebb seems to be rational, and, if just, is much to the purpose here: "Punishment (the Dr. means in the common sense of the term) is the annexing of something over and above the natural consequence of an action. But this addition, let divines say what they please, obtains not in a future state." But granting that this observation is not just, does accountableness, in any sense of the term, imply that the actions of men proceed from a *self-determining power* of the will?

With respect to the objection of my friend Dr Morell, (p. 86,) for the convenience of replying to it, I shall state it in the following terms: The moral feelings of mankind teach them that it is just that punishment should follow guilt, and therefore that man cannot be what the Necessitarian represents him. But do the moral feelings of mankind teach them that justice would demand the punishment of guilt, if the punishment could produce no beneficial effect? Then their feelings, I conceive, reason faster than their understanding. See note in p. 70 of your last Number. But do their feelings teach them that punishment would be more justly inflicted on a being constituted upon the principles of philosophical liberty, than on what is termed a necessary agent? Then their feelings teach them what is not true. The fact seems to be, that observation and experience have caused the ideas of guilt and punishment to be so closely associated in our minds, that we may imagine that we see or feel a connexion between them which does not rest on the basis of utility, and which cannot be proved to exist.—Is the moral consciousness of which Dr. Morell speaks, an innate feeling? Is there reason to think that, if man had never seen punishment follow guilt, he would have inferred from his moral constitution that it ought to follow it? If so, we need not, I think, object altogether to the doctrine of *innate principles*. But is this feeling the result of experience? Then it cannot teach us what experience does not teach; and if we feel convinced that justice calls for the punishment

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of sin, though the punishment *would be in every sense useless*, it must be reason and not feeling which has taught us this lesson. Where, then, is the evidence of this proposition to be found? But after all, is this feeling, if carefully considered, any thing more than an acquiescence in a law of nature which is presumed to be wise and right? Perhaps, indeed, there may be blended with this feeling a secret conviction that the suffering which is the consequence of guilt is, in a general view of it, beneficial; a conviction which experience can scarcely have failed to generate. At all events, it may be observed, that feelings are sometimes difficult things to analyze, and cannot be successfully opposed to what appear to be the clear and certain deductions of reason. I submit these hasty remarks to the consideration of my friend, and if they should appear satisfactory to his reflecting mind, I shall *feel* persuaded that they are just.

E. COGAN.

P. S. Does our moral consciousness teach us that there is a connexion between guilt and punishment which is not founded on utility, but on the *immutable fitness of things?* This, I think, my friend will hardly allow.

Is there not reason to think that we sometimes lose sight of the origin of our moral notions, and overlook the medium by which ideas have been associated in our minds? Is not this the case with those who imagine that they perceive virtue to be intrinsically excellent, and vice intrinsically odious, *all regard to their respective tendencies and effects being set aside?*

Brief Notes on the Bible.

No. XI.

"Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

IT is not my purpose, in this advanced stage of the controversy, to expatiate on the above text as implying unequivocally the simple humanity of Jesus, knowing that your columns may be better filled than with repetitions of arguments that have never been answered. But I am a little curious to ascertain what sort of answer to them could be framed by one disposed to the attempt. It is not so long since I thought, if it may be called thinking, with the orthodox, but that I can recollect some of the vivid impressions then upon my mind, and I will endeavour to replace myself in my former station, and try how I could have grappled with this formidable text, with a view to its coalescence with the divinity of our Saviour.

"It would be vain to contest the human nature of Christ, his assumption of it being evident in every page of his history; but his godhead being recognised in the Scriptures—it matters not how scantily, or whether in seeming impeachment of many of his discourses—we must not, in the construction of passages apparently at variance, lose sight of his two natures, with one or the other of which all such passages will be found, or easily made, to harmonize. It is true that, considering Jesus only as God, no idea can well be more ridiculous than that of his anticipating, or of his earthly ministry being crowned with, a recompense! And this our captious adversaries take the full advantage of, without the candour to advert to his having also been a man, strenuous, persecuted, suffering in his vocation, and accomplishing the salvation of his brethren of mankind through all generations. Was it fitting that such consummate merit should go unrewarded? So far, upon general principles, I can reason satisfactorily. But the question occurs—the man Jesus having died, and risen, and ascended into heaven—has he there a separate existence from the second person in the Trinity, so as to be *susceptible* of this reward? For it is quite clear that, in that Divine union, his blessedness and power were from all eternity complete and incapable of the smallest accession. If he have, there must now be two Christs; one angelical, the other divine. This question does, indeed, interpose something like a difficulty, which, if I have not the faculty of resolving it, I must be under the necessity, with a prostrate and satisfied mind, of classing among the incomprehensibles which it is my Christian duty to acquiesce in. If Jesus had been merely a prophet, divinely inspired, or a superangelic, pre-existent spirit, then, indeed, the

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passage would have been intelligible enough; but either supposition is blasphemous, for it impugns his divinity, which is not to be endured. Yet some interpretation must belong to it, and one that don't involve an inconsistency, which never could find its way out of the mouth of an apostle. Scholastic subtilties amount to nothing, though multifarious as descending snow. They serve but to shew the attenuating ingenuity of the human mind, and are so various withal, as to leave the question little better than a maiden one. That there is a latent and forthcoming solution of it I must, and will, and do reverently believe, and have only to lament that the ministers of our holy religion have not yet found it out."

In this state of incertitude, Sir, I must have quitted the subject, and am really not aware that more could have been made of it; but if any of your readers (I know you have orthodox ones, and that your Repository is open to them) can refer to, or produce any feasible exposition of the text, in agreement with orthodoxy, I solicit the communication of it.

I will only trespass further to observe that being "set down at the right hand of the throne of God" is at a measureless distance in effect from being seated on it, and conveys no stronger idea than, in terms suggested by human affairs, the high consideration in which Jesus is most deservedly held, and his pre-eminence over the heavenly hosts encompassing the throne of the *One Eternal*.

BREVIS.

Homerton,
March 1, 1820.

SIR,

IT is with reluctance that I trouble you on a personal matter; but I think myself bound in duty to do so, and I am persuaded that you will favour me with this attention. The object is to inform your Correspondent, *Independent*, (p. 102,) that I am not, and never have been, directly or indirectly, "engaged in the Congregational Magazine," either as a contributor or in any other capacity. Twice, indeed, I believe that my name has appeared among others in the usual "Answers to Correspondents:" and therefore I am compelled to mention circumstances so trivial, that I am ashamed to trouble you and your Correspondents with them. The one of these occasions was, my having addressed to the Editors of the Congregational Magazine a short letter on some subject; which they acknowledged as received, but did not honour with insertion. The other was, that I solicited admission for a paper by my excellent friend Mr. Montgomery, *On Slavery*; and this request was readily granted.

J. PYE SMITH.

SIR, *March* 9, 1820.

THE inclosed extraordinary production is submitted to you for insertion in the Repository. Of its genuineness no doubt can be entertained. The copy which you now receive you will find to have been the property of Mr. Samuel Ogden, a man of eminent learning and piety, of whom an interesting account may be read in Calamy, or in the Nonconformists' Memorial. He was ejected, by the Act of Uniformity, from Machworth, in Derbyshire.—How thankful should every Englishman, and especially every Dissenter, be, for the widely different state of things under which King George IV. has ascended the throne!

VECTIUS.

The Loyall speech of G. Plaxton, Mr. of Arts, Minister of Sherriff Hailes, in Shropshire, spoken at Shiffnall in the same county, upon the Proclamation of K. James 2d. Feb. 6th 1684.

Gentlemen!

You have laid the greatest task upon me that ever I underwent in all my days; you have obliged me to speak of the important matters of the nation, and allowed me scarce a minute for meditation or thought; but may that almighty power by whom Kings reign instruct me! And may that heart and soul full of loyalty furnish my tongue with elocution!

Gentlemen!

My undertaking is great and difficult, who can speak of Kings without awe and reverence? Or who can be an orator when those 2 contrary passions of grief and joy at once struggle in his breast? I cannot look back to the peaceful days of Charles 2d, I cannot remember the lasting happiness of his reign but I must drop a tear upon his hearse; nor can I look forwards towards the present glorys of James the 2d, but I am overwhelmed with joy, and a loyall transport seizes me. We have lost one of the best of princes which ever swayed the British scepter, Charles the Gratiouse; a prince

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who was the care of Heaven, the darling of his subjects, whose life was a miracle, and his whole reign one continued blessing; mercy and justice were the supporters of his throne, peace and good wishes the legacys he hath left us; I cannot relate the last words of that incomperable prince without a sigh, I dare not name them without tears for our generall loss; thus he remembered us in his dying words, if such a prince may be s^d to dye. Brother! I am now going to resign up my self to God, and my crown and government to you; grant me these few requests:

1 In all your undertakings set the fear of God before your eyes, and let that direct you.

2 Remember to meintain the Church of England as now by law established.

3 Govern your subjects with mercy, ease, and peace.

4 Be good to my Queen and children.

Those were his royall legacys which he left us, legacys truly becoming such a prince as Charles 2d! But this is not all, tho' a great deal more then we deserved; the greatest blessing is still behind, he hath left us his Royall Brother James the 2d. to succeed him in his throne and vertues; this must wipe away all our griefs. This must make our joys perfect, and crown our lives with a lasting happiness. The sun is set with us, but no night follows; Charles the Gratiouse is exchanged for James the Just; and though our King be dead, yet the Monarch lives. We are blessed again with a gratiouse prince, a prince whose vertues need no panagyrick, and to praise him according to his most excellent greatness, is above the feeble power of oratory and eloquence; what vertues can we wish for in a prince which our present soveraign brings not to his throne? What joys are wanting to make us happy which he will not bestow? Would we have our religion secured? we have the laws on our side, and the Royall word of a King for it. The King hath declared that he will meintain our religion as now by law established, and doe what in him lyes to make the church of England flourish.

Gent.!

Where the word of a King is, there is power; and what the King hath declared he will make good, for no prince is juster to his word then he is. Would we have our rights and libertys preserved? we have a prince of the greatest justice upon earth. Whilst he was a subject he was the most faithfull freind, and the best of masters to his servants, and I hope a good Mr. will never make a bad King; but now we have his Royall promise that he will walk in the steps of his dear Brother. Would we have the glories of our kingdom meintained? Would we se the old English bravery flourish? we have now the most victorious and warlike prince in Christendome: a prince who dare attempt any thing, but an ill act; a King who hath been a souldier from his cradle; I need not tell you how he signallized his valour under the Puissant Mareschall De Turene in Ffrance; I need not speak of his magnanimity under Don Juan of Austria, against the Ffrench King, then in league with the English Rebells; I need not remember you of the extraordinary hazards of his Royall person in the Dutch ingagement, fighting for the honour and rights of our nation, and exposing himself in a shower of ffire and bullets: bullets which exposeth not the greatest prince ffrom the meanest souldier.

Gentlemen!

He was then the joy and treasure of our nation, and our Representatives in Parliament did not only greatefullye acknowledge his services; but did loyally chide him for hazzarding his Royall person in war, in whom all our hopes and expectations was centered. He is still the same James the Just, the valiant and the brave; though we (I wish I were not to name it for the honour of my nation) ingratefully revolted from him. Away then with all phanatick ffears, and jealousies. Can the Granchild of James the Peacefull? Can the son of Charles the Martyr? Can the Brother of Charles the Gratiouse? Can Victorious and Just James D. of Albany prove an ill King? it cannot be. Can he that hath been an obedient subject for 52 years togeither? Can the justest master, and the ffirmest ffreind, and the most ffaithfull Brother prove an ill king? It cannot be. And God forbid that any one should think it.

Gentlemen!

Let us remember our duetys and endeavour all we can to be Loyall, and then we need not doubt but god will bless us with a merciffull and gratious Prince. Our submission to his rule, our content, and cheerfull obedience under his govenm^t, will return to us in showers of mercy, kindness, and justice. Good subjects commonly make good Kings, and if our King should prove otherwise, it will be our own faults. What shall I say more? Charles the Gratiouse still lives in James the Just. We have only changed the name, not altered the Soveraign. Away then with those odious names of Whigg, and Tory; let 'em be forgotten, and buried; let us remember that we are X^tians, and English men; the former will teach us Loyalty, and allegiance to our King, love, unity, and good wishes

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towards one another. The latter will ingage us to mentain the glories, and peace of our Church, and Nation, and to preserve the best of Kings, and the happiest of Governm^{t}. Let us all with one heart and mind bless God for these mercys; and say,

God save King James the Second.

These prsent
To the Revrd Mr Sam. Ogden
at his house in
Wirksworth.

SIR, *Edinburgh.*

IT is very desirable that the characters of the dead, as well as of the living, should be cleared from every reproach which has been unjustly thrown upon them. It is still more desirable that good books should be freed from every opprobrious name which has improperly been fixed on them, as such names very much prevent their usefulness. With this view I send you the following remarks on two authors, who have generally, but I think unjustly, been considered as unbelievers in Christianity. I lately read the first volume of tracts by Thomas Chubb. It consists of a number of excellent and scriptural essays on the Unity and Supremacy of God the Father, on Sin, Justification, Faith, and on Free Inquiry. The first is entitled, "The Supremacy of the Father asserted, or Eight Arguments from *Scripture* to prove that the Son is a Being inferior and subordinate to the Father, and that the Father alone is the Supreme God." In this he says, "This controversy may be reduced to the answering directly yes or no to this plain question: Is the God and Father of our Lord Jesus Christ really and truly the God and Father of our Lord Jesus Christ? Here, if the answer be in the negative, then the express testimony of Christ and his apostles is denied; if in the affirmative, then the supremacy of the Father is yielded up." At the time of writing this tract, in 1715, he was an Arian, though he appears to have entertained considerable doubt whether the creation of all things by Jesus refers to the material creation, or to the moral creation produced by Christianity. The whole of the tracts contained in this volume display a close acquaintance with, and a deep reverence for, the Scriptures. I have been told that the other volumes of his tracts, which I have no opportunity of seeing, are more inclined to Infidelity; but, knowing how often Unitarians in the present day are charged with not believing in Christ, I must doubt the correctness of reckoning Chubb as a Deist till I see stronger evidence of his unbelief. If any of your Correspondents who have the means of reading the other volumes of his tracts, will favour me with an account of them, through the medium of your valuable Repository, I shall feel much obliged to them. If Chubb were afterwards a Deist, he is the only instance, that I know of, of a man having become such from real, careful, diligent, and impartial examination of the Scriptures. But till I see much stronger evidence of his unbelief than I have yet done, I must regard his being called a Deist as an unjust stigma upon his character, and rank him as a well-informed Arian.

Leland, in his account of Deistical Writers, allows "that Chubb is not properly a Deist, that he acknowledges Christ's mission, and reduces the gospel to these three principles: That nothing but a conformity of mind and life to the eternal rule of righteousness will render men acceptable to God; that, when men have deviated from that rule, nothing but thorough repentance and reformation will render them the proper objects of God's mercy; and that God will judge the world in righteousness, and render to every man according as his works shall be."

Another person generally, but very unjustly, called a Deist, whom I wish to bring before the notice of your readers, is Toland. His best work, entitled Christianity not Mysterious, was written in 1696. In this the writer undertakes to prove, "that there is nothing in the gospel contrary to reason, and that no Christian doctrine can properly be called a mystery, in the modern sense of the word. God reveals many things in Scripture which we could not otherwise have known, but nothing which contradicts what we do know. By Christianity was intended a rational and intelligible religion, because Christ and his apostles appeal to reason in support of what they taught, and their miracles were proofs of their divine mission addressed

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to the reason and senses of men. A mystery, in the language of the New Testament, does not mean, what it is now used to mean, a thing unintelligible or contrary to reason, but simply a thing hid, a secret, and all mysteries are said to be revealed in the gospel, and therefore to be no longer mysteries or secrets. Such things, therefore, are called mysteries in the gospel as were hidden from former times, but were then revealed as the truths of Christianity, particularly the death of Christ and the calling of the Gentiles, which had been concealed from the Jews, but were now made known to Christians. The usage, therefore, of the word *mystery* or secret in the New Testament, affords no countenance to *those doctrines*, such as Transubstantiation and the Trinity, which are now called mysteries, because they are unintelligible and contrary to reason." From this brief abstract of Mr. Toland's work, it is sufficiently clear that he was a Christian. The clergy, however, took great alarm at this book, and represented the author as an unbeliever in Christ, a charge which has been often very unjustly repeated against Unitarians. The next Convocation would have condemned the work, but disputes on other subjects drew off their attention from it. In *Ireland, of* which country the author was a native, the publication of this work, and the free and perhaps rather imprudent manner in which Toland declared his sentiments, raised a great clamour, and a prosecution was preparing against him, when he left the country and went abroad, where he was received with great favour by the Electress of Hanover, the mother of George I. He wrote a life of Milton, in which he said, "that, as the Icon Basilike had been imposed on an age so well able to examine it, he did not wonder that some books had been imposed on the early Christians." For this he was attacked by Mr. Blackall, who said, this could mean only the books of the New Testament. In answer to this accusation, he published in his Amyntor a list of all the spurious books mentioned by the early fathers. From this he has been most unfairly accused of placing these on a level with the New Testament. He also published a book called Nazarenus, in which he defends the Nazarenes and Ebionites. Toland has been strangely passed over in Dr. Toulmin's History of the Protestant Dissenters, in which the conduct of the Convocation is just mentioned, but no account given of his books.*

Lord Shaftesbury is another writer very improperly called a Deist. His object is to shew that virtue has a real foundation, even without a future state. For this purpose he proves that to have the natural, kindly or generous affections strong and powerful towards the good of the public, is to have the chief means of self-enjoyment, and that to want them is certain misery. That to have the private or self-affections too strong is also miserable, and that to have such affections as are founded neither on the interest of the public nor of the person himself, is to be miserable in the highest degree. In tracing the disinterested affections, he seems to have had a considerable glimpse of the system of association. An excellent vindication of Lord Shaftesbury is contained in Mr. Lindsey's Second Conversation on the Divine Government.

T. C. H.

P. S. The writings of the late Mr. Christie, of Montrose, especially his Discourses on the Divine Unity, are justly valued by all Unitarians. Perhaps some of your readers may be interested in learning that there still remains in Montrose one individual who was formerly a member of Mr. Christie's congregation there, and who, after Mr. Christie went to America, for some time officiated in reading the Scriptures and conducting the devotions of the Society. From this circumstance his name had been inserted in an Angus and Mearns register as Unitarian minister at Montrose. I sent a letter with as accurate a direction as I could. In answer, Mr. Nicol informs me that he is now, as far as he knows, the only Unitarian in the place, and he is of the age of 76. It is several years since the society was entirely broken up, all the other members either being dead or having left the place.

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* Is it not very desirable that some competent person would continue this history from the accession of Queen Anne, at least to the accession of the present King?

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Letter of Mr. J. Q. Adams' on Emigration to the United States of America.

[The following letter from Mr. Adams, Secretary of State to the American Government, late ambassador to England, addressed to M. Maurice de Furstenwaerter, has been published in the German, and copied into the English newspapers: and the name and character of the writer, the good sense and liberal spirit which pervade the document, and the importance of the subject at the present moment, when so many persons are forced by the vices of the old governments of Europe to look towards the United States for an asylum, induce us to give it all the publicity and permanence which our pages can promise. ED.]

"*Washington, June* 14, 1819.

"SIR,—I have had the honour of receiving your letter of the 22d of April, with the enclosure of the Baron de Gagern, your relative, and a copy of your printed report: I hope, and indeed entertain no doubt, that the latter may be of great utility to such of your countrymen as may have formed erroneous ideas with regard to emigration from Europe to this country. It has been clearly shewn to you, that you have accurately seized the idea in your report, that the Government of the United States has never taken any steps to invite or encourage emigrants to come from any part of Europe to America. It has never held out any inducements to draw to this country the subjects of a foreign state. Motives of humanity have sometimes determined it to offer certain facilities to some emigrants who may have arrived here with the intention of establishing themselves here, and who had need of particular assistance for executing their intention. Neither the Government of the Union, nor the different States that compose it, despise or disdain the increase of strength and prosperity which the nation might receive from a mass of new inhabitants, healthful, laborious and temperate; nor are they more indifferent to the great advantages which this country has derived, and is still deriving, from the concourse of adopted children coming from Germany; but there is one principle on which all the institutions of this Republic are founded, and which is a permanent objection to granting favours to new comers. This is not a country of privileges, but of an equality of rights. The sovereigns of Europe grant to certain classes of individuals certain privileges, which have some object of political utility; but it is the general opinion here, that privileges granted to one class of people are necessarily an injury to some other.

"Emigrants from Germany, or from any other country, have not on arriving here any favour to expect from the Governments; but in case they should desire to become citizens of the State, they may flatter themselves with enjoying the same rights as the natives of the country. If they possess property, they may reckon upon finding the means of increasing it with moderation, but with certainty; if they are poor, but laborious, honest, and know how to be satisfied with a little, they will succeed in gaining enough to support themselves and their families; they will pass an independent but a laborious and painful life, and if they cannot accommodate themselves to the moral, political, and physical state of this country, the Atlantic Ocean will always be open to them to return to their native countries. They must bend their characters to necessity, or they will assuredly fail as Americans in all their schemes of fortune; they must throw off, as it were, their European skin, never more to resume it; they must direct their thoughts rather forwards towards their posterity, than behind them to their ancestors; they must persuade themselves that, whatever may be their own sentiments, those of their children will assuredly approach more to the habits of the country, and will catch something of the haughtiness, perhaps a little contemptuousness, which they have themselves remarked with surprise in the general character of this people, and perhaps still more particularly in the individuals of German origin who are born in this country.

"This sentiment of superiority over all other nations, which never leaves them, and which has been so very displeasing to foreigners who have visited our shores, proceeds from the opinion entertained by each individual, that, in quality of a member of society, there is no person in this country superior to him. Proud of this feeling, he regards with some haughtiness those nations among whom the mass of the people are regarded as subordinate to certain privileged classes, and where men are great or insignificant by the hazard of their birth. But from this it also happens that no government in the world has so little means of bestowing favour as that of the United States. The Governments are the servants of the people, and they are regarded as such by the people, who create and depose them.

"They are elected to administer the public affairs for a short space of time,

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and when the people are not satisfied with them, they cease to maintain them in their functions. But if the means of the Government to do good are limited, the means of doing ill are limited also. Dependence here in the affairs of Government is precisely in the inverse ratio of what takes place in Europe. The people here do not depend upon those that govern them; but the latter, as such, depend constantly upon the good-will of the people.

"We know very well that, of the quantity of foreigners who every year come to our country to fix their abode, none of them come from taste, or from any regard to a country to which they are totally strangers, and of which the Germans do not understand even the language. We know that they come here not for our advantage, but for their own; not to labour for our prosperity, but to ameliorate their own condition. Thus we expect to see very few individuals of Europe who enjoy in their own country ease, happiness, or even any gratification, come and settle in America. Those who are happy and contented remain at home, and it requires a principle of motion not less powerful than want to remove a man from his native country, and the place where the tombs of his ancestors are placed. Of the small number of emigrants of fortune who endeavoured to settle in our country, a considerable portion were dissatisfied with our singular customs, and after a certain residence returned home. There are certainly some exceptions; and in the most opulent and distinguished class of our fellow-citizens, we have the good fortune to count some individuals who would have acquired fortune and distinctions even had they not passed into a new country, and another portion of the world. We should feel great satisfaction in seeing yourself among this number, and that it would accord with your dispositions and sentiments.

"I have the honour to be, Sir, &c.

"JOHN QUINCY ADAMS."

Liverpool,

Sir, *February* 5, 1820.

I SHOULD not again have trespassed on the attention of your readers, had I not perceived that your Correspondent, Mr. Edward Taylor, (p. 22,) has rather mistaken the objects of my letter (XIV. 672). My proposition was not the formation of a distinct, new Society, as Mr. T. has supposed, but rather the consolidation of our *old institutions* under one general head. I began by remarking that "a number of unconnected institutions are certainly *objectionable*, but I perceive no reason why *one General Association*, properly subdivided, should not be able to take cognizance of whatever affects the whole body of Unitarians." Now the list of unconnected Societies mentioned by Mr. T. has rather confirmed me in the opinion, however much good they may be capable of doing in their various ways, that something is wanted to *connect them together*. "All these Societies and Associations have arisen," says Mr. T., "because the want of them became manifest." As the spread of Unitarianism goes on, new wants may and will arise, and consequently provision must be made to meet them. We already find many people thinking (and I am inclined to their opinion) that a Central Committee would greatly facilitate the spread and operations of our Fellowship Funds, which would then probably be more efficaciously employed. Now this supposes some new establishment. Again, many of our Fellowship Fund Committees have expressed a desire to assist their brethren in foreign parts, and in particular the case of William Roberts, of Madras, has excited their attention. As scattered and disjointed bodies, it is clear that nothing can be done to advantage in this way, and consequently I understand it is in contemplation in London to form a Committee to act in the foreign department. Here, then, is another establishment.

I am perfectly open to conviction, and care little about the *mode* so as the *end* is accomplished, and this end I conceive to be the concentration of our strength in such a way as shall simplify and make it the most effective. I would therefore consolidate all our institutions in a form to render them equal to all purposes that might be required. If it be said that one Committee cannot be expected to do every thing, make it more numerous, and subdivide it, as occasion may demand. Societies and Associations in the country, under whatever names they please to call themselves, might be considered as branches from the Parent Association: the whole would be perfectly intelligible, and I conceive a greater union of purpose and execu-

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tion would soon be apparent. Whether the present is the time or not, may perhaps be a matter of debate, but to some such organization as this, sooner or later, we shall find it necessary to come. In any event, it is pretty evident that, from some cause or other, our neighbours of other denominations have a decided advantage over us in these matters.

T.

Cranbrook,
SIR, *Feb.* 20, 1820.

YOUR Correspondent J. F. [XIV. 727] expresses his sentiments on the late trial of Mr. Carlile, and wishes to know the sentiments of Unitarians in general on the same subject. I, therefore, take the liberty to send mine, differing as they do from his, and probably from others. I feel convinced of the equity of the verdict the jury returned against him. Paine's Age of Reason, which he not only published but defended, is a scandalous blasphemous libel against the Scriptures, and against all who believe in, and propagate the doctrines of, the Bible. That I think is so clear as to need no proof. He designates the Bible, "a book full of lies and blasphemy against God." If then the Bible contain the word of God, and be a good book, this language is blasphemous. He speaks of priests as stupid and ignorant, says their learning consists of a, b, ab, and hic, hæc, hoc. This is scandalously false, and a great crime. If men's characters be sacred, they ought not to be so treated. If to rob a man of his character be a greater crime than to rob him of his property, Carlile is a greater criminal than a common thief. But the question is, how ought he to have been treated? Though we believe him criminal, ought we not to act like Christians towards him; pity, forgive and endeavour to convert him? Certainly, and so ought we to do towards other criminals. Christianity forbids all revenge, and retaliation of wrong received. But is it, therefore, against a civil polity? Against magistrates? Against all punishment whatever? If it be not, and I feel persuaded it is not, the true medium must be found between revenge or retaliation, and a total neglect of crime. The only thing that appears unjust in this case is, the partiality with which this offender is singled out for punishment, while so many guilty of worse offences against religion, are not only left unpunished, but even applauded, and rewarded for their work. I do believe, that without much labour, expressions and sentiments might be collected from the writings of persons in Church and State, as well as those who lead the diversions of the public, that are equally offensive and injurious to religion and morals. Mr. Carlile's case has frequently been viewed as a case of conscience; and his persecution, as a religious persecution. The whole of his conduct, however, is such as to prove this notion erroneous. For a man to write or publish such a book, as the *Age of Reason*, with a view to promote the honour and worship of the Deity, is too strange to be admitted. It is frequently the complaint of Deists, that they are not included within the pale of toleration; that they are not at liberty to propagate their religious tenets. This complaint is false, except their tenets be calumny, scorn and derision against religion, decency, good morals, and the public worship of God. Except they be a depreciating of every thing that is good in human nature, and a derision of every thing that is weak and wrong. For, do they believe in the existence of a God, the creator, preserver and governor of the world? They are at liberty to teach this. Do they believe him to be good, wise, great and immortal? They have the suffrage of all to teach this. Do they believe that all that can be known, or that it is desirable or useful to know of him, may be learned from his works? No one objects to their teaching and *enforcing* this. Do they hold that men should be just, benevolent, sober, chaste; and do they wish to plead the cause of morality in general? Why, who, in the name of goodness, denies them the right to do so? But do they wish to spit the foulest venom and slander against all men indiscriminately, bad and good, foolish and wise? Who would say that they are any longer to be considered men? Christianity shrinks not from inquiry. It will stand, though attacked by the combined powers of wit, raillery, worldly power,

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and all other opposition whatever. But the question is, whether an author or publisher of a book that vilifies, degrades and abuses the best men that have ever lived, and at least the best book that was ever written, be not guilty of a crime? Whether we are to consider such an one as an inquirer after truth, or desirous to enlighten his species? Paine's book has been refuted, many of his statements proved palpably false; and, I may add, many of his statements too that affected the credit of the Bible essentially.

Has Mr. Carlile noticed these in his defence? Has he attempted to point out their weakness or insufficiency? No; he knew it was not his object to do so. But, for the policy of the thing, would it not be better to pass over such conduct with the silence of pity or contempt at such attempts; or, be content with defending and vindicating Christianity? I certainly think it would. But if any one chose to pour upon such offenders a different measure of correction, I could not refrain from saying they deserved it. I admire and would imitate the Son of God, when he prayed for his murderers; but if Tiberius had ordered Pontius Pilate and Caiaphas to be crucified, for crucifying him, I could not find a Christian principle that would deny the justness of the retaliation.

C.

Chichester,
March, 3, 1820.

SIR,

IF I mistake not, the idea of forming a Society for supporting Missionary preaching among the Unitarians, was first offered to their notice, through the medium of the Monthly Repository. Having this precedent, I solicit permission, through the same medium, of submitting to the Unitarian public, the *propriety of forming a Society for the purpose of enabling young men in humble life, to avail themselves of the instruction afforded at Glasgow, York, or any such places; for qualifying themselves for the Christian ministry.*

There are a few places, whence exhibitions or grants for the above purpose are derived; but I have reason to think these are too few for the demand: and as we have no longer the Unitarian Academy, it appears to me desirable, that greater access should, if possible, be given to the above-mentioned places of instruction.

If young men are admitted, on what we may call the foundation of these places, though much is supplied them gratuitously, still there are travelling, and other incidental expenses, which, though amounting to no great sum, are nevertheless heavy, and, perhaps, in some cases, almost insupportable to the parties.

The object of my proposed fund, would be to defray these expenses, in the cases of seriously disposed and diligent young men. It is to be raised by annual subscriptions, which, it is presumed, would not be very burthensome: as, from there being no additional expense incurred in tutors or buildings, the object being not to overcharge the present establishments with pupils, but simply to enable young men of promise to avail themselves of the advantages of present institutions, when vacancies might happen to occur; a small sum, comparatively speaking, would be sufficient for the end proposed.

We are not overstocked with labourers in the vineyard, and where young men of good character and habits have a *strong bent* for the Christian ministry, it seems highly desirable to encourage it. At the same time, it is necessary that those who appear in our pulpits should have sufficient learning to enable them to separate the fancies of men, under which Christianity has for centuries groaned, from the pure oracles of celestial truth. How far my suggestion will tend to effect this, or how far it may be liable to objections not at present perceived by me, I must leave to the consideration of your zealous and enlightened readers.

J. FULLAGAR.

Bloxam,
January 25, 1820.

SIR,

THERE is in Vol. XIII. p. 632, of your valuable Miscellany, a paper to prove that the last clause of Rom. ix. 5, refers to our heavenly Father. This, I hope, will appear still more evident from the following observations:—

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Rom. ix. 4, 5: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Eph. ii. 11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Here are two catalogues of religious privileges; the first was enjoyed by the Jews—but the second the idolatrous Gentiles were destitute of.—Please to compare them together, and observe how very similar they are; and recollect that they were both written by one person, the Apostle Paul, who was himself a Jew, and the Apostle of the Gentiles; that the Epistle to the Romans was written some years before that to the Ephesians; that it is, therefore, from this circumstance, as well as from their great similarity, certain that the same general ideas occupied the mind of the apostle when he wrote the last of these two catalogues, as when he penned the first; yea, it is very probable that he directly recollected the first of these catalogues when he wrote the second. Well, Sir, now then take notice that the last clause in the second catalogue is, "*And without God in the world.*" Surely then the last clause in the first catalogue refers to the same person, i. e. to our heavenly Father, and to him alone. And this is the more evident from the name of the Supreme Being not being mentioned distinctly or separately in the first catalogue before, but only once in a secondary way, i. e. as necessarily connected with and forming a part of another head of this catalogue of privileges.

I add no more, the thing speaks for itself.

JOSEPH JEVANS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXII.

Miracles "annexed to the Succession of our Christian Kings."

A learned and grave divine arguing that the gift of healing was not an absolute but an occasional power in in the apostles has this pleasant digression:—"And, by the way, perhaps this is the best account that can be given of the relique and remainder of the primitive miraculous Gift of Healing, for some hundreds of years past, visible in this our nation, and annexed to the succession of our Christian kings: I mean the cure of that otherwise generally incurable disease, called *Morbus Regius*, or the *King's Evil*. That divers persons desperately labouring under it, have been cured by the mere *touch* of the *Royal Hand*, assisted with the *Prayers* of the *Priests* of our Church attending, is unquestionable, unless the faith of all our ancient writers, (see especially *Bradwardine de Causa Dei*, L. i. C. i. *Coroll.* par. 32, p. 39,) and the consentient report of hundreds of most credible persons in our own age attesting the same, be to be questioned. And yet they say some of those diseased persons return from that sovereign remedy *ex infecta*, without any cure done upon them. How comes this to pass? God hath not given this *Gift of Healing* so absolutely to our *Royal Line*, but that he still keeps the reins of it in his own hand, to let them loose, or restrain them, as he pleaseth."

Bishop Bull's Sermons, (8vo. 1713,) I. 217, 218.

No. CCCLXIII.

Advantages of the Moderns.

We may be said to stand at the confluence of the greatest number of streams of knowledge, flowing from the most distant sources, that ever met at one point.

Mackintosh's Disc. on Law, p. 25.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Sermons for the Use of Families.* By Edmund Butcher. Vol. III. 8vo. pp. 478. 12s. Sherwood and Co. 1819.

THE First Volume of these Sermons appeared before the Monthly Repository was instituted; the Second came under our Review in Vol. I. pp. 544—547. The remarks which were there made, perhaps somewhat censoriously, by way of objection, do not apply to this Third Volume, in which the preacher states his opinions explicitly and defends them with zeal, although with his characteristic modesty and candour. In the Preface he explains, under a sense of duty, "the present state of his religious inquiries," and inserts with this view an extract from his Sermon preached before the Western Unitarian Society, in 1809, (quoted Mon. Repos. IV. 679—682,) describing his progress and final settlement in proper Unitarianism. One of the Sermons in the Volume also is of the same purport. This Christian faithfulness may not increase the author's popularity, but it must raise his character in the estimation of such as value integrity of mind and moral courage; and in the retrospect it will always afford satisfaction to his own conscience.

The following are the Titles of the Sermons in the present Volume:—I. Where is God? II. God and the World proposed to the Choice of Mankind. III. On the Chequered Nature of Human Life, and the Glory reserved for the Truly Sincere. IV. The Benefit of Afflictions. V. God, our Refuge, in all Cases. VI. On Hope. VII. Mercy and Truth conspicuous in all the Divine Proceedings. VIII. The Importance of a Due Regulation of the Thoughts. IX. On the Nature and Duty of Prayer. X. One Grand Condition of the Forgiveness of Sin. XI. Samson's Riddle. XII. Moral and Religious Freedom. XIII. Christianity a Deliverance from Sin and Death. XIV. The Resolution of Paul, and how it is to be imitated by us. XV. A Birth-Day Sermon. XVI. Life, a Pilgrimage. XVII. Autumnal Thoughts and Reflections. XVIII. On the Duties of Husbands and Wives. XIX. On the Duties of Parents and Children. XX. On the Duties of Servants and Masters. XXI. David's Charge to Solomon. XXII. Unitarianism described. XXIII. The Great Object of Christ's Mission. XXIV. The Christian's Love to an Unseen Master. XXV. Sermon for a New Year. XXVI. The Conditions of Pardon to Sinners. XXVII. The Origin and Obligations of the Christian Name. XXVIII. The Vanity of Human Greatness, and the Uncertainty of all Human Expectations.

Notwithstanding the preacher's explicitness with regard to his opinions, on every fit occasion, the Sermons are not commonly doctrinal. As the titles would lead the reader to expect, they are distinguished by variety. There is a happy mixture of devout reflection, moral sentiment, spiritual experience, and Christian duty. On every topic, the author's ambition seems to be not so much to obtain the praise of a profound reasoner or a superior writer, as to occupy the station of usefulness. In the true sense of the word, he is an Evangelical preacher, for he always argues on Christian principles, and exhorts from Christian motives, and thus infuses into the Sermons no small portion of fervour. The style is simple and familiar; the sentences short, and sometimes striking. Scripture language is largely used and freely accommodated. Colloquial phrases and familiar images occur, which a very refined taste may disrelish; but we know not whether the composition will not on this account be more acceptable upon the whole to the majority of readers. And no one can fail to be pleased with the entire exemption of the Sermons from all parade and affectation: the preacher seldom appears in them in his own person, though whenever they direct attention to himself he is seen in the delightful character of a sincere and pious Christian, and a liberal, ingenuous, humble and good man.

Ser. I., on 2 Kings ii. 14, entitled,

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from the text, "Where is God?" is an instance of a discourse at once rational in its principles and popular in its form. The division is simple but ingenious. The preacher takes up the words in a large accommodated sense, and answers the question "as it may be put by sceptical, by vicious, and by pious characters."—P. 3.

The word *characters*, here and elsewhere used for *persons*, sounds to our ears rather quaint.

The question of the text is happily retorted upon the sceptic, pp. 6, 7: "The universe is full of the Almighty, and with all the confidence of truth we may retort the inquiry, and, instead of asking, Where is God? we may boldly ask, Where is he NOT?"

The Sermon (VI.) on Hope is a favourable specimen of Mr. Butcher's style of preaching. The introductory paragraph is appropriate and excellent:

"It is a well-founded remark, that all the capacities and affections of our nature are originally good. Our miseries are produced, in a great measure, by the excess and abuse of our virtues. The existence of hope, and its continuance in the most unfavourable circumstances, is a striking proof of the wise and gracious provision which our Creator has made for our felicity. It is the hope of future good which sustains us under the pressure of present evil. It is the most immortal part of our present existence, for scarcely any weight of calamity can utterly crush it. There is a *vitality* in hope which overcomes a thousand obstacles, and, amidst the dissolution of all our prospects, preserves imperishable the seeds of future renovation. No human being is excluded from the benefits and advantages of this common property of man. Difference of rank makes no difference here, for the meanest rustic looks to what he aims at, with as much ardour, and, in all probability, enjoys the object of his hope, when he reaches it, with less disappointment, than the mightiest monarch his sceptre and his throne."—Pp. 82, 83.

It is well stated in the following passage that the object of hope must be *innocent:*

"The hope of enjoying unlawful pleasures, such as must be the result of intemperance or injustice, of pride, ambition, deceit, or any vicious disposition, is as real a pollution of the soul, as the actual participation in pleasures and advantages thus acquired. *The thought of wickedness is sin*, and if, in contemplating the consequences of any impure and unholy desire, we find pleasure, virtue is contaminated at its source, and there can be little doubt, that as soon as opportunity offers, we shall act the part which we have contemplated with pleasure. The more we encourage such hopes, the greater is our moral degradation, and the greater must be our future unhappiness, because we are thus confirming those sinful habits, and adding fresh vigour to those depraved affections, the gratification of which must render us miserable."—P. 85.

There is wisdom in the observation, that "to enable us to rejoice in hope, we should have some just reason to expect that what we hope for is really within our reach," which is thus amplified:

"If this be not the case, we are deceiving ourselves, and, what we call hope, ought to be denominated presumption. If a poor ignorant peasant, for example, should amuse himself with the expectation of mounting a throne, how ridiculous would this appear to every sober observer! Here the absurdity appears in a moment, and yet it is a fact that many, even sensible persons upon the whole, are to be met with, who indulge themselves in hopes not much less wild and romantic. The power of self-deception is in no case greater, than in the extravagant hopes which it often permits us to entertain, and, perhaps, to cherish for a long time. Hope was intended by our kind Creator, to support and cheer us in every situation of life, but it was never designed to draw us out of our usual sphere of action, and give, as it were, the sanction of heaven to whatever project a bold and unbridled imagination may suggest. It is the very foundation of rational hope, that, from fair, general experience, there is some probability that its object may be attained. It is not, indeed, necessary that the highest degree of probability should exist in order to justify our hopes. It may be evident, that considerable difficulties lie in our way, but this may only animate us in our endeavours to overcome them, and, therefore, such a hope may eventually prove as successful, as one which, at the outset, appeared to have fewer discouragements."—Pp. 86, 87.

With a thorough knowledge of human nature, the preacher describes (p. 88) such as "substitute hope for exertion," and with a warm feeling of piety he maintains, at the conclusion of the discourse, that this affection of mind, to be a blessing, must have God for its centre. He says,

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"All the creatures about us are *necessarily* dependent upon God, and from Him, what we term the inanimate parts of nature, derive their regular motions, their stated order, their beauty and efficacy. All these creatures, I say, are *necessarily* dependent upon God; but man, if he would act up to the real dignity of his nature, if he would be truly happy, must be *voluntarily* so."—P. 92.

The introduction of Ser. VII., from Psalm xxv. 10, "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies," states the division, which is natural and pertinent:

"How full of instruction and comfort is such a passage as this to a serious and pious mind! It is so *plain*, that the simplest may understand; and it is so *consolatory*, that the most timid may be encouraged; and at the same time so *instructive*, that it affords materials for the profoundest meditation. This will fully appear by examining its assertions, considering its limitations, and applying both to ourselves."—P. 97.

Ser. VIII., on "The Importance of a Due Regulation of the Thoughts," is very judicious, and may be recommended on account of its useful tendency.

In Ser. XI., "Samson's Riddle," we have an instance, we think, of an overstrained accommodation of Scripture. The text is Judges xiv. 14, "Out of the eater, came forth meat; and out of the strong came forth sweetness;" and from these words it is proposed to illustrate the general doctrine of Providence, and to answer the most formidable objections to it! So solemn a subject would have grown more properly out of one of the many plain declarations in Scripture of the righteous government of God. A text forced out of its meaning, besides, is apt to betray a preacher unconsciously into harsh explanations. May not the subjoined be thus denominated?

"In many cases, wars and persecutions have caused the earth to be peopled faster than it otherwise would have been; so that the loss of numbers, though a matter of sorrow to their immediate connexions, seems not to have been a matter of much importance upon the whole."—Pp. 168, 169.

"Thus, out of the *eater*—Death, (the universal devourer of man here,) comes forth the *meat* which is to nourish him in a more advanced stage of being; and out of the *strong* gripe in which sin has held the human race, will finally be extracted that immortal *sweetness* which will cheer and regale him in the abodes of bliss."—P. 171.

Sermons XVIII., XIX. and XX., on the relative duties, are amongst the best in the volume, and render it valuable for family-reading.

On the Duties of Husbands and Wives, Mr. Butcher says,

"Before God they are to regard each other, as they really are, perfectly on a level. This will, better than any other consideration, ensure the comfort and honour of both parties. It will temper that authority to which the man is entitled, and it will dignify, and even render pleasing, that submission which, in general, proves both the duty and the interest of the woman. Each listening to the dictates of reason, the voice of conscience, the directions of Scripture, and yielding in turn to each other, the enjoyments of life will be tasted with a double relish, and the unavoidable asperities of it, borne as lightly as possible. There is delicacy as well as strength in the matrimonial bond. To observe the numerous little attentions towards each other, which real goodness of heart will suggest, and true politeness bring constantly into exercise, is the only way to keep undiminished that pure, virgin affection, which adds sweetness to strength, and renders the *holy bondage* in which husbands and wives are reciprocally united, the *truest freedom*."—Pp. 282, 283.

And again,

"In our present state, both bodies and minds are liable to various accidents and diseases. When any of these break in upon the conjugal union, and interrupt, for a shorter, or a longer space, the comforts and duties of it, it is the sacred duty, as well as the palpable interest of each, to bear with the infirmities of the other. Both, as the case may require, are to labour, by every exertion of skill and affection, to soothe the sufferings which they cannot cure, and to remove those which admit of removal, as speedily as possible. It is an express stipulation in the form of marriage, prescribed by the supreme authority of this country, that the parties take each other for "better and for worse," and that, in "sickness and in health," they are faithfully to adhere to, and assist each other. This is a wise and Christian provision. It is, also, a most solemn engagement, and it is the indispensable duty of each

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party, as they value the favour of God, in whose presence the vow was made, truly to adhere to it."—Pp. 285, 286.

We concur with the preacher in his advice with regard to religious education:

"Religious instruction, as it is of the highest importance, it is the duty of both parents to impart. The nature of this, as far as doctrines are concerned, must be determined by those notions of Christianity which the parents themselves entertain. If I were called upon for my advice, I would say, 'Let it be such as a child of tolerable capacity may easily understand.' Every thing necessary to the happiness of the present, or a future life, we may depend upon it, is to be found in the plain, practical morality of the gospel. If there are any unexplained *mysteries* in the New Testament, the belief of them is impossible, and, of course, cannot be necessary to salvation. I do not think that children should be taught to read from the Bible. The first acquisition of knowledge is always difficult and painful, and there is considerable danger that a dislike may be conceived to this best of books, from the circumstance of the difficulties which attended their first acquaintance with it. Add to which, I do not think it is treating the Bible with proper reverence, to make it a common school-book. Selections from it, of which there are many to be met with, are much better adapted for this purpose."—Pp. 298, 299.

The mutual duties of masters and apprentices are not often urged from the pulpit, and, therefore, we extract the following judicious counsels:

"It is the duty of masters to fulfil with punctuality, every engagement into which they enter with their servants: to pay them their wages as they become due: and if they make any promises, scrupulously to adhere to them. The case of apprentices comes under this head. During their apprenticeships they are servants; and though not menial servants, yet their masters may require, and have a right to expect from them, many things which are not, and cannot be specified in the indentures which subsist between them. It is a master's positive duty, fully to teach his apprentice the *trade* or *calling*, which he himself exercises; and to explain to him, clearly and kindly, whatever art or mystery may be connected with it; so that it may not be his fault if, in future life, the apprentice does not fully understand his business.

"It is the duty and interest of the apprentice, to behave respectfully to his master, and every branch of his family; readily to perform the various little services required from him, and to take the utmost care of his master's property, with much of which he must often be entrusted. He is not to divulge any secrets connected with his business; if he hears his master spoken ill of, it is his duty to defend him as far as he justly can. An apprentice, while he continues such, should be considered and treated as a *child*, as well as a *servant*; and then he will, if he is good himself, feel towards his master a filial regard."—Pp. 321, 322.

Ser. XXII., to which we have before alluded, is a faithful description and a candid assertion of Unitarianism. In the preacher's opinion, "all are Unitarians who believe that the Father is the only object of religious worship." (P. 250.) He avows (p. 355) his disbelief of the Miraculous Conception. He speaks plainly upon this and other doctrinal points, in order to be understood, because, he says (p. 362), he thinks it one of the highest duties of a Christian minister to let his hearers know clearly what it is he believes himself, and what, he thinks, it is of importance for them to believe. Towards the end of the Sermon, which appears to have been preached to young persons, he remarks very truly and seasonably,

"It is one of the greatest glories of *Unitarianism*, that it can afford to be charitable to all whom we believe to be sincere. While some of our Christian brethren think it their duty to *curse* our opinions, and to denounce *damnation* upon us for embracing them, we can smile, with pity, on the narrowness of their notions, and look forward, with pleasure, to meeting them in those blessed abodes where our mutual mistakes will be cleared up, and where, we are persuaded, they will *then* be glad to see us."—P. 364.

The last Sermon in the Volume was preached on occasion of the death of the late Princess Charlotte, and, in sound sense, patriotic spirit, and Christian pathos, is inferior to few of the Discourses that were delivered in honour of that ever-to-be-lamented personage, whose loss succeeding events have made us feel the more bitterly.

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ART. II.—*The Character of George the Third, and the Character of his Reign, considered separately. A Sermon preached at the Octagon Chapel, Norwich, on Wednesday, February* 16, 1820. By Thomas Madge. 8vo. pp. 40. Norwich, printed and sold by Stacey, and sold by Hunter and Eaton, London.

MR. MADGE'S text prepares the reader for a very different sermon from the generality of those that have been published on the King's death. It is 1 Sam. xi. 3: "Talk no more so exceeding proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed." The sermon opens with an appropriate and exceedingly interesting description of the mortality which has lately prevailed in the Royal Family. The first victim was the Princess Charlotte, and a new and cordial tribute of respect is here paid to her memory. A just eulogium is passed upon the late Duke of Kent. The preacher then comes to the immediate occasion of the discourse, the decease of our late venerable Sovereign; "venerable" (he says, p.8) "for his age, venerable for his sufferings, venerable for his piety, and venerable for the plain, honest English simplicity of his personal character." He disclaims the affectation of what is called loyalty; and reasons that public characters are public property, and that when they have ceased to be, the public conduct of the Great is a fit subject for examination and discussion. He allows great merit to the late King for the morality of his Court, for his domestic virtues, and for his liberality with regard to differences of religious opinion; but he boldly condemns the principal public measures, foreign and internal, of the reign, and in the following animated language sums up his review of it:

"Though, therefore, I can honestly speak of the personal character of our late Sovereign in terms of high respect and veneration, yet, when recurring to the principles of Christianity, and remembering that I stand here as the expositor of those principles, I cannot give into the fulsome and extravagant adulation which has lately passed current among us—I cannot extend my admiration of his conduct from his private to his public station,—*I cannot call that reign a glorious reign, the greater part of which has been spent in waging war against the liberty and independence of those, who had as much right to be free and independent as ourselves.* Victories we may have gained—splendid victories, by sea and by land—but to what have those victories led? If you cannot say that they have led to the greater prosperity and happiness of our country—if you cannot say that they have contributed aught to our national faith and national integrity—if you can point to no other results but holy alliances, and armed associations, and added taxation, and wide-spreading pauperism, and fresh enactments against the right of petition, and the freedom of the press—then, I say, hearken to the words of my text;—'Talk no more so exceeding proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed.' Not that I would deny or conceal the fact, that some acts of the late reign are of a redeeming quality, and deserve to be styled glorious. The abolition of the slave-trade is one: the repeal of several persecuting statutes, on account of religion, is another. But, in looking back upon the measures pursued under the late reign, these instances of justice and humanity, of sound and liberal policy, come to us with a fragrance and a freshness resembling that which the traveller feels on beholding the green oasis in the midst of the desert—'like stars in a moonless night, they shine upon us with a tranquil and heavenly radiance.'

"But with the past we have now nothing to do, except to borrow from it wisdom for the future. If I had it in my power to address the new monarch, I would say to him, Let the conduct of your illustrious father, in the private relations of life, be your exemplar and guide; but be admonished by the errors of his public administration. Try the effect of conciliation and concession, rather than that of force and coercion. It is more befitting the character of a good and generous King—it better accords with the feelings of a brave and loyal people. Think of the high trust which is committed to you—think of the awful responsibility which awaits you.—Pray for the blessing of God upon your endeavours to promote the happiness of your people, and may he crown your efforts with success."—Pp. 27—29.

The Preacher then concludes with a patriotic benediction.

We consider Mr. Madge entitled to great praise for having thus dared to

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encounter misrepresentation and obloquy by exposing popular delusion and reprobating political insincerity.

To the Sermon is added the conclusion of a discourse by the preacher on the death of the Princess Charlotte, inserted in our XIIth Volume, pp. 705, 706.

ART. III.—*Minutes of a Meeting, held at Nottingham in the Month of August*, 1819, *by the Delegates of the Society of People called Primitive Methodists, known also by the name of Ranters.* 12mo. pp. 12. Nottingham, printed by Shorrock and Son. 2*d*. 1819.

IT cannot be matter of surprise to those who are acquainted with the peculiarities of Methodism, that many who have been nurtured in its bosom, and have imbibed its spirit, should be carried to irregularities in their proceedings, and should even exceed the limits, wide as they are, which the system allows. Appealing to the stronger passions, and addressing itself to those classes which are most likely to allow full scope to their feelings, we need not wonder that the result, in persons more than commonly susceptible, has sometimes been a degree of excitement incompatible with all the restraints of decency and good order. The dexterity of Wesley could not prevent such irregularities—his authority was not always sufficient to repress them when they occurred. But in his days this Ultra Methodism never assumed a permanent form. It was the mania produced by violent stimulus on minds predisposed to extravagance and rant; and being destitute of all the elements of stability was necessarily transient in its duration.

It was reserved for the present age to witness an attempt to organize disorder, and to reduce ranting to a system.

For some years past a sect, under the name of Primitive Methodists or Ranters, have been spreading themselves over the North-eastern part of the kingdom. Their converts have, in many instances, been persons previously unconnected with any religious body, but many others have come over from the Wesleian Methodists. Their success is perhaps not wholly to be ascribed to the power of enthusiasm operating on ignorance. In many parts of the kingdom, the members of Methodist Societies have become dissatisfied with the constitution of the sect, and still more with the amount of the demands upon them for the maintenance of their ministers. In the villages especially, the frequency of congregational and other collections, has excited a wish for a cheaper religion. Of this feeling the Primitive Methodists or Ranters have successfully availed themselves, and the number of their societies has rendered a division into circuits and a system of management necessary. The pamphlet which has given rise to these remarks, records, in a series of questions and answers, the transactions of the first general meeting, and contains the outlines of the constitution.

Our readers will, perhaps, be curious to know something of its contents. In answer to the question, "What are the doctrines held by us," the following statement is given: "The Innocency of Man in his First State; The Fall of Man; General Redemption by Christ Jesus; Repentance; Justification of the Ungodly by Faith; Holiness of Heart and Life; The Divinity of Christ; The Resurrection of the Dead; The General Judgment; and Eternal Rewards and Punishment, &c."

It is somewhat odd to terminate so important a document with an *et cetera*. The omission of an explicit reference to the personality and influence of the Holy Spirit, indicates either that the composer of the formulary is a novice in his vocation, or that he conceived the express mention of this part of the system to be quite unnecessary.

The constitution of the Society is evidently intended to shame the hierarchy of the Wesleian Methodists. It is declared that "all members of the Connexion shall have equal rights, according to the station they fill in the Church." The affairs of each circuit are managed by a Quarter Board, consisting of preachers, leaders, stewards and *delegates*. These circuit boards are subordinate to the annual meeting, which is composed of two lay delegates and one preacher from each circuit. Those who long for a cheap religion will surely at length be satisfied. The salary of an unmarried, travelling

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preacher is fixed at four pounds per quarter, together with board and lodging. For the maintenance of himself and his family, a married preacher is allowed fourteen shillings per week, and one shilling per week for each child under the age of eight years. He is prohibited from carrying on any business, or from selling any goods or *medicines*. If, however, his wife be disposed to participate in the duties of the ministry, she is allowed to act as a travelling preacher, and is paid two pounds per quarter for her services. This must be the minimum price of ministerial services. But why is the female preacher stinted to half the allowance made to those of the other sex? We suspect that the ladies in this community, though permitted to preach, are not yet allowed to legislate.

The love of minute regulation is exemplified in these Minutes by some whimsical questions, such as "What shall be done in case of a travelling preacher's marrying?" "What shall the travelling preachers do in case of sickness?" "In what dress shall the travelling preachers appear in public?" The answer to this deserves insertion: "In a plain one; the men to wear single-breasted coats, single-breasted waistcoats, and their hair in its natural form; and not to be allowed to wear pantaloons, trowsers, nor white hats; and that our female preachers be patterns of plainness in all their dress."

The document before us does not furnish any account of the present state of this Society as to numbers. It appears that the circuits are four; of which the head quarters are Tunstall, Nottingham, Loughborough and Hull. We learn from a list which has reached us, that in the Hull circuit there are eighteen preachers and ten exhorters, whose exertions are extended to nearly thirty places, some of them above forty miles distant from Hull. We believe also that they are rapidly on the increase. In their public worship they are distinguished from the Methodists chiefly by the more unrestrained encouragement which they give to the expression of strong emotion, by the adoption of profane airs in their psalmody, and by the more frequent recurrence of revival-meetings. We have heard that even on ordinary occasions the responses of the congregation in prayer burst forth with the violence of thunder. The spectacle which their meetings present, when the full tide of fanaticism flows in upon them, is said to surpass all power of description.

It is impossible for the contemplative mind to reflect on these things without solicitude. With every disposition to allow a full measure of indulgence towards persons whom we believe to be in general sincerely desirous of doing good, we are constrained to believe that their proceedings are, at best, of equivocal tendency. Some are roused from indifference, and worked up to a state of fanaticism: others are disgusted by these frantic excesses, and, confounding them with religion itself, are confirmed in the apathy of a worldly spirit. What are we to think of the boasted civilization of the land in which such things exist; in which multitudes are so deluded as to suppose that they worship acceptably the God who is not the author of confusion, but of peace, by indulging all the wildness of unrestrained passion, and by converting the holy place, where all things should be done decently and in order, into a scene of the most disgraceful tumult and riot?

W.

ART. IV.—*The Racovian Catechism, &c.*

[Continued from p. 106.]

IN our quotations from this valuable work in the last Number, we observe that we mistook the technical division of it, and used the term *Chapter* as the larger, and that of *Section* as the smaller denomination. This is, we think, the more correct, as it is certainly the modern, custom: but as the Translator has, in this respect, followed the original where the contrary method is adopted, we shall in our future extracts quote the Catechism according to its own terms.

We have commended generally the Section and Chapters relating to the Holy Scriptures; and we may point out Ch. iii. in particular, as worthy of attention. It is headed by the Racovian divines, "De Perspicuitate Sacrarum Literarum," which the English Editor has translated *Of the Perspicuity of the Holy Scriptures*. This is perhaps too literal. Perspicuity, in

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present usage, refers rather to the style than to the contents of a book. The word *clearness* or *plainness* would better have expressed the sense of the Catechists.

The following passage is excellent:

"By what means may the more obscure passages of Scripture be understood?

"By carefully ascertaining, in the first instance, the scope, and other circumstances, of those passages, in the way which ought to be pursued in the interpretation of the language of all other written compositions. Secondly, by an attentive comparison of them with similar phrases and sentences of less ambiguous meaning. Thirdly, by submitting our interpretation of the more obscure passages to the test of the doctrines which are most clearly inculcated in the Scriptures, as to certain first principles; and admitting nothing that disagrees with these. And lastly, by rejecting every interpretation which is repugnant to right reason, or involves a contradiction."—P. 16.

In answer to the question, S. iv. Ch. i., "Was, then, the Lord Jesus a mere or common man?" the compilers state the proper Socinian doctrine with regard to Christ, as follows:

"By no means: because, first, though by nature he was a man, he was nevertheless, at the same time, and even from his earliest origin, the only-begotten Son of God. For, being conceived of the Holy Spirit, and born of a virgin, without the intervention of any human being, he had properly no father besides God: though considered in another light, simply according to the flesh, without respect to the Holy Spirit, of which he was conceived, and with which he was anointed, he had David for his father, and was therefore his son. Concerning his supernatural conception, the angel thus speaks to Mary, Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' Secondly, because, as Christ testifies of himself, he was sanctified and sent into the world by the Father; that is, being in a most remarkable manner separated from all other men, and, besides being distinguished by the perfect holiness of his life, endued with divine wisdom and power, was sent by the Father, with supreme authority, on an embassy to mankind. Thirdly, because, as the Apostle Paul testifies, both in the Acts of the Apostles, and in his Epistle to the Romans, he was raised from the dead by God, and thus as it were begotten a second time;—particularly as by this event he became like God, immortal. Fourthly, because by his dominion and supreme authority over all things, he is made to resemble, or, indeed, to equal God: on which account, 'a king anointed by God,' and 'Son of God,' are used in several passages of Scripture as phrases of the same import. And the sacred author of the Epistle to the Hebrews (chap. i. ver. 5) shews from the words of the Psalmist, (Psalm ii. 7,) 'Thou art my Son, this day I have begotten thee,' that Christ was glorified by God, in order that he might be made a Priest, that is, the chief director of our religion and salvation,—in which office are comprised his supreme authority and dominion. He was, however, not merely the only-begotten Son of God, but also a GOD, on account of the divine power and authority which he displayed even while he was yet mortal: much more may he be so denominated now that he has received all power in heaven and earth, and that all things, God himself alone excepted, have been put under his feet."—Pp. 52—55.

On that part of this answer which relates to the sonship of Christ, the Translator has this judicious note:

"The title SON OF GOD is understood by most English Unitarians of the present day to denote generally, any person who is the object of the Divine favour, and distinguished by peculiar religious blessings or privileges; and is thought to have been emphatically applied to Jesus on account of the OFFICE he sustained as the Messiah, or Christ. It is not considered as implying any superiority of NATURE; or as necessarily supposing, agreeably to the opinion maintained in the above answer, that he was supernaturally conceived, or that he was invested after his resurrection with universal authority and dominion. Unitarians do not regard the doctrine of the miraculous conception as at all militating against their opinion of the proper humanity of Jesus: for the case might be deemed analogous to that of Adam, whom no one ever thought to be more than man because he was formed out of the ordinary course of generation. This doctrine, however, though formerly held by Dr. Lardner, and some other eminent Unitarians, seems now to be rejected by all the public advocates of this system, as unsupported by adequate scriptural authority. It is taught in no other portion of the received copies of the New Testament, besides the introductory chapters

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of the Gospels of Matthew and Luke: and the genuineness of these is either suspected or denied. Dr. Carpenter, in his 'Unitarianism the Doctrine of the Gospel,' while he rejects the first two chapters of Matthew as an interpolation, is disposed to retain those of Luke; and suggests an ingenious explanation of the passage relating to the point under our consideration, to shew that the language of the original does not necessarily suppose that there was any thing miraculous in the circumstance of the conception of Jesus."—Pp. 53, 54.

The contradiction involved in the notion of the generation of the Son out of the Father's essence is well-stated in the Catechism:

"For if Christ had been generated out of the essence of the Father, he must have taken either a part of it, or the whole. He could not have taken a part of it, because the divine essence is indivisible. Neither could he have taken the whole; for in this case the Father would have ceased to be the Father, and would have become the Son: and again, since the divine essence is numerically one, and therefore incommunicable, this could by no means have happened."—P. 70.

On the phrase "everlasting Father," in Isa. ix. 6, usually and by the compilers of the Catechism applied to Christ, it is observed,

"That a divine nature cannot be hence proved, unless it be shewn that the writer speaks here of that Eternity which is without beginning; which can by no means be done; otherwise we should have two Fathers existing from all eternity. Besides, it is obvious that the author writes of a Son who was BORN in times past and GIVEN to us, who could not have existed from all eternity. The Greek translators [the Septuagint], and also the Latin [the Vulgate] who followed them, perceiving this, have rendered the words, *Pater futuri seculi*, "the Father of a future age." But Christ may be thus designated, although he possessed not the divine nature which is claimed for him; and for this reason, because he is constituted by the Father the prince and author of the eternal life conferred upon believers. It may be added, that the prophet speaks of this child as of a king given by God; and good kings, such as it is predicted he would be, are wont to be called the FATHERS of the people. But lest any one should think that this signal blessing would be of no longer continuance than in the case of other kings, even the most excellent, on account of the frailty of their lives, the prophet asserts that this king would be the Father of Eternity, that is, according to the Hebrew idiom, ETERNAL, which, through the great kindness of God, is actually accomplished in Christ."—Pp. 138, 139.

The Socinians, as is well known, maintained the hypothesis of the ascent of Jesus into heaven, previous to the commencement of his ministry, and as a preparation for it. On this curious point, it is just to let them speak for themselves:

"But by what means did the Lord Jesus himself acquire his knowledge of the Divine Will?

"By ascending into heaven, where he beheld his Father, and that life and happiness which he was to announce to us; where also he heard from the Father all those things which it would behove him to teach. Being afterwards sent by him from heaven to the earth, he was most largely endowed with the Holy Spirit, through whose inspiration he proclaimed what he had learnt from the Father.

"By what testimonies of Scripture do you prove these things?

"That Christ ascended into heaven, he himself testifies, John iii. 13, where he thus speaks: 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.' And that he saw his Father he testifies in the same Gospel, chap. vi. 46, where he states, 'Not that any man hath seen the Father, save he which is of God, he hath seen the Father.' That he beheld the life and happiness which he announced to us, is evident both from what he himself declares, (John iii. 11,) that he testified what he had seen; and also from what John the Baptist asserts concerning him in the same chapter, (ver. 31, 32,) where he observes, 'He that cometh from above is above all.' 'What he hath seen and heard, that he testifieth.' That he heard and learnt from the Father what he was to teach to others, appears partly from the passage just cited, and partly from what Christ declares, John viii. 26, 'I speak to the world those things which I have heard of him:' and, (ver. 28,) 'As my Father hath taught me, I speak these things.' With which agrees ver. 38: 'I speak that which I have seen with my Father:' and also, what he states chap. xii. 49, 50: 'I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.' 'Whatsoever I speak, therefore, even as the

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Father said unto me, so I speak.' Whence likewise it is, that he says, his doctrine and word are not his, but the Father's who sent him. That he had descended from heaven, or come forth from the Father, is intimated in some of those very passages which I have just quoted; namely, John iii. 13 and 31: to which may be added John vi. 38: 'I came down from heaven not to do mine own will, but the will of him that sent me:' and chap. xvi. 28: 'I came forth from the Father, and am come into the world.'" —Pp. 170—172.

Of the principal text adduced in favour of this notion, viz. John iii. 13, the Translator says,

"The Unitarians, in this country, generally, if not universally, now interpret the whole of the verse figuratively. By ascending into heaven they understand in this place, agreeably to a Hebrew form of speaking, being made acquainted 'with the counsels and purposes of God to mankind.' And in conformity with this sense of the phrase, the whole passage has been thus paraphrased: 'No man hath ascended up to heaven,' *i. e.* No one is instructed in the divine counsels: 'But he that came down from heaven, even the Son of Man:' *i. e.* excepting the Son of Man, who had a commission from God to reveal his will to mankind. [The Son of Man] 'who is in heaven,—who is instructed in the gracious purposes of God to man.' Belsham's Calm Inquiry, pages 48 et seq. (1st edit.) where the reader will find the reasons for this interpretation briefly stated. He may also consult Lindsey's Sequel, page 214, &c., and Commentaries and Essays, Vol. I. page 391." P. 67, *Note.*

Another peculiarity of the Socinians was their rendering divine worship to Christ although they denied his proper deity. Here, too, we shall adopt their own exposition of their creed:

"Whence do you prove that divine worship is due to Christ?

"Authorities for this are furnished by many passages of Scripture. For instance, Christ says, (John v. 22, 23,) 'The Father hath committed all judgment' (all rule and government) 'to the Son; that all men may honour the Son as they honour the Father.' And (Philipp. ii. 9, 11) the apostle writes, 'Wherefore God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.' It would appear also from these testimonies,—although there existed not, in so many words, an express command for adoring Christ,—that that sublime sovereignty wherewith he has been invested by God requires from us the divine worship of him. For in every government honour is due from the subjects;—in the divine government, divine honour; in human governments, human honour. And for this reason also, when Christ was about to be introduced into the future world, it was said, 'Let all the angels of God worship him,' (Heb. i. 6,) which honour certainly is no other than divine. But if the angels, as they adore God, ought to adore Christ also, as a Lord given to them by God—how much more ought men to do this, to whom he is with peculiar propriety given as a Lord, and to whom alone he is given for a Saviour!"—Pp. 190, 191.

The Catechism then details the customary arguments from Scripture for the power and inclination of Christ to hear and answer prayer, and for the duty of his disciples to worship him, according to the supposed precepts and examples of the New Testament; and next proceeds to vindicate the consistency of this subordinate divine worship with the first of the ten commandments:

"That commandment is in no respect changed; for it only requires that we have no other gods before God. But Christ is not another God, since God has communicated to him of his divine and celestial majesty, and has so far made him one and the same with himself. Nor has God by this commandment deprived himself of the power of conducting his Christ to celestial authority, and by this means extending his own glory; but only bound us down, by his law, that we presume not, of our own accord, to join any one with himself in divine worship and honour. The command, therefore, to have and worship but one God only, remains in force; the mode, alone, of worshiping him is changed, in so far as that the only God was formerly worshiped without Christ, but is now worshiped through Christ."—Pp. 194, 195.

Well may the catechists suppose their catechumen to ask, "Is there any difference between the honour of God and the honour of Christ?" Whether their answer be satisfactory, let the reader judge:

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"There is this difference, that we adore and worship God as the first cause of our salvation, but Christ as the second. We direct this honour to God, moreover, as to the ultimate object; but to Christ as an intermediate object: or, to speak with Paul, (1 Cor. viii. 6,) we worship God as him 'from whom are all things, and we in him;' that is, are in him while we direct all our religious service to him;—but Christ, as him by whom are all things and we by him: that is, are by him, while we direct our religious service and worship to God by him."—P. 196.

Having become unreasonable, we cannot wonder at these good men becoming uncharitable: a modern orthodox believer might content himself with the following anathema, which, though softened down in the edition from which Dr. T. Rees has made his translation, means nothing if it does not assert that the worshipers of God the Father only, are not Christians:

"What think you of those persons who believe that Christ is not to be invoked or adored?

"Since they alone are Christians who acknowledge Jesus to be the Christ, or the heavenly king of the people of God, and who, moreover, worship him on a religious ground, and do not hesitate to invoke his name; on which account, we have already seen that Christians are designated as those who called on the name of the Lord Jesus Christ,—it is easily perceived that they who are disinclined to do this, are so far not Christians; although in other respects they confess the name of Christ, and declare that they adhere to his doctrine."—Pp. 196, 197.

But though the original Socinians denied the very name of Christians to such as held the opinions of the modern Unitarians, it is still contended, with a grave face, by some divines, that these latter are correctly and justly called by the name of the former. The parties accuse each other of idolatry on the one side, and of infidelity on the other; they could not worship in the same temple; and yet it is maintained that there is no essential difference between them, and that one and the same denomination befits and describes both. This absurdity would be inexplicable if, as we have before intimated, it were not found convenient so a party who are conscious of their weakness in argument, to denominate their opponents by a term, which, though ridiculously inappropriate, has become by usage strongly expressive of the hatred or contempt of him from whose lips or pen it proceeds.

[To be concluded in the next Number.]

ART. V.—*The Life of Andrew Melville: containing Illustrations of the Ecclesiastical and Literary History of Scotland, during the latter part of the Sixteenth and the beginning of the Seventeenth Century. With an Appendix, consisting of Original Papers.* By Thomas M'Crie, D.D. Minister of the Gospel, Edinburgh. 2 Vols. 8vo. pp. 502 and 552. Edinburgh, printed for Blackwood, and sold by Cadell and Davies, London. 1819.

THIS Life is intended as a continuation of the Life of Knox, by the same author. [See Mon. Repos. IX. 449—457.] Though it may not, perhaps, be equally interesting with that work, it cannot be devoid of interest to the friends of civil and religious liberty.

ANDREW MELVILLE was born at Baldovy, near Montrose, on the 1st of August, 1545. He lost his father and mother when only two years old, and was brought up by his elder brother, Richard Melville, who acted in every respect the part of a father to him, and was well repaid, both by the eminence of his brother, and by the constant kindness of Andrew to his brother's children. He was educated at Montrose, and early became attached to the Reformers. He studied first at St. Andrew's, and then went to the University of Paris. From France he went, in 1568, to Geneva, where he was appointed Professor of Humanity, and became acquainted with Beza and many other eminent men. In 1574, he was persuaded to leave Geneva and return to his native country, bearing with him the most honourable testimonials of his talents. In his journey through France he was exposed to considerable danger, but arrived safe at Edinburgh. He declined an offer of a situation near the Regent Morton, and, going to Baldovy, superintended the education of his nephew James, who was most ardently attached to him, and in all the arduous scenes through which he passed, was his con-

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stant fellow-labourer, and from whose diary most of the particulars respecting the lives both of the uncle and nephew are known. At the request of the General Assembly, he was soon after appointed Principal of the University of Glasgow, into which he introduced great improvements, being much assisted by his nephew, who was appointed one of the Professors. Here he wrote the best of his Latin poems, a paraphrase of Dent. xxxii., which may rival any of Buchanan's. In 1580, the General Assembly transferred the Melvilles to the head of the University of St. Andrew's. In this place also they succeeded against great opposition in introducing many excellent reforms. But it was by his exertions in introducing and defending the Presbyterian form of church government, that Melville principally distinguished himself. By his eloquence and zeal he animated its supporters in the general assemblies and in the nation. "In 1576, the Assembly directed that such bishops as had not taken the charge of a separate congregation should now make choice of one, and from this time the Assembly steadily followed up their decision, till they formally abolished the episcopal office." Melville was obliged to fly into England on the return of the profligate Arran, the favourite of James, to court, after the *Raid of Ruthven*.

In his account of this period, Dr. M'Crie has the following illiberal passage, which is very unworthy of him: "In the year 1584, Robert Brown, the founder of the sect of Brownists," now Independents, "in England, came out of the Low Countries into Scotland, with a number of his followers. Having taken up his residence in the Canongate of Edinburgh, he began to disseminate his peculiar opinions, and to circulate writings, in which all the Reformed Churches were stigmatized as unscriptural and antichristian societies. The court took this rigid sectary under their protection, and encouraged him for no other conceivable reason than his exclaiming against the ministers, and calling in question their authority." Surely, Brown had as much right as Melville to disseminate his peculiar opinions, and the latter was by his opponents charged with being as rigid a sectary as the former. It ill becomes a *seceding* minister to employ these words of calumny. The fault of James was not in protecting Brown, but in persecuting others.

On the overthrow of Arran's influence, in 1585, Melville returned to Scotland, and again engaged in active exertions for the establishment of Presbyterianism. These were at length crowned with success in 1592, when the Parliament established that form of church government, to which a large majority, both of the ministers and the people, were warmly attached. In the midst of these controversies, it is gratifying to notice the following display of charity by James Melville. One of the vessels of the Spanish Armada was driven by the tempest, which destroyed a large part of the fleet, into the port of Anstruther, where he was minister. On Don Gomez, her commander, soliciting relief, Melville told him, "that the Scots regarded the attack on England as an attack on themselves, but looked upon them, in their present situation, as men and fellow-creatures, labouring under suffering, to which themselves were liable." Every possible relief was given to the commander, who on his return to Spain had an opportunity of testifying his gratitude. A vessel belonging to Anstruther was arrested in a Spanish port. Gomez posted to court and obtained her release, invited the company to his house, and did them all possible service. In 1590, on the coronation of James's queen, Andrew Melville wrote an elegant Latin poem. Even on this courtly occasion he nobly maintained the principles of freedom. The following is the description he gave of a tyrannical king:

Est pecus, est pejor pecude, est fera bellua, soli
Qui sibi se natum credit: qui non nisi in ipso
Cogitat imperium imperio: qui denique secum
Non putat ipse datum se civibus, at sibi cives.

From the year 1592, the court began to employ a series of artifices to overturn Presbyterianism and establish Episcopacy. In 1593, a conspiracy of several Popish lords was discovered. James was disposed to be lenient towards them. Dr. M'Crie says, "To some he availed himself of the specious

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plea of liberty of conscience; a plea which, as applied, was a felo de se, and had it then been acted upon, would inevitably have led to the overthrow of all true liberty." But by what evidence is this established? Would not punishing men for their political offences, and requiring from them submission to government in all affairs of a civil nature, have answered every good purpose for which religious tests were devised? Whom could such tests exclude but the conscientious? The hypocrite, the ambitious, the man from whom real danger was to be apprehended, would comply with any test. The only effect which such tests can have, is to drive honest men of the persecuted opinions into dislike of the government. We would recommend to the notice of Dr. M'Crie, and of all those who favour the persecuting laws against the Catholics, the following admirable remark of Mrs. Hutchinson's in her memoirs of her husband, Colonel Hutchinson: "In zeal to reduce the land from their idolatrous practices, some Puritans procured laws and invented oaths to suppress Popery, which they little thought, but we now sadly find, are the bitterest engines to batter down the pure worship and destroy the pure worshipers of God; which I have often looked upon as an evidence that God is not pleased with the conversions that are enforced by men's laws. We have spiritual weapons given us for spiritual combats, and those who go about to conquer subjects for Christ with swords of steel, shall find the base metal break to shivers when it is used, and hurtfully fly in their own faces."

By the violent conduct of some of the ministers, and especially by a tumult in Edinburgh, on Dec. 17, 1596, which, however, was very trifling, and was suppressed without any force, entirely by the influence of some of the most moderate ministers, within an hour after its commencement, the court gained an opportunity of attacking the friends of liberty, and, by a combination of corruption and violence, restored the title of bishops, and procured them a seat in Parliament. This should serve as a warning to all the friends of liberty, never, by any imprudent warmth, to afford any pretext for calumniating them. "While James remained in Scotland, the scheme of introducing Episcopacy, though never lost sight of, was cautiously prosecuted." When he had ascended the throne of England, he proceeded with bolder and more tyrannical steps. After exposing very well the servility of the Scotch bishops, Dr. M'Crie says, "Candour demands the acknowledgment that a Presbyterian church must also fall into state-subserviency in proportion to the power which the crown obtains in the appointment of its ministers: although this patronage is necessarily limited by the want of preferments in such an establishment, and checked by the freedom of discussion which takes place in its different assemblies." The evil, indeed, is inherent in establishments, and would alone be a sufficient ground for dissent. In order to carry on his obnoxious measures, the King procured some of the ministers to be condemned for having held a General Assembly at Aberdeen without his permission, though it was perfectly legal for them to do so, and they had only elected a moderator, and then adjourned. Most of them, however, were banished, and never suffered to return to Scotland. With the Melvilles he proceeded in a still more tyrannical manner. He invited them and some other ministers to England, and then prohibited them from returning to Scotland, and compelled them to attend on the sermons of some English bishops. Melville wrote an epigram on the royal altar. Being overheard reading it, by a court spy, he was called before the Privy Council of England, who had certainly no right to try a native of Scotland. Here he spoke with noble spirit. The Archbishop of Canterbury, Bancroft, insinuating that he was guilty of treason, "My lords," exclaimed he, "Andrew Melville was never a traitor. But, my lords, there was one Richard Bancroft, let him be sought for, who, during the life of the late Queen, wrote a treatise against his Majesty's title to the crown of England."—He was sent to the Tower, and his nephew was confined to the town of Newcastle-upon-Tyne. At this time, by violence and bribery, the court got the sanction of a packed General Assembly to their measures. "It was opened by Law, Bishop of Orkney, with a sermon from these words, *Pray for the peace of Jerusalem.* None are so loud in their

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praises of peace as those who are pursuing courses which directly tend to violate it, and, in their dialect, those are the men of peace who yield a tame submission to all the impositions of authority, or who obsequiously follow in the train of a ruling faction at the expense of abandoning principle, and sacrificing the public good." After four years' imprisonment in the Tower, Melville was released at the intercession of the Duke de Bouillon, and appointed Professor in the Protestant University of Sedan, where he ended his days on earth in 1622.

As a just specimen of this work, we extract part of the animated character of Melville, which concludes it:

"Melville possessed great intrepidity, invincible fortitude, and unextinguishable ardour of mind. His spirit was independent, high, fiery, and incapable of being tamed by threats or violence; but he was, at the same time, open, candid, generous, affectionate, faithful. The whole tenour of his life shews that his mind was deeply impressed with a sense of religion, and that he felt passionately attached to civil liberty. The spirit of his piety was strikingly contrasted with that compound of indifference and selfishness which is so often lauded under the names of moderation and charity.—The greater part of his writings consists of Latin poems. But his reputation does not rest on his writings. It is founded on the active services which he performed for his country, on his successful exertions in behalf of its literature, and his activity in rearing and defending that ecclesiastical polity by which it has long been distinguished.—To it Scotland was indebted for that public spirit which has resisted manifold disadvantages in her political situation and institutions; disadvantages which otherwise must have reduced her to a state of slavery, and made her the instrument of enslaving the nation with which she became allied by the union of the crowns."

As it is notorious that *now* the Scotch clergy are little less subservient than the English, it is incumbent on the friends of freedom in England to prevent the otherwise inevitable consequence by lending their assistance to remedy the political defects in the constitution of Scotland, and especially by vigorously supporting Lord Archibald Hamilton's efforts to procure a reform of the Scotch boroughs.

The language of this book is in general pure, though not quite free from Scotticisms. "If we will follow the warrior into the retreats of peace, we may find him displaying all the gentler and more amiable features of human nature; and we *will* be confident that he was incapable of wanton and unmanly cruelty." The "will" should evidently have been either "shall" or "may." This mistake is frequent in almost every Scottish writer. We wish that custom would authorise us in introducing, as Dr. M'Crie often does, the verb to *behove* instead of the awkward circumlocution of to be needful.

We heartily recommend the work to all who are interested in the study of ecclesiastical history, though we must advise them, as a corrective to the prepossessions natural to Dr. M'Crie, the minister of a congregation of Presbyterian Seceders, to read also the History of the Church of Scotland, by Dr. Cook, a minister of that church. We fancy too, that most of his readers will be inclined to wish that Dr. M'Crie had shortened the long antiquarian details in which he indulges. One note we must notice. "Melville proposed to read 1 Tim. iii. 15, 16, thus: 'These things write I unto thee—that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and ground of the truth, and great without controversy is the mystery of godliness: God was manifest in the flesh, &c.' This reading has been adopted by several distinguished modern critics." Who are these distinguished critics, and what comparison will their names bear with those of Wetstein and Griesbach? Or why has Dr. M'Crie taken no notice of the fact, that the true reading of this passage, as established by the last really distinguished critic, is not "God," but "*he who* was manifest in the flesh"?

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ART. VI.—*Death the inevitable Lot of man. Reflections suggested by the Demise of His Late Venerable Majesty, &c. &c. Delivered Feb. 16, at Worship Street, Finsbury Square.* By John Evans, LL.D. 8vo. pp. 56. Sherwood and Co.

FROM Gen. v. 27, "And all the days of Methuselah were nine

hundred sixty and nine years; and he died," Dr. Evans makes some serious observations on time and eternity, and then describes the character of the deceased monarch. He professes to avoid merely political reflections, and confines himself chiefly to the King's private virtues, in proof of which he collects a few of the anecdotes, which he says very truly "have been multiplied to excess." Amongst the pleasing traits of the late reign, he includes the abolition of the Slave Trade, but as this measure was contrary to the private sentiments of his late Majesty, it can scarcely be considered honourable to him, personally. (See our last Number, p. 118.) On the wars of the reign Dr. Evans drops a tear of regret, (p. 21,) but he might have expressed himself more strongly.

A well-deserved eulogy on the late Duke of Kent follows. One passage merits transcription:

"A much-esteemed friend, (the Rev. Edmund Butcher,) residing on the spot, assures me that 'the dying bed of His Royal Highness was all composure and resignation.' Amidst the tears and sorrows of those about him, they must have been soothed with that pious acquiescence in the will of God, which enabled him to say more than once, *I am quite prepared.* It seems the last words he was heard to utter, was a prayer for his Widow and Fatherless Child."—Pp. 35, 36.

In an Appendix, the author inserts an account of his late Majesty's Walks on the Terrace of Windsor Castle, in an extract from a former work of his, entitled "An Excursion to Windsor."

ART. VII.—*A Letter of Remonstrance to Sir Robert Gifford, Knight, His Majesty's Attorney-General.* 8vo. pp. 64. Hayward and Roscoe. 1820.

THE writer of this Letter was once, it appears, an acquaintance of Sir Robert Gifford's, and he takes the liberty of an old friend to remonstrate with him on his supposed political apostacy. No facts are adduced to substantiate this charge, except that Sir Robert was brought up at Exeter as an Unitarian Dissenter, and that he was supposed to be of the Whig party, and that he has accepted office under ministers who are notoriously hostile to the principles of freedom, and has, *ex officio*, conducted their political prosecutions, and assisted and defended their worst measures against the press and public assemblies. To some readers this will appear sufficient to justify the writer's censures; but others may think that so heavy an accusation should have rested upon firmer ground.

The Letter displays ability and smartness, familiarity with the tutelary writers on old English liberty, and an ardent love of the principles of the Revolution of 1688, which in the late long reign were wholly out of fashion, and indeed banished, and which the new reign is not likely to recal from exile.

ART. VIII.—*The Touchstone of Reputed Evangelical Doctrine; or the Gospel Glad-Tidings from God to Men.* By Richard Wright, U. M. 12mo. pp. 12. Eaton. 1820. 3*d*.

THE sensible author of this little tract proceeds upon the principle that the very idea of the gospel as glad-tidings is a test of truth. By this "touchstone" he examines "reputed evangelical doctrine," and finds it unsound. The tract is well adapted to plain readers and young inquirers.

ART. IX.—*The Trial of the Rev. Robert Wedderburn, (a Dissenting Minister of the Unitarian Persuasion,) for Blasphemy, before Sir Charles Abbott, Knt., Lord Chief Justice, and a Special Jury, in the Court of King's Bench, Westminster, the Sittings after Hilary Term,* 1820; *containing a Verbatim Report of the Defence.* Edited by Erasmus Perkins. 8vo. pp. 24. Sold by Mrs. Carlile, Fleet Street. 1820.

WE insert the title of this pamphlet merely to expose its scandalous falsehood. "Erasmus Perkins" is a man of straw. "The Rev. Robert Wedderburn" is by his own confession, on his trial, "a superannuated journeyman tailor," and "this Dissenting Minister of the Unitarian Persuasion" is a profane scoffer, we believe we may say, an avowed and malignant Atheist. His present editor, who probably penned his Defence, appears under much the same character.

Wedderburn is a man of colour, the offspring of a female slave in one of the plantations. The offence for which he was prosecuted consisted of impious

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words uttered in a room called Hopkins'-Street Chapel, near Windmill Street. This room was, we have heard, taken and registered as a Dissenting meeting-house for the express purpose of promoting Atheism. The Jury found Wedderburn guilty of the blasphemy, but "strongly recommended him to mercy, in consequence of his not having (had) the benefit of parental care." The poor unhappy creature is evidently a tool in the hands of others, who are wicked enough to wish to overthrow religion, but who have not sufficient courage to come forward and avow the nefarious design.

CRITICAL NOTICES OF NEW PUBLICATIONS.

Memoirs of the Protector; Oliver Cromwell, and of his Sons, Richard and Henry, illustrated by Original Letters and other Family Papers. By Oliver Cromwell, a Descendant of the Family. (With Portraits.) 4to. pp. 750. Longman and Co. 1820.

The time is almost come when Oliver Cromwell may be spoken of with historic impartiality. Hitherto, we conceive, his memory has been hardly dealt with. Under this impression, we rejoiced at the appearance of these Memoirs, which, however, we must confess, have disappointed our expectations. The "Original Letters and other Family Papers" have scarcely brought to light a single fact of any moment which was not before well known; whilst many interesting facts related in Noble's Memoir of the Protectoral House are here overlooked. The volume is an ill-digested medley of history and biography, and the history is an exceedingly dull compilation. The biographer cites in order to refute the various charges brought against Cromwell, and this vindication of the Protector's character is the best portion of his work.

Cromwell was a brave soldier; a sagacious statesman; and a princely ruler. His ambition and the state of parties around him, made simulation a necessary part of his character. He destroyed the Republic of England; but it is difficult to say whether it would have been possible for the enlightened men that succeeded in dethroning Charles to have preserved the Commonwealth, even with Cromwell's assistance, since so large a proportion of the people were inclined to monarchy. But this must be said in praise of the Protector, that he raised the renown of England to a higher pitch than it had before attained; that he never sullied his greatness by sanguinary measures; and that, in an age of fanaticism and bigotry, he was the practical assertor and guardian of religious liberty. We may judge of his temper in the last respect by the character of his chaplain, Jeremiah White, the friend of peace and charity, and the celebrated advocate of the doctrine of "Universal Restitution," and by the treatment which the pious Biddle received under the Protectorate, of which the present biographer gives (pp. 613, 614) the following account, gleaned, as would appear, from Dr. Harris's Life of Cromwell:

"His behaviour was also equally humane to such as professed opinions uncountenanced by the many in Britain; in the instance of John Biddle, who was a Unitarian, and the father of the English Unitarians, in his banishment into Scilly, (on account of his religious opinions,) he allowed him a pension of a hundred crowns a-year. Neal says, he was committed to the Gatehouse by the parliament; but that Cromwell, upon its dissolution, gave him his liberty; and that afterwards he was committed for a like offence by the council to Newgate, but that Cromwell thought it best to send him out of the way, and accordingly transported him to Scilly, and allowed him this one hundred crowns. A letter upon this subject to Secretary Thurloe, is in his State Papers: it is dated 24th July, 1658. He (Biddle) says, His Highness was pleased, when I was under restraint in the isle of Scilly, by his letters of privy seal, to allow me ten shillings per week towards my maintenance; but since I have been restored to my liberty, as I do with many thanks acknowledge His Highness's bounty towards me, so I should be very loath that the intention thereof should be perverted, and therefore I beseech Your Honour to certify His Highness, that my hope is that I shall be now otherwise sufficiently provided for."

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NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Glory of Regality: an Historical Treatise of the Anointing and Crowning of the Kings and Queens of England. By Arthur Taylor, F. A. S. 8vo. 14*s.* (Engravings.)

The History of the Crusades for the Recovery and Possession of the Holy Land. By Charles Mills, Esq. 2 vols. £1. 4*s.*

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REGISTER OF PUBLIC DOCUMENTS.

Report on the Criminal Laws.

[Concluded from p. 124.]

Mr. Hobler, clerk to the Lord Mayor, and to the sitting magistrates in London for thirty years, stated the anxiety of prosecutors to lower the value of goods stolen; and has observed many cases of forgery, in which, after the clearest evidence before the magistrate, the grand jury has thrown out the bill for some reason or other, where the magistrate had no doubt. The same solicitude to reduce the value of articles privately stolen in shops and dwelling-houses, has been remarked by *Mr. Payne*, clerk to the sitting magistrate at Guildhall; by *Mr. Yardley*, clerk at the office in Worship Street, who has observed a disinclination to prosecute in all capital cases, except murder; and who says, that in larcenies he has often heard prosecutors, especially females, say, "I hope it is not a hanging matter;" and by *Mr. Thomson*, clerk at the office in Whitechapel, who represents it as common for prosecutors in larcenies to ask, "Cannot this be put under forty shillings?"

Mr. Alderman Wood, a member of the House, an active magistrate, and two successive years Lord Mayor of London, has strongly stated the unwillingness of shopkeepers and others to prosecute; the number of offenders who, during his mayoralty, owed their escape to this cause; and his decided conviction, that if the capital punishment was taken away, the reluctance to prosecute would be greatly abated.

Mr. Wilkinson, a merchant in London, stated a case of property, to the value of one thousand pounds stolen from him, where he was deterred from prosecution by the capital punishment; and expressed his belief that a similar disposition prevailed among persons of the like condition and occupation with himself.

Mr. Josiah Conder, bookseller, *Mr. Joseph Curtis*, currier, *Mr. Wendover Fry*, type-founder, and *Mr. John Gunn*, a merchant and shoe manufacturer, stated instances in which they were prevented by the capital punishment from prosecuting offenders, whom they would have brought to justice if the punishment had in their opinion been more proportioned to the crime. They also declared, that there is a general disinclination to prosecute among the traders of the city of London, or to convict in thefts without violence, and in forgeries.

Sir Richard Phillips, a bookseller in London, and once Sheriff, as well as often a juror, has in these several capacities observed the same facts. *Mr. Richard Taylor*, a common-council man, prosecuted some men for breaking into his printing-office and stealing some property out of it, for which they were transported, but whom he would not have prosecuted if he had not previously ascertained that the connexion of the printing-office with the dwelling-house was not such as to make the act a capital offence.

Mr. Richard Martin, a Member of the House, informed the Committee, that the punishment of death prevented prosecutions in Ireland for horse, cattle, and sheep stealing, for privately stealing in dwelling-houses and shops, and in general for all larcenies without violence. Though the extensive estate, of which he is proprietor, be almost laid waste by sheep stealing, he has been prevented from prosecuting by the punishment of death. If the punishment were reduced to transportation, he would certainly prosecute the offenders to conviction. He has no doubt that his estate would be better protected if the law were more lenient; and that the reduction of the penalties of the law would promote the security of property throughout the province of Connaught.

Mr. James Soaper, of St. Helen's Place, *Mr. Ebenezer Johnston*, of Bishopsgate-street, ironmonger, *Mr. Baker*, of the Tower, *Mr. Lewis*, a retired merchant, and *Mr. Garrett*, an insurance broker, bore testimony to the general repugnance to prosecution which arose from capital punishment; some of them mentioned instances in which they had been deterred by that consideration from bringing offenders to justice. *Mr. Garrett* said, that as far as his observation, there was not one in twenty who did not shudder at the idea of inflicting the capital punishment in cases of forgery. *Messrs. Frederic* and *William Thornhill*, hardwaremen, mentioned cases of theft in which they had forborne to prosecute on account of the punishment of death. The former added, that he found it to be an almost universal sentiment among his neighbours and acquaintance, that excessive punishment tends very greatly to the production of crime; that he knows many persons who have been great sufferers by thefts in shops and dwelling-houses, and who declare that if the punishment of such offences had been any thing less than death, they would have regarded it as highly criminal in themselves to have forborne prosecution, which they had

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felt themselves compelled to abstain from in every instance on account of the punishment, and must continue to act on the same principle of forbearance till there was an amendment in the law. He also informed the Committee, that from his knowledge of a great variety of cases, he was convinced the more lenient punishment would more effectually prevent forgery.

Mr. Collins and *Mr. Crowther*, considerable and very respectable traders in Westminster, gave evidence which the Committee consider as of peculiar value. *Mr. Collins* has suffered both from larcenies and forgeries, and was restrained by the state of the penal law from bringing the offenders to justice, which he would otherwise have taken the greatest pains to do. He thinks that the laws of God do not permit life to be taken away for mere offences against property; and that among his friends, many of whom are traders in London and Westminster, he does not know a single exception from concurrence in such sentiments. *Mr. Crowther* stated, that no porter had left their establishment for twenty years for any other cause than theft; that a prosecution had taken place in one instance, and had terminated in conviction and condemnation. "The pain and anxiety," he adds, "occasioned by that event, until we obtained for him the Royal mercy, none can describe but ourselves; which made us resolve never to prosecute again for a similar offence." The general opinion of the traders in London and Westminster is the same with his own. He declared, that if he received a forged bank note, he should be prevented from prosecution by the punishment of death, and that if the punishment were less than death, he should undoubtedly consider it as his absolute duty to bring the offender to justice. He believes that nine tradesmen out of ten agree with him.

Mr. Stephen Curtis, a leather-factor in London, stated several cases of forgery, fraudulent bankruptcy and larceny, where the persons injured declined to prosecute, from apprehension that the offenders might suffer death: this is the general opinion of the traders of London, though in the opinion of this witness, scarcely a shopkeeper from Cornhill to Charing-cross who does not suffer from shop-lifting.

Mr. Jacob, who has lately travelled through England on business, and *Mr. Jennings*, for some time a shopkeeper near Bridgewater, gave some evidence tending to shew that the general sentiments of traders in the country were, on capital punishments, the same which the Committee had such ample reason to consider as the prevalent opinion of the same valuable class of persons in the metropolis. Mr. Jennings observed, that these opinions prevailed among farmers as well as shopkeepers, and that the capital punishment prevented prosecutions for horse, cattle and sheep stealing, as well as for privately stealing in shops and dwelling-houses, and in constructive burglaries.

Mr. Joseph Harmer, who has practised for twenty years as a solicitor at the Old Bailey, gave a testimony which the Committee cannot but recommend to the most serious consideration of the House. In the course of his practice he had confidential communication with at least 2,000 capital convicts; and may be presumed to have as good means of understanding their temptations, their fears, and their hopes, as any individual in the kingdom. He is now much employed by prosecutors, and from intercourse with them, as well as by former observation of their conduct, has the amplest means of knowing the influence which capital punishment has on their disposition, to aid and enforce the execution of the laws. The Committee must also add, that he appeared to them a man of sagacity, as well as of a conscientious and humane character, whose opinions on this subject are entitled to much consideration. Every part of his evidence is so important, that they find it difficult to select particular facts as worthy of greater notice. He informed the Committee, that he knew many instances of persons injured by larcenies and forgeries, declining to prosecute on account of the punishment; that the same consideration strongly disinclines many persons to serve as jurors at the Old Bailey, and induces them to bribe the summoning officer not to summon them; and that he has seen juries influenced, as he believes, by the severity of the punishment in numerous capital cases, but especially in forgeries, give verdicts of acquittal where the proofs of the prisoners' guilt were perfectly clear. Old professed thieves, aware of the compassionate feelings of juries, are, he says, desirous of being prosecuted on capital indictments rather than otherwise. "The present numerous enactments to take away life appear to me wholly ineffectual; but there are punishments which I am convinced a thief would dread, namely, a course of discipline totally reversing his former habits; idleness is one of the prominent characteristics of a professed thief—put him to labour; debauchery is another quality; abstinence is its opposite—apply it; company they indulge in; they ought, therefore, to experience solitude: they are accustomed to uncontrolled liberty of action—I would impose

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restraint and decorum. Were these my suggestions adopted, I have no doubt we should find a considerable reduction in the number of offenders." He states, that "he has often seen juries reduce the value of things stolen, contrary to clear proof. There is no reluctance to prosecute or convict in his opinion in murder, arson, burglary, in its original sense of nocturnal housebreaking, highway robbery, with violence and murderous attacks on the person. The thieves observe the sympathy of the public; it seems to console them, and they appear less concerned than those who witness their sentence. Certainly the general feeling does not go along with the infliction of death in the case of crimes unaccompanied by violence; there are very few advocates for the generality of the present punishments; these punishments rather tend to excite the public feeling against the criminal laws."

4. Much of the above evidence sufficiently establishes the general disinclination of traders to prosecute for forgeries on themselves, or to furnish the Bank of England with the means of conviction, in cases where forged notes are uttered. There is no offence in which the infliction of death seems more repugnant to the strong and general and declared sense of the public than forgery; there is no other in which there appears to prevail a greater compassion for the offender, and more horror at capital executions.

In addition to the general evidence above stated, to notorious facts, and to obvious conclusions of reason, your Committee have to state the testimony of some witnesses of peculiar weight, on the subject of forgery.

Mr. John Smith, a Member of the House, and banker in London, stated, that he knew instances where prosecutions for private forgeries were relinquished on account of the punishment, and had no doubt that if the punishment was less, prosecutions would have taken place.

Mr. Barnett, also a Member of the House, and a banker in London, is of opinion, that capital punishment goes extremely to discourage prosecutions in forgery; he knows many instances of this; scarcely a year passes without something of the kind; he is of opinion that the majority of private forgeries pass unpunished, on account of the severity of the punishment. The punishment of death tends, in his opinion, to prevent prosecution, and to increase the crime.

Mr. J. F. Forster, a Russia merchant, and *Mr. E. Forster*, a banker in London, gave some remarkable examples of the repugnance to prosecute in forgery. In one, by the connivance of the prosecutor, a person, who was introduced to the magistrate as a friend of the prisoner's, desired to see the forged check, snatched it away, and threw it into the fire—a mode of avoiding prosecution, which, from other parts of the evidence, does not seem to be uncommon. In another, a forgery to the large amount of fifteen hundred pounds, where the forger and the utterer were both in custody, the prosecution was relinquished merely because the offence was capital. Had the punishment been ever so severe, short of death, no endeavour would have been made to save the offenders. In the opinion of *Mr. E. Forster*, more than one half of the private forgeries which are committed, escape prosecution on account of the severity of the law: he added an example of the like sentiments, in the offence of stealing in a dwelling-house, which the Committee consider as remarkable, because it occurred in the officers of a public institution, who usually allow themselves to be less influenced by their feelings than individuals: a committee of a public institution, whose house had been robbed, would not engage in the prosecution unless the goods were valued under forty shillings. In this committee were persons of respectable condition in almost all the occupations which are most liable to loss by forgeries and thefts.

Mr. Fry, a banker, in London, mentioned four cases of prosecution for forgery which were prevented by the capital punishment, in one of which the party injured swallowed the forged note, that he might not be compelled to prosecute. *Mr. Fry* explicitly stated, what is indeed implied in the evidence of the preceding witnesses, that, as a banker, he should consider his property as much more secure if the punishment of forgery were mitigated to such a degree that the law against that offence would be generally enforced; in nine cases out of ten of forgery which he has known, there has been an indisposition to prosecute.

Dr. Lushington declared that he knew, that in the minds of many persons there is a strong indisposition to prosecute, on account of the severity of the punishment; and that he had heard from the mouths of prosecutors themselves, who have prosecuted for capital offences, where there was a danger of the persons being executed, the greatest regret that they had so done; and many times they have expressed a wish, that had they been able to have foreseen the consequences, they would never have resorted to the laws of their country. He also related the case of a servant who committed a robbery upon him: the man was apprehended, and his guilt was clear; but *Dr. Lushington* "refused to prosecute for

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no other reason than that he could not induce himself to run the risk of taking away the life of a man."

Mr. Charles Attwood, a manufacturer of window-glass at Newcastle, and a seller of window-glass in London, had observed a very considerable indisposition to prosecute in capital cases among the traders of London generally; and conceives that this reluctance would abate, if the punishment were mitigated to something less than death.

Mr. Isaac Lyon Goldsmid, a broker to the Bank, and to merchants, whose experience in the transactions of bankers is very extensive, entertains no doubt, that the punishment of death has a tendency generally to prevent prosecution, and thinks that evidence to that effect might be discovered in hundreds of instances. A servant of his own committed a very aggravated forgery upon him. She confessed her guilt to the magistrate before whom she was taken; but it appearing that if she was prosecuted at all, it must be capitally, Mr. Goldsmid declined all further proceedings, and she was liberated. In the next family in which she became a servant, she committed another capital felony; and again the severity of the law appears to have been her protection.

Mr. Daniel Gurney, a banker in the county of Norfolk, declared his own reluctance, and had observed a similar reluctance among many bankers and traders in the country, to prosecute in cases of forgery, in consequence of the severity of the law. The dread of being instrumental in inflicting death had, with himself, and to his knowledge with others, operated as a protection to the criminal. In illustration of his sentiments, he mentioned the case of a man who was *in the habit* of committing forgery, "and was not prosecuted in consequence of the capital punishment." *Mr. Gurney* considers that "his property as a banker would be more secure, if the punishment were not so severe, because there would be more inclination to prosecute." He also suggested, that if in every town of sufficient importance, an agent was invested with full authority from the Bank of England, to stamp the forged notes that were presented to him, it would be a considerable check to their circulation. In this opinion *Mr. William Birkbeck*, a banker in the West Riding of York, fully concurred; conceiving that if an agent of this kind were authorized to put a mark upon such notes, indicating that they were forged, it would probably throw them back on the original issuer so early, as to shew him the futility of attempting to issue others of a similar description.

Your Committee cannot but consider the suggestion made by these respectable gentlemen as well meriting attention.

After due consideration of this important question, your Committee are of opinion, that forgeries are a class of offences respecting which it is expedient to bring together and methodise the laws now in being. That in the present state of public feeling, a reduction of the punishment, in most cases of that crime, is become necessary to the execution of the laws, and consequently to the security of property and the protection of commerce; and that the means adopted by the legislature to return to our ancient standard of value, render the reformation of the criminal laws respecting forgeries a matter of very considerable urgency. Private forgeries will, in the opinion of the Committee, be sufficiently and most effectually repressed by the punishments of transportation and imprisonment. As long as the smaller notes of the Bank of England shall continue to constitute the principal part of the circulating medium of the kingdom, it may be reasonable to place them on the same footing with the metallic currency: your Committee therefore propose that the forgery of these notes may for the present remain a capital offence; that the uttering of forged bank-notes shall, for the first offence, be transportation or imprisonment; but that, on the second conviction, the offender shall be deemed to be a common utterer of forged notes, and shall, if the prosecutor shall so desire, be indicted as such, which will render him liable to capital punishment. Respecting the offence of knowingly possessing forged notes, your Committee have no alteration to suggest, but what they conceive would be fit in all transportable offences, that a discretion should be vested in the Judges to substitute imprisonment with hard labour for transportation, where such a substitution shall seem to them expedient. As the discovery of the actual forgers of Bank notes has been found by experience to be in the highest degree difficult, your Committee consider the suggestion of the commissioners for inquiring into the means of preventing forgeries, of offering an unusually large reward for the detection of forgeries, as worthy of serious consideration: to such rewards in general, the Committee feel an insuperable objection. In the case of forgery there are circumstances which considerably weaken the objection. No jury could convict in such a case on the mere evidence of an informer unsupported by the discovery of those materials, implements and establishments necessary for carrying on the criminal system. The reward would, therefore, have little tendency to endanger

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innocent men by false accusation. The evidence on which the conviction would rest must be of a sort which can hardly deceive. The informer would only furnish the key, by which the means of evidence would be found: the reward would rather be for detection than for conviction.

There are several points on which your Committee are desirous of offering some observations to the House: two of these are of great importance: the first relates to the best means of enabling Judges to pronounce sentence of death only in those cases where they think it probable that death will be inflicted; the second, whether the establishment of unexpensive and accessible jurisdictions, for the trial of small offences, with the help of juries, but with simple forms of proceeding and corrective punishments, might not be a means of checking the first steps towards criminality. These and other parts of this great subject, the Committee hope that the House will allow them another opportunity to consider, by permitting them, in the next session, to resume, and, if possible, to complete their inquiries.

The Committee consider themselves as bound to express their gratitude to *Mr. Evans*, the learned and most meritorious Vice-Chancellor of the County Palatine of Lancaster; to *Mr. Long*, a respectable barrister; and to *Mr. Jameson*, a young gentleman employed in the study of the law, for the liberal and useful aid which they have afforded during the whole course of the investigation. Your Committee will conclude by informing the House, that in pursuance of the various opinions and recommendations which they have stated above, they have instructed their Chairman, early in the next session of Parliament, to move for leave to bring in bills, for the objects and purposes of which this Report is intended to explain the nature, and to prove the fitness.

July 8, 1819.

Royal Proclamation.

[From the London Gazette, Tuesday, February 22.]

BY THE KING.

A Proclamation, for the encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness and Immorality.

GEORGE R.

WE, most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine vengeance on us and our kingdoms; we also humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings reign, and on which we entirely rely) to make our reign happy and prosperous to ourselves and our people, without a religious observance of God's holy laws: to the intent, therefore, that religion, piety, and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue, by marks of our royal favour; and we do expect and require, that all persons of honour or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent; and we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord's-day at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever; and we do hereby require and command them and every of them, decently and reverently to attend the worship of God, on every Lord's-day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law; and for the more effectual reforming all such persons who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command

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all our Judges, Mayors, Sheriffs, Justices of the Peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's-day, or other dissolute, immoral or disorderly practices; and that they take care also effectually to suppress all public gaming-houses and places, and other lewd and disorderly houses, and to put in execution the statute made in the 29th year of the reign of the late King Charles II., entitled "An Act for the better observation of the Lord's-day, commonly called Sunday;" and also so much of an Act of Parliament made in the ninth year of the reign of the late King William III., entitled, "An Act for the more effectual suppressing of Blasphemy and Profaneness," as is now in force, and all other laws now in force for the punishing and suppressing any of the vices aforesaid: and also to suppress and prevent all gaming whatsoever in public or private houses on the Lord's-day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate-houses, coffee-houses, or other public-houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses in the time of divine service on the Lord's-day, as they will answer it to God Almighty, and upon pain of our highest displeasure; and for the more effectual proceeding herein, we do hereby direct and command all our Judges of Assize and Justices of the Peace to give strict charges at their respective assizes and sessions for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid, and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do, at their respective assizes and quarter-sessions of the peace, cause this our Royal Proclamation to be publicly read in open Court, immediately before the charge is given; and we do hereby further charge and command every minister in his respective parish-church or chapel, to read, or cause to be read, this our Proclamation, at least four times in every year, immediately after divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness; and to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers and mariners, and all others who are employed in our service by sea and land, we do hereby strictly command all our commanders and officers whatsoever, that they do take care to avoid any profaneness, debauchery and other immoralities, and that by their own good and virtuous lives and conversations they do set good examples to all such as are under their care and authority, and likewise take care of and inspect the behaviour of all such as are under them, and punish all those who shall be guilty of any of the offences aforesaid, as they will be answerable for the ill-consequences of their neglect herein.

Given at our Court at Carlton House, this 12th day of February, 1820, and in the first year of our reign.

GOD SAVE THE KING.

OBITUARY.

1819. Dec. 16, at the manse of *Lochgelilead*, of typhus fever, the Rev. Dr. M'DOUGALL, minister of that parish, in the 63rd year of his age, and 36th of his ministry. The death of this accomplished man has excited a profound and universal feeling of regret throughout the whole circle of his acquaintances and friends. His abilities and attainments were of no ordinary cast. His eloquence in the pulpit, and his sagacity as an ecclesiastical lawyer, were generally acknowledged, but from the unobtrusive character of the man, the vastness of his genius and variety of his acquirements were known and appreciated only by a few private and literary friends. When, in the hours of retirement, he unfolded to them the ample stores of his mind, his conversation was indeed a treat, rich in varied and delightful instruction. In theology, especially, the Doctor was deeply skilled. It was a maxim of his, that every man should unceasingly labour to become an adept in his particular profession, and in practice he completely exemplified that maxim. He was intimately acquainted with the history of the Church, and of the various sects and schisms and tenets that prevailed within its pale in ancient and modern times. His views of Christian truth, however, were not taken from the doctrines of that system, or the dogmas of this polc-

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mic, but were chiefly formed on a critical examination, and a careful comparison of the sacred text. And though these views were quite at variance with the fume and fury of the theology, popular theology, of the present day, they perfectly harmonized with the tone and temper and doctrine of the gospel, as exhibited in the gospel itself. The friend who bears this feeble testimony to the merits of the departed, would have a melancholy pleasure in expatiating on the many estimable traits of his private character, but being necessarily limited in an article of this kind, he must conclude by declaring that the death of this able and excellent man has deprived the poor of a humane benefactor, his vicinity of a kind and social neighbour, his relations of an attentive and affectionate friend, and his professional brethren of a faithful counsellor and enlightened guide.—*Edinburgh Mag.*

1629. Feb. 11, after a few weeks' illness, at his house in *Bath*, the Rev. THOMAS HAWEIS, M. D. LL.B. Rector of Aldwinkle, in Northamptonshire. He was well known in the character (as it is called) of an Evangelical Clergyman. He commenced his religious career, we believe, in the late Countess of Huntingdon's connexion. He was one of the projectors and of the early liberal supporters of "The Missionary Society." He contributed £500 to it at its commencement, and through his influence, Otaheite was fixed upon as the first missionary station. He was the author of a Translation of the New Testament, and of several sermons and fugitive theological pieces.

March 3, at *Bath*, whither he had gone for the sake of health, aged 57, the Rev. JOHN POTTICARY, late of Blackheath. He was educated at St. Paul's School, and studied for the ministry at the Independent Academy, Homerton. For many years he was pastor of the Independent congregation at Newport, in the Isle of Wight, till the cares of a large and flourishing seminary compelled him to withdraw from public life. About fourteen years ago, he removed his establishment to Blackheath, where it acquired great and deserved reputation. He had but just retired from it, when disease of long standing terminated his valuable life. He was one of the clerical trustees of Dr. Williams's Library; and, though he undertook no ministerial charge, occasionally assisted his brethren in and around London. He married a daughter of the late Rev. John Sturch, the Unitarian Baptist Minister of Newport, who, with three daughters, survives him.

March 5, in the 73rd year of his age, Mr. THOMAS SAXTON, of Duffield, in Derbyshire.

— 11, at his father's house, *Stoke Newington*, EDMUND, youngest son of John AIKIN, M. D., in the 39th year of his age.

— 11, at his house in *Newman Street*, in the 82nd year of his age, BENJAMIN WEST, Esq., the venerable President of the Royal Academy.

Lately, the Rev. SAMUEL CATLOW, minister of the Presbyterian Congregation at Hampstead, near London, formerly minister of the congregation of the same denomination at Mansfield, Notts. He published "A Familiar Catechism for the Use of Children," and also "An Address to the Dissenters on the State of their Political and Civil Liberty, as Subjects of Great Britain," an 8vo. pamphlet, in 1788, upon the rejection of the application for the repeal of the Test Act.

INTELLIGENCE.

FOREIGN.

SPAIN.

A bloodless but complete REVOLUTION has been effected in this long-oppressed country. The example of the military (see p. 128) was followed by the people. The fabric of despotism crumbled gradually and silently into dust. Without excess, almost without tumult, the Spaniards displaced the creatures of the Court from offices of trust and honour, and raised to them tried and able patriots. Ferdinand, the King, was at length alarmed. He felt that the period of tyranny was at an end. On the 8th of March he published a Gazette from "the Royal Press," repeating his determination, announced the day before, to convoke the *Cortes*, and promising to swear before them to the *Constitution* established by the Cortes of 1812. Events, however, thickened on the same day, so as to convince the King that not a moment's delay would be endured; and accordingly, on the next day, he issued another Gazette (this and the former have been put into our hands by a friend) from "*the National Press*"

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summoning a provisional Junta of patriots, before whom he might take the oath to the Constitution. By this is understood the body of laws emanating from the Cortes of 1812, in which there is an assertion and guarantee of all the great and generous principles of Liberty.

One of the first acts of the awakened and regenerated monarchy has been the abolition of the Inquisition! The Inquisitor General has been dismissed, and the doors of the infernal dungeons thrown open. In some places, the people have not left one stone upon another of the prisons of this diabolical institution.

The prayer of every lover of mankind must be that the Revolution may proceed as it has begun; and should this be the case, alarmists and hypocrites will no longer conjure up the bugbear of the French Revolution to frighten the world from every design and every measure of Reform.

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FRANCE.

The agitation occasioned by the murder of the *Duc de* BERRI has subsided. The Chambers have been occupied with the bills for restraining the press and stifling the public voice. These measures are carried by small majorities, and the Opposition have succeeded in meliorating some of the obnoxious clauses.

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Two trials have been held at Paris on a prosecution for IRRELIGION and BLASPHEMY, in which the defendants were acquitted. The example of England was referred to as the practice of an intolerant country, to be avoided by free states!

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A very interesting historical and biographical work is ready for the press, on the life and heroic achievements of the celebrated and lamented Marshal NEY, Duc d' Elchingen, Prince of the Moskwa, and once the favourite of Fortune and Victory. The work is preparing from a vast body of materials, by his brother-in-law, M. GARNOT, and will be illustrated by most curious original letters and state papers. This work and the Memoirs of Napoleon will leave no want of materials for authentic history.

Of NAPOLEON'S Memoirs the IXth book is already published by his late British surgeon, Mr. O'MEARA, in French and English, in one volume 8vo. It throws great light on the Hundred Days, and particularly on the battle of Waterloo.

At the same time, the ex-secretary of Napoleon, M. FLEURY DE CHABOULON, a French gentleman of distinction, has published Memoirs of the Last Reign of the Emperor. This work also has appeared in both French and English; and may be pronounced the most interesting work on the subject that has yet appeared, with the exception, perhaps, of Napoleon's IXth Book and Mr. Hobhouse's Letters.

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The ROYAL ACADEMY OF INSCRIPTIONS AND BELLES LETTRES, at Paris, has proposed the following question for the prize to be awarded in 1821: "To compare the monuments which remain of the ancient empire of Persia and Chaldea, either edifices, basso-relievos, statues, or inscriptions, amulets, engraved stones, coins, cylinders, &c., with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin and Oriental writers, on the opinions and customs of the Persians and Chaldeans, and to illustrate and explain them, as much as possible, by each other." The prize is a gold medal of 1,500 francs value. The essays are to be written in Latin or French, and sent before the 1st of April, 1821. The prise will be adjudged in July following.

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M. JOMARD, of the above Academy, has lately published a "Notice on the Numerical Signs of the Ancient Egyptians," which explains the figures employed by the Egyptians to express all the numbers formerly used by them, from one to ten thousand.

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A Postilion has been *burnt alive*, after having his hands cut off at CHAMBERRY, for stealing some of the ornaments from a *Madonna!*

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PRUSSIA.

An English newspaper of January 11, contained the following extract of a letter dated Berlin, Dec. 28: "The police has seized, in all the booksellers' shops in this city, the work of M. BRENNECK, which was advertised some time ago in several Journals, A Proof from the Bible, that Christ, after his Crucifixion, remained twenty-seven years upon Earth, and promoted in silence the good of Humanity."

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GERMANY.

Vienna.—The Supreme resolution emanating from the cabinet of his Majesty the Emperor, on the subject of the establishment of a PROTESTANT THEOLOGICAL INSTITUTION, has been notified to the Aulic Commission of Studies, as also to the Lutheran and Calvinistic Consistories, with a recommendation to them to proceed forthwith to the nomination of the professors.

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Letters from HAMBURGH state, that two propositions have been suggested to the Senate, and are likely to be adopted, which are highly important to the inhabitants of that city. Not those of the Lutheran persuasion only, but the citizens of every religious profession are in future to be rendered equally eligible to the honours of the Senate. An income tax, to the amount of 800,000 marcs banco, is to be levied on the inhabitants, and the sum to be employed in defraying the expense of entirely demolishing the remainder of the fortifications of the city.

Blind Institutions.—Previously to the year 1805, there were no other establishments for the Blind in Germany and the adjacent states, than the common hospitals; but since that period several have been organized: one at VIENNA, in 1805; one at BERLIN, in 1806; one at PRAGUE, in 1807; one at AMSTERDAM, in 1808; one at DRESDEN, in 1809; one at ZURICH, in 1810; and one at COPENHAGEN, in 1811. The education of the blind in these institutions is on the plan of one at Paris as described in a work of *Guillé* on the subject. Similar establishments are about to be organized in WURTEMBERG, and in all the chief cities of Bavaria.

M. ROSENMULLER, professor of Oriental Languages in the University of Leipsic, published formerly an elementary work for facilitating the study of the Arabic. It has been held in high estimation, and is now succeeded by a very complete Grammar, which unfolds the rules of Syntax, with a perspicuity and precision that fully correspond with the wishes of the student.

ITALY.—ROME.

"*A New System of Moral Philosophy, compiled from the best English Authors,*" has lately appeared in Rome. It is written in very elegant Latin, by Sig. D. LEOPOLDI SEBASTIANI; well known as a missionary in the East, where, at different times, he passed more than twenty years. In Europe he is chiefly known by his edition of Lycophron; a gigantic work, which is an improvement upon Potter's edition by the aid of 16 MSS., preserved in various Roman libraries, all unknown to our countryman. He printed at Calcutta a Persian translation of the New Testament, and has since published another in Latin, in London. The present work appears to be borrowed, where it is borrowed, from Cudworth, Clarke, Price, Hutcheson and others. Even the theories of Hobbes are examined and confuted. The ideas of Hume are declared to be of "little practical utility," and a high encomium is passed on Dr. Johnson. After a very learned and long preface, in which the systems of polytheism, of the theocracy of the Jews, of Christianity, Mahometanism and Deism are discussed, he informs his readers that they are indebted entirely to the English moralists for the system of ethics which follows; and he concludes with a high compliment to the British nation, in which he alludes to certain ill-treatment received from his own. Common-place as his praise appears, it was all the author could venture here. The work was condemned by the censors of the press for many months; and it was only in consequence of the threats of the author to publish it elsewhere, that a reluctant permission to print it in Rome was at last obtained. The title-page alone is said to have given great offence to the church dignitaries, by mentioning *English Authors* and *Philosophy* together. Without possessing much originality to an English reader, it is quite new enough in Rome to excite a great deal of attention. The English heretics, respected for their practical virtues, are found, to the astonishment of the Romans, to be possessed of well-arranged systems of morality, derived from a religion which the bigoted among the Italians suppose us to be essentially ignorant of.

Seat of Infallibility.—Rome, Feb. 13. M. SETTELE, Professor of the University della Sapienzas, had composed a course of astronomy by order of his superiors, and had intended to give it to the press; but as he had taught the system of Copernicus, and the motion of the earth, the censorship refused him the *Imprimatur*. It is intended to ask the opinions of the Congregation of the Holy Office, and those of the *Index*. Pope Benedict XIV. permitted this system to be taught as an hypothetical, but not as a positive doctrine.

NAPLES.—Sir HUMPHREY DAVY has completely succeeded in unrolling the leaves of the manuscripts of Herculaneum and Pompeii. A short time only will be necessary to know the contents of every roll, and its title, which is generally inside. But it has been discovered that great part of the manuscripts are totally illegible, and there is little chance of discovering in them literary treasures. A catalogue of the collection is, however, nearly executed, and we shall thus be enabled to appreciate their value. Other manuscripts are expected by exploring farther the ruins.

SARDINIA.

The King of Sardinia has by an edict

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rigorously prohibited all games of chance within his dominions. A request has been addressed to the foreign ministers, accredited to his Majesty, that they should not suffer such games within their respective households.

Greece.

The reigning prince of Wallachia, Alexander Soutzos, who is a Greek by birth, desirous of distinguishing his patriotism by actions, and especially by promoting civilization and letters, has determined to send to the most eminent schools of Europe several young Greeks, who may there finish their studies at his expense, and then return home to give their native country the advantage of the knowledge they have acquired. A plan is also in forwardness for the establishment of a grand college at Adrianople. It has been patronized with zeal by Baron George Sakellarios, one of the richest Greek merchants settled in the dominions of the Emperor of Austria. The Baron is a native of Adrianople; and having opened the list by a liberal subscription, he has excited the emulation of his compatriots, to whom he has written in strong terms on the subject. The Archbishop of Adrianople, M. Protos, native of Chios, a man of great learning, and who long resided at Paris, has employed all his patriotic eloquence on behalf of this college; and a person unknown has bequeathed a landed estate valued at £1000. By such means, in the first instance, the Greeks are endeavouring to deliver themselves from that state of degradation in which they have been so long enthralled.

The Greek Journal *Hermes No Logios*, for September 1819, contains, among other articles, a memoir in the form of a letter, of the services rendered during twenty years to Greece, by the brothers Zosimas—they are both numerous and important. "These worthy and respectable sons of the country," says the writer, "could no longer endure to see it covered with the shades of ignorance, but concluded that to be rendered happy it must be enlightened. They have established at *Joannina*, in Epirus, their native country, a school of the first order, have enriched it with an excellent library, have assigned considerable funds for the emolument of professors, have granted pensions to poor students, and have spared no expense to assist in raising their unfortunate country. To their munificence we owe the Greek *Bibliotheca* of Mr. Coray, with its excellent commentaries, the fruit of much study and learning. The eldest of the brothers, Zosimas, has resided from his youth at Moscow. The venerable mother of the Emperor Alexander, being a few years ago in that ancient capital of the Czars, desired to see the benefactor of Greece, caused him to be presented, entered into conversation with him, with distinguished good-will, and among other things said to him—'M. Zosimas, the benefits which you confer every day on your countrymen are known to my son and to me: continue them; and assure yourself that, independently of our satisfaction, the blessings of those whom you render happy will rise even to heaven.' Turning afterwards to the other Greeks who were present, 'Gentlemen,' said she, 'this is the true ornament of your nation.'—Messrs. Zosimas have formed at Moscow a considerable collection of antiquities, &c. with which they purpose some day to enrich their native country, Greece."

The *Greek printing-office* established at Chios, has begun its labours. The first work it has produced is an excellent Discourse by Professor Bambas, at the opening of the great College of Chios. This is so well executed, and printed with so much elegance, that even the Parisians speak of it as worthy to be attributed to the Paris press. This establishment bids fair to become the means of distributing throughout Greece a succession of important works, destined to contribute to the regeneration of that classic country.

Russia.

Jews in Russia.

(From the *Evangelical Mag.*)

Extract of a Letter lately received from the Rev. B. N. Solomon on his return from a missionary journey which he has been making in Poland. Our readers will recollect that Mr. Solomon is the converted Polish Rabbi, who was ordained by the Lord Bishop of Gloucester, and who accompanied Mr. Way in his continental tour.

"*Kremenchug, May* 24, *O. S.* 1819.

"From Ecatherinaslav, I directed my steps towards the Jewish colonies in the government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be interesting to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than four thousand souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground which the noble Alexander granted them, with their own hands—who follow their flocks and

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their herds into the fields, and separate from the world; they subsist in the Steppes entirely on their manual labour, and eat their bread with the sweat of their face. Whether this might be the beginning of a preparation for their return to their own land, I am not authorized to judge; but I could not help being struck with the idea that they might, even in those Steppes, be infinitely happier than their forefathers in Jerusalem itself, if they would but know Him whom their fathers saw only through types and figures. I hesitated not to declare this my opinion to them; and, when they said they would rather be in Jerusalem than in the Steppes, I told them that they might have here more than a Jerusalem, a paradise itself, if they would with one heart and one mind return to Him whom their fathers have so unjustly pierced; but who was, notwithstanding, the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject and obtaining their ear than among the busy Jews in the towns, where you may generally hear excuses similar to those in the Gospel, 'I have no time to attend; I must first provide for my family.' Here I heard no such thing; on the contrary, whichever colony I entered, I had no sooner alighted from my britchky than I saw almost all the inhabitants around me, and the rabbi himself on my side. Bibles, Testaments, and tracts were brought in: we read them together, we pointed out passages to one another, and the conversation was every where carried on with mutual candour and amity, and sometimes for three or four hours together.

" B. N. SOLOMON.

" To Rev. C. S. Hawtrey."

Letters from St. Petersburgh state, that the Emperor ALEXANDER, apprehensive that the morals of his people would be injured by their reading the account of *Carlile's* trial, had given directions to the police to prevent the introduction of all the English newspapers which contain it.

MISCELLANEOUS.

In the Times Newspaper of Feb. 7th, is an advertisement for the clergy who wish to preach, but have not *leisure* to compose, a Royal Funeral Sermon, which we copy in all its barbarousness:—" Ad Clerum. Ecclesiastæ quibus non satis est Otii ad tempestivas conscione componendas in Memoriam defunctæ Regis Georgii, habendas Exemplaria varia, tum MS. non ante prolata ad rem rite luctuosam idonea consequi possent. Adeundum est," &c.

Education.—It appears from the Eighth Report of the National Society, that there are 1467 schools on Dr. Bell's system; and from the Fourteenth Report of the British and Foreign School Society, that there are 297 schools upon the Lancasterian plan; making a total, upon the new system, of 1764 schools.

A new Prophet has risen up, and has opened his commission by a paragraph in the newspapers, as follows: " This day, Feb. 28, 1820, is put into the hands of Mr. Mills, bookseller, Portsmouth, a Work written by ROWLAND MONEY, Capt. R. N. C. B. and ordered to be published according to the command of God to his servant Rowland Money."

The Rev. Dr. PARR who had long held one of the numerous prebendal stalls in St. Paul's Cathedral, which never produced him more than £10. per annum, has been fortunate enough to negociate a lease in right of his stall, to the Regent Canal Company for no less than £24,000 sterling. So says report—we hope truly. —*Gent. Mag.*

In our list of New Publications, p. 179, is the title of a pamphlet by Dr. CARTER, in answer to *Mr. Belsham's Reply to Dr. Moysey*. The competency of this new theological polemic, may be judged of by his appealing to the authority of Sir *Isaac Newton*, as a believer " that Jesus was God"!

The *Gazette* of Saturday (says The Times, of Monday, Feb. 14) contains the necessary alterations in the Church Service on the demise of the King. This, we are aware, is a subject of considerable delicacy, and extremely sorry we shall be if political differences insinuate themselves into our worship. The old clause in the Liturgy runs thus:—" That it may please thee to bless and preserve [our gracious Queen CHARLOTTE, their Royal Highnesses GEORGE Prince of Wales, the Princess of WALES, and] all the Royal Family." The *Gazette* directs the omission of the passage within the brackets, leaving the clause thus:—" That it may please thee to bless and preserve all the Royal Family." The London Clergy, we find on minute inquiry, fulfilled the directions; but in the country, where the *Gazette* had not arrived, the clergy as generally made the change in the most easy and obvious way, by praying for this Queen as for the last, and simply substituting the word CAROLINE in the place

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of CHARLOTTE—"That it may please thee to bless and preserve our gracious Queen CAROLINE, and all the Royal Family." We merely state these facts, and the subject is painful to us. That course, we predict, will be found the easiest and the safest which occasions the fewest changes, and the least deviation from ancient custom.

Another Order of Council, of the date of Feb. 17, commands a Form of Prayer and Thanksgiving to Almighty God, to be drawn up, for "His Majesty's Recovery from his late dangerous sickness."

FIRE-ACT CLERGY.—On Feb. 24, a report was made and agreed to in the Common Council of the City of London relating to the London Tythes. It was stated by the mover of the report, that in the year 1802 an application had been made to Parliament by the Fire-Act Clergy for an increase of their incomes; that they then obtained an addition, in many instances, of double their incomes, and in others of more, so as to create the expense to the city of £12,241, besides glebe-houses; that in 1819 they applied for a further increase, and it would scarcely be believed that this increase involved a further burden to the City of not less than £25,584; and that he (the mover, Mr. HURCOMBE) had heard from one of those reverend gentlemen that if they succeeded, they intended to make a further application, in order to have their income the full 2*s*. 9*d*. in the pound on the rent of houses. In resisting successfully the application of the clergy, the Committee had received the cordial support of three of the then members for the city, Aldermen WOOD, WAITHMAN and THORP, but they had been strenuously opposed by the other member of the City, Mr. WILSON, as also by Sir W. CURTIS, who "when he conceived that he was likely to carry it all his own way, laughed at those who opposed it." Mr. Alderman WAITHMAN said that there was never any measure so warmly contested in a Committee before; and so great were the exertions made in support of the bill, that it was lost in the Committee by only two or three votes.

LITERARY.

MR. FOSTER, the Baptist minister, author of the Essays, has in the press an Essay on the Evils of Popular Ignorance, in an 8vo. volume.

An historical work on the Persecutions in France is in preparation by Mr. MARK WILKS.

MR. B. HANBURY is preparing for the press An Historical Research concerning the most ancient Congregational Church in England, shewing the claim of the Church of Union-street, in the Borough, to that distinction.

We have satisfaction in reporting that Mr. SHARON TURNER'S third edition of the History of the Anglo-Saxons, in three volumes 8vo., is nearly ready for publication. It will contain an addition of several observations and dialogues of King Alfred on the subjects discussed by Boethius, a fuller analysis of the heroic poem of Beowulf, a larger view of the Witenagemot or Anglo-Saxon Parliament, and a detail of the population of the Anglo-Saxons.

NOTICES.

THE Anniversary of the SOUTHERN UNITARIAN FUND will be held at Portsmouth, on Wednesday, 5th April, when the Rev. J. B. Bristowe will preach before the Society at the General Baptist Chapel in Thomas Street. Service to begin at Twelve o'Clock. There will be an evening service at the Unitarian Chapel in High Street, at a quarter before Seven o'Clock.

TUESDAY, May the 2nd, being the day appointed for opening the *new* Unitarian General Baptist Chapel at Dover, the following gentlemen have kindly agreed to preach on the occasion: Rev. Sampson Kingsford, of Canterbury, in the morning; Rev. James Gilchrist, of Worship Street, London, in the afternoon; Rev. W. J. Fox, of Parliament Court, London, in the evening. The devotional parts of the services will be filled up by other gentlemen.

The Annual Association of the Kent Unitarian Baptist Churches, which was fixed to be held at Headcorn, will, by mutual consent, be held by adjournment at Dover, on the following day, (Wednesday, May 3rd,) when a sermon will be preached by the Rev. Matthew Harding, of Seven Oaks.

CORRESPONDENCE.

Communications have been received from Messrs. Marriott; R. Wright; A Zealous Unitarian; Hylas; H.; Anon.; G. M. D.; T. G.; A.

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No. CLXXII.] APRIL, 1820. Vol. XV.]

Mr. Kenrick on the History and actual Condition of the Unitarians in Transylvania.

UNITARIANISM in *Transylvania*, or, as it is called by the Germans, *Siebenbürgen*, is well known to have derived its origin from George Blandrata, an Italian physician, who had left his native country on account of the freedom of his opinions, and, after residing at Geneva and in Poland, was invited into Transylvania on account of his reputation in the medical profession, to be physician to the king, in 1563. He converted to his opinions Franciscus Davidis, at that time a Calvinistic preacher, and by the high favour which he enjoyed with the young prince, John II., prevailed upon him to displace his own preacher, and give the place of court preacher to Davidis. Basilu, *Plebau*, or Minister, of the Saxon Church in Clausenburg, having been converted to the same opinions, and employing his talents as a preacher in their diffusion, the Unitarian doctrine came to be not only patronized by the king and many of the nobles and courtiers, but also to be very popular among the lower orders. It was not to be expected that the Lutherans and Calvinists would remain tranquil spectators of this defection from the true faith; in 1566, a Synod was called together at Torda, in the same year another at Marus-Vasarhely, where each party exhibited Theses and Anti-theses without any result. At the command of the young king, a conference was held, in 1568, at Weissenburg, (Alba Julia,) in the Royal Palace, during ten successive days. "Disputationem cum fervore orsi, sine omni, qui in Ecclesiam Christi redundaret, fructû clauserunt:" it was, however, enacted under pain of death, that each party should abstain from injurious reflections upon the other, and that no *new* dogmas should be broached. Unitarianism continued to flourish during the remainder of the reign of John II., and at the very last diet which was held in his reign, a few weeks only before his death, it was placed among the *received* religions of Transylvania, (as opposed to the *tolerated*,) and freedom of religious worship and eligibility to all offices of state were conferred upon the professors of it, exactly as these had been before possessed by the Catholic, Lutheran and Reformed religions. Although himself apparently an Unitarian, it does not appear that he employed any force against the orthodox, and it is probable that he was the author of a saying attributed to his successor, Stephen Bathory, with whose conduct it by no means suited: "*Regem se esse populorum, non conscientiarum; triaque esse quæ Deus sibi reservaverit, creare aliquid ex nihilo, prænosse futura, conscientiis dominari.*" Stephen Bathory, who was a zealous Catholic, did not choose directly to attack the Unitarians, but drove them from Court, and invited the Jesuits into Transylvania, and gave them rich foundations in the places where Unitarianism most abounded, namely Clausenburg and Weissenburg, from which they diffused their missions over the adjacent country. In the reign of his brother and successor Christopher Bathory, occurred the unhappy schism between Blandrata and Davidis respecting the worship of Christ, which ended in the condemnation of Davidis's opinions, and the confinement of himself and his son-in-law in a loathsome prison, where they perished miserably. I shall only observe, upon this disgraceful history, that Blandrata, however inconsistently he acted as a professed lover of the truth, was wise in his generation as the founder and head of a party. Nothing could have been more unfavourable to the stability of the newly-erected edifice, than to be divided against itself. A church without an authoritative confession would be considered in those days as a monster incapable of being received into political union; indeed it may be doubted whether the very idea of an *established* religion, such as Unitarianism was and is in Transylvania, does not include

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that of a *test*, by which it may be ascertained who really belong to the privileged religion. Independently of this the general adoption of the doctrine of Davidis, would have placed Unitarianism in so marked a contrast with other religious sects, as would probably have led to its proscription. The worship of Christ may be explained away by one who wishes to appear heterodox, into an apostrophe of piety and gratitude, while one who wishes to appear orthodox may place himself by means of it, upon a level with the most orthodox, especially when it is joined with the ascription of the titles of Divinity to our Saviour. The wish of Blandrata, therefore, to prevent the spread of the opinions of Davidis was the result of policy rather than bigotry; and, as a piece of policy, the subsequent history of the Unitarians in Transylvania will justify him. Their existence has been precarious, and they have always found it advisable to represent the difference between themselves and other sects of Christians as being as small as possible. Davidis had been the first Superintendent of the Unitarians, and after his death this office was conferred upon Demetrius Hunyades. It was his first care to restore the unity of the Church, which the doctrines of Davidis had disturbed, by drawing up a Confession of Faith and re-establishing the use of Infant Baptism, which had been for two years neglected. Some add that the Lord's Supper had equally fallen into disuse, (Walch's Neueste Religions-geschichte, V. 172,) but this is probably a mistake. Benkö (Transylvania, Lib. iv. C. xvi.) speaks only of baptism, the neglect of which is easily accounted for by the opinions which Socinus is known to have held on this subject. The confession of Hunyadi recognizes the right of Christ to the title of God and to worship, although not of the same kind as the Father. He died in 1592, and was succeeded by the celebrated George Enyedi, who filled the office of Superintendent till 1597. About sixty years ago, in digging a grave in Clausenburg, a tablet of brass was found with an inscription in letters of gold, which appears to have stood upon his coffin: "Hic sepultum jacet corpus eruditione, ingenii subtilitate et pietate Cl. Viri D. Georgii Enyedini, Superintendentis Ecclesiarum, Unum Deum Patrem et Mediatorem Jesum professionem, qui scholam per sexennium, ecclesias pariter sex annis, fideliter magno cum fructu administravit. Tandem colica passione correptus, anno ætatis suæ 42 extinctus est, A. D. 1597, die 24 Nov. horâ 4." His work, "Explicationes Loc. SS. Vet. et Nov. ex quibus Trinitatis dogma stabiliri solet," is an enlargement of an unpublished treatise of Stephen Basilii above mentioned; "Responsiones in Loca V. et N. Testt. quibus fides de SS. Triade adstruitur." The work of Enyedi was published without date or name of place, and the circumstances attending the first edition of it are almost wholly unknown. The Unitarians had at first a press of their own, but it was taken from them in the year 1588, and given to the Jesuits by their zealous patron, Christopher Bathory. Siebenbürgische Quartalschrift, 1795.

I find nothing particular recorded of the history of the Unitarian Church under its next Superintendents, John Kosa, Matthew Torotzkai, Valentine Radecius and Paul Cabardi; it is evident, however, that the opinions of Davidis were very far from being rooted out by the violence of Blandrata towards him, and the introduction of a more orthodox confession. On the contrary, the numbers of the adherents to them constantly increased: a diet which was held in the year 1618, in the reign of Gabriel Bethlen, decreed that those who refused to worship Christ should be deprived of their privileges; and many of them were consequently excluded from communion by their respective churches, by which they lost their political rights; and they would probably have been more hardly dealt with, had not the prince been so much occupied in war, and many of the Magnates been inclined to their opinions [Walch, p. 178]. In the year 1638, however, in the reign of George Ragolzki I., a violent dispute among the Unitarians themselves, brought them into danger of losing their privileges. Matthias Rasoris, an Unitarian minister, son of a Senator of the first rank, having been four times disappointed in his hope of obtaining the place of Superintendent, began to preach violently against the actual Superintendent Daniel Beke, and accused him of heresy, &c. In consequence of this, a

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Synod and Diet were held at Dees, where the prince presided in person, and Beke, to clear himself and the rest of the Unitarians from the charges against them, delivered a confession of faith, in which the worship of Christ is distinctly insisted upon. The summons to attend the Synod diffused great alarm among those who had refused this worship, and it is said that many of them went over to the Reformed Church, to which the prince was zealously attached. It was decreed that this should in future be considered as the creed of the Unitarian Church, and the test of their right to the privileges granted to the four established religions. At the same time, very severe laws were made against certain *Judaizers*, whom the orthodox writers are desirous of connecting with the Unitarians, with whom they had probably nothing in common but the profession of the Divine Unity. One of these persons was stoned to death at the Synod of Dees by the people, in a transport of indignation at his blasphemies. During the superintendency of the successors of Daniel Beke, John Jarai, Balthasar Kontz, nothing particular is recorded by the Transylvanian Churches. Upon the expulsion of the Unitarians from Poland in 1658, about 400 of them endeavoured to take refuge in Transylvania; but they were attacked on the frontiers of Hungary by a band of robbers, and infectious diseases so reduced the numbers of those who escaped, that not above thirty reached Clausenburg. They received the most friendly welcome from their brethren. They long retained their language and a separate place of worship, but have at last melted down into the general mass. To the Superintendents already enumerated succeeded Daniel Speculyany, Paul Bedö, 1689, Michael Kovendi, 1691, and Michael Almasi, 1692. In the year 1699, Transylvania was permanently united to Austria. The Diploma Leopoldinum, the charter of its liberties and privileges, assures the free exercise of their religion, the possession of their churches, schools, lands and political rights to the Unitarians, in common with the other three established sects. It was not long, however, before they felt the effects of the Catholic bigotry of the House of Austria; in 1716, at the command of Charles VI., Count Steinville, commanding in Transylvania, forcibly took from them the church which John II. had given them, their college and their printing-press. This press they had procured about twenty years before from Dantzic, at a heavy expense, in order to avail themselves of a sentence pronounced in their favour by the Diet—"Prouti Typographiæ tentionem nemo Unitarius prohibuit, ita ejusdem usum nemo prohibet." At the same time that they suffered this violence at Clausenburg, they were also compelled to give up their Church and College at Carlsburg, and the Roman Catholics took possession of both. In other respects they preserved their freedom. Sigismund Palfi was their next Superintendent, and, after a very short interval, was succeeded by Michael Szentabrahami, who was also Professor of Theology, and drew up a system which in MS. was used by the Unitarian schools. He was succeeded by Stephen Aagh, who was living when Benkö published his Transylvania, in 1778. He was followed by George Markös, who published in 1787, "Systema Theologiæ Secundum Unitarios," the textbook of their students of Theology. The permission to do this was obtained from the liberality of Joseph II.

According to Benkö, the Unitarians in 1766, amounted to 28,647; by an enumeration in the year 1789, they had increased to 31,921. Transylvania contains three distinct nations; the Saxons, the Hungarians, and the Szeklers (Siculi). No Unitarians are found among the Saxons; the doctrines of Blandrata and Davidis found from the first more acceptance among the two latter classes; the Saxons who were converted, were disowned by the rest of their fellow-colonists, and naturally joined themselves to the Hungarians and Szeklers; the mortality of the great towns occasioned the Saxon Unitarians in Clausenburg, who were engaged in manufactures, to recruit the numbers of their apprentices and work-people from the country, and thus the German and Hungarian blood became more and more mixed, so that at length the original German names of families have been translated into Hungarian, and the people themselves have adopted this language. Their physiognomy and habits of life are said, however, still to point out

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their German origin. The meaning of the name *Szekler* and the origin of the people who bear it is still obscure, after all the investigations which the Transylvanian antiquaries have bestowed upon it. In language and manners they are Hungarians, but they have evidently settled in Hungary earlier than the great body of the people, and they are distinguished by some political privileges and have their own code of laws. They are chiefly found in the North and East of Transylvania. "Qui non in Siculia affabiles, liberales et hospitalissimos reperiet, tales certè incassum (sicut diversoria inter Siculos; quanta ergo hospitalitas!) uspiam quæsiverit. Indoles quoque Siculorum præcipua, ingenium acerrimum." Benkö, Tom. I. p. 402. The greater part of the Unitarians are now to be found among the Szeklers.

The Unitarians in Transylvania had, in the year 1796, one hundred and ten primary churches, and fifty-four filial churches, which are divided again into eight dioceses. The ecclesiastical concerns are managed, as among the Lutherans and the Reformed, by a superior and inferior consistory, the latter being a sort of permanent committee for the dispatch of business which does not admit of delay. The superior consistory is composed of thirteen clergymen and twenty laymen, presided by a layman, who is one of the two curators of the churches and schools, and a clergyman who is the Superintendent for the time being. Its functions are to fill up the vacant parishes and schools, and generally to regulate all matters connected with religion and education. In each diocese (Sprengel) is a court for the determination of matrimonial causes, which the clergy of each religion decide without the interference of the civil magistrate. The court which takes cognizance of these causes is composed of a Dean, a Syndicus, two Lay-Curators or Directors, (who are generally the most considerable persons among the Unitarian nobility, chosen by the majority of voices, but subject to the approbation of the Superior Consistory,) and five clergymen. If the parties are dissatisfied with the sentence they may appeal to an assembly of the whole diocese, and from that to the Superior Consistory. Synods are held twice every year; in January, at Clausenburg, in June, in some one or other of the eight dioceses; at these times candidates are ordained for the ministry after a rigid examination. Clausenburg is the principal seat of the Unitarians; they had here, and in the diocese of the same name, in 1796, five primary and eight filial churches. Their church in the city was built in 1796, and is a very handsome edifice; on the front is an inscription—"In honorem solius Dei;" which the Emperor of Austria is said to have read with some surprise, when he visited the public buildings of Clausenburg a few years ago. The tower is furnished with three bells, all of which have mottos alluding to the fortunes of Unitarianism in Transylvania. "Per varios casus." "Ut portû meliore quiescam." "Salus tantum ab alto." In Clausenburg is also the Unitarian College, to which the youths of this religion repair when they have received a previous education at the Gymnasium or the common schools. The number of students is between two and three hundred. Properly speaking, it is both a school and a college. The eight lowest classes are taught by senior students; the elements of Latin, History, Geography and Religion form the course of instruction; the teachers receive in the four lowest classes twenty-one guldens (eleven guldens make a pound sterling); in the four highest thirty-one, as yearly salary. The four classes which are properly academical are taught by four professors, each of whom lectures daily three hours, and is required to terminate his course in two years. The name of the present Professor of Theology is *Silvester*; Philosophy, *Tüsi*; History, *Molnos*; Mathematics and Natural Philosophy, *Szekely*. The largest salary is 1000 guldens a-year, and of this a considerable part is derived from what is called the *Sukian* Fund, from *Ladislaus Suki*, a rich, unmarried Transylvanian noble, who, about 40 years ago, left his property, amounting to 60,000 guldens, for this purpose. The students are remarkable (according to the testimony of Thorwächter, who was himself a Calvinist) for diligence and good morals. Marienburg (Geogr. von Siebenbürgen) says that the children in the Unitarian schools work without intermission from six in the morning till twelve, and from one

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p. m. till eight. It may easily be conceived that in a land like Transylvania, so remote from the foci of literature and science, where communication is so difficult, and books so scarce, a course of academical instruction cannot be very complete:—to remedy this deficiency the students of the Lutheran and Reformed, as well as the Unitarian College, have been accustomed to repair to foreign Universities to complete their education. The two former have *stipendia* or exhibitions at various Universities in Germany, Holland, &c., but no provision of this kind is made for the Unitarian students. Nevertheless young men of promising talents have generally found means to study for a time at some foreign University; several have been at the University of Göttingen, one as lately as the spring of 1819. This source of improvement is in future to be closed.

The Emperor of Austria is afraid of the effect which a resort to foreign countries may have upon his subjects' minds, and has accordingly erected a Protestant Professorship of Theology at Vienna, and thither, in future, must all resort who wish to have an university education beyond what the institutions of their own provinces afford. This cruel regulation has been made in open violation of the privileges which his predecessor and himself have solemnly confirmed to the Transylvanians.

The mode of conducting public worship among the Unitarians is nearly the same as in the Reformed Churches in Germany, only that instead of a hymn-book, they use an old translation of the Psalms into the Hungarian language. The prayers are free; some prescriptive phrases of the adoration of Christ are introduced into them, but this is by no means studiously brought forward. The Unitarian clergy preach without notes. It has been thought that the custom, which is still kept up, of delivering all theological instruction in Latin, has prevented them from forming so good a style of pulpit address as the ministers of the other religions, but no change in this respect has hitherto been made. The strain of preaching is practical, and the production of peculiar doctrines of Unitarianism in the pulpit is carefully avoided. They are, probably owing in some measure to this reserve, in friendly relations with the other religions; one circumstance, however, shews that there at least has been a time when they were not considered as Christians: one who leaves them and joins another church must be rebaptized. The Unitarians have endeavoured to get this stigma removed, but in vain. In point of political rights, the Unitarians stand upon the same footing as the other three religions, and are equally eligible to offices. But it will be easily supposed that few of them attain to high stations, and that all places of trust and profit are filled by Catholics. One Prothonotary of the supreme court of justice *must*, according to the constitution, be a Unitarian; but even this the Court of Vienna appears at this moment disposed to withhold. The state of disfavour with the Court in which Unitarianism has been since the time of John II., has gradually drawn away from it all the higher orders of nobility; no Magnates (i. e. no Counts or Barons) are now found among them; but of the inferior orders of nobles, who answer to our landed gentry, they have still a considerable number.

In the year 1787, Dr. Geo. Markôs, Professor of Theology at the College in Clausenburg, published his *Summa Theologiæ Christianæ secundum Unitarios*, for the use of the students. Before this time they had not been allowed to print such a manual, and every thing was transcribed or dictated. Joseph II. granted them this privilege. It forms an 8vo. volume of upwards of 600 pages, and consists of the following parts: Proemium De Scripturâ S. Theologiæ Normâ. Pars I. De Authore Fœderis sive de Deo. Pars II. De Mediatore N. Fœderis Jesû Christo. Pars III. De Ethicâ Christianâ sive de Conditionibus Religionis Christianæ. Pars IV. De Membris Religionis Christianæ, seu de Ecclesiâ J. Ch. Domini nostri. The work itself consists of an exposition of the principal doctrines of a rational theology, grounded every where and exclusively upon the Bible, and supported by the allegation of passages of Scripture. In the part which treats of the attributes of God, his unity is naturally a prominent article, and the objections to it from the plural form of Elohim, &c. &c. are answered. It is remarkable that 1 John v. 7 is quoted and explained of an unity

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of counsel, without any reference to its spuriousness. The word Trinity never occurs in the whole volume, which seems to have been composed with the wish to avoid as much as possible the air of controversy. Chap. ii. of the 2nd Part treats de Personâ Jesu Christi. The doctrine of his simple humanity is laid down, and objections against it answered; that, for example, which is derived from John viii. 58, by explaining the text, "before Abraham became Abraham, i. e. father of many nations." John i. 14: "Verbis *caro factum est verbum* describitur quale factum illud verbum quod natum erat, quoad naturam et conditionem, sc. *caro* i. e. in infirmo statû." The interpretations generally given of similar passages are derived from the works of the elder Unitarians. Sect. iv. "The Man Christ Jesus, the Son of God, is truly God" (verus Deus). Here it is shown that the word is used in Scripture in various subordinate senses, and the following rule is given to distinguish the different degrees of divinity: "Prædicata secundum naturam Subjectorum debeat explicari. Quando vox *Dei* subjectivè ponitur, significat Deum Summum; Christo Domino vero attributa, nusquam sumitur subjectivè; nam Jo. i. 1, cum dicitur *Deus erat verbum*, etsi primo loco sit posita vox Dei prædicati tamen vicem gerit, ac ab illo Deo apud quem fuisse dicitur distinguitur." Sect. v. "Homo Jesus Christus, qui est filius Dei et Dominus omnium, divino cultû est honorandus, Jo. v. 22, 23; Acta vii. 55, conf. v. 58; Apoc. v. 8—13. Qui honor consistit in ejus adoratione et invocatione, cum gratiarum actione conjunctâ,—cum tamen hoc discrimine 1. Cultus Christi Domini non terminatur in Christo D. sed in Patre, tanquam ulteriore objecto. Jo. v. 24, xii. 44, xiv. 10; Marc. ix. 37. 2. Christus colitur ut Mediator, Pater ut omnium, nostræque salutis causa principalis. 3. Deus colitur propter se; Christus propter Patrem mandantem cujus Potentia ac Majestas in Christo D. resplenduerunt. Et sic, 4. Aliud est fundamentum cultûs Dei aliud cultûs Christi D. 5. Deus per Christum adoratur, Rom. xvi. 27. Christus etiam Patrem eravit, non vice versâ. Cap. iv. De Sacerdotali munere Chr. Domini." His Intercession is thus explained: "Perpetua, virtute sanguinis in cruce effusi coram Patre apparitio Heb. ix. 24, et continuâ remissione peccatorum ac salutis nostræ procuratio." The grace of God the primary cause of our salvation, has connected this with the voluntary death of Christ, and with our obedience to his laws. On Future Punishment: "Impii manentur mortem æternam. Deus enim pœnam gravitate peccatum excedentem nemini infligit, qui pro infinitâ suâ sapientiâ, unicuique peccato debitam destinavit pœnam: si qui vero contumacium ejus infinitam gratiam, infinitum bonum contempserunt et minas de æternâ miseriâ denunciaverunt, injustum non est ut præfractæ suæ contumaciæ pœnas sempiternas proposito luant." The whole work concludes with the following passage: "Proinde fraternè obsecraris, noli quamvis contra eos accusationes, calumnias, obtrectationes admittere aut illorum verbis facilè aurem præbere quorum interest ut malè audiant Unitariæ religioni addicti: potius si forte eos cum animadverteris, instrue spiritû mansuetudinis: parati sunt enim meliora docenti et divinæ veritati, quæ illis omni aliâ re pretiosior est, locum dare."—They have also a Latin confession of faith. The passage which relates to the person and offices of Christ is as follows:—"Jesum C. præcognitum ante jacta Mundi fundamenta exhibitum autem ultimis temporibus propter nos, conceptum ex Sancto Spiritu, natum e castissimâ Virgine, credimus esse Dei Patris Unigenitum et proprium filium, imaginemque invisibilis Dei, in quo omnis plenitudo Deitatis habitat, per quem cognoscimus Patrem. Is enim summi Genitoris voluntatem revelavit et confirmavit ut Propheta et Mediator inter Deum et humanum genus. In hujus sanctissimo nomine, tanquam maximi nostri Sacerdotis invocamus Patrem: nam nullum aliud sub cælo hominibus datum est nomen, per quod servari nos oporteat. Hunc ceu æternum Regem ac Dominum nostrum, cui a Deo Patre qui cum a mortuis excitavit data est omnis in Cælo et in Terrâ potestas; supplices divino cultu adoramus et invocamus; et ab eo salutem æternam præstolamur, ut a Judice vivorum et mortuorum.—Credimus Spiritum Sanctum, a Deo et Filio ejus manantem, vim esse Altissimi, nostrum autem consolatorem." This confession is sub-

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scribed, and conformity to it promised by every Unitarian preacher upon his ordination: the following is the form:—"Superintendens Ecclesiarum in Transylvaniâ Unitariorum, &c., &c., notum facimus quibus expedit universis, præsentium exhibitorem, Fratrem in Domino nobis carissimum, Reverendum A. B. solemni ritu juxta receptam stabilitamque legem ac constitutionem, implorato a Deo Patre super eum Spiritûs Sancti Dono, manuumque nostrarum publicâ capiti ejus impositione ad Sacrum Verbi Divini Ministerium legitimè ordinatum emissumque esse, facultatemque ei ac libertatem indultam esse sacra administrandi omniaque Religionis Christianæ mysteria docendi, interpretandi ac professandi, ita tamen ne vel apicem ab aguâ et in Scripturis sacris clarissimè expressâ Confessione Christianâ eidem recedere fas sit, nihilvendo voces vel propositiones aliquas vagas et indeterminatæ significationis in Scripturâ Sacrâ non expressas, præut ipsemet etiam voto publicè dicto semet religiosissimè obstrinxit. Datum in Synodali nostrâ Congregatione celebratâ in venerabili ecclesiâ Unitariorum," &c.

The printed works which have been chiefly used in drawing up the foregoing account are, *Benkö, Transylvania*, 2 vols. 8vo. Vindob. 1778. *Marienburg, Geographie von Siebenbürgen*, 1813. *Wekel's Neueste Religions-Geschichte*, Parts v. and vii. *Siebenbürgische Quartalschrift* [a periodical publication, in which Andreas Thorwächter, a *Reformed* minister, inserted an account of the state of the Unitarians in Transylvania, which is the chief authority for their present condition]. *Siebenbürgischer Würgengel* [an old Chronicle, which contains perhaps the fullest account any where to be met with, of the proceedings at the Diet which condemned Davidis]. Some circumstances have been communicated to me by a young man belonging to the Reformed Church in Transylvania, who is now studying in Göttingen, having been exempted for a time, on account of ill health, from the mandate to return, which the Emperor of Austria has issued.

JOHN KENRICK.

Göttingen, March 22, 1820.

SIR, *April* 3, 1820.

I BEG leave to offer for insertion in the Monthly Repository, as a natural and interesting sequel to the "Biographical notice of Paul Rabaut," published in your last Number, (pp. 129—136,) a translation of two MSS., containing an account of the Protestant Churches of Paris, and some particulars of the Pastors who conduct their worship. The first relates to the *Reformed*, and the second (which I propose sending for your next Number) to the *Lutheran* Church. These papers were brought from France five years ago, by a gentleman who associated much with the Protestant ministers during a residence of some months in Paris. M.

An Account of the Protestant Churches in Paris.

No I.

PAUL HENRY MARRON, one of the Pastors, and President of the Consistory, of the Reformed Church at Paris, Member of the Legion of Honour, and of various literary societies, was born at Leyden, in Holland, April 12, 1754. His grandfather was a refugee from Dauphiny. His father, an eminent medical practitioner at Leyden, brought up his younger son, John Peter (now deceased) to his own profession. The education of the elder, Paul Henry, who was designed for the ministry, was early directed towards that object. At eight years of age he was sent to school, where he acquitted himself with credit, and at fourteen he became a student at the Academy. His native city was so excellent a nursery of literature and science, that it was not needful for him to quit the paternal roof in order to complete his education. When a mere boy, he took peculiar pleasure in composing Latin verses; and his taste for that species of composition remains unaltered.

The youthful student was fortunate in being placed under the care of excellent masters, to whom he became warmly attached, and who treated him with marked kindness. His Latin and Greek studies were prolonged beyond the usual term, under *Ruhnkenius* and *Valckenaer*. *John Jacob Schultens* was his instructor in the Oriental languages; in which, however, he took less delight than in those of the West. He attended to logic and metaphysics

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under *Allamand* and *Van de Wijnperssе*, and natural philosophy under the former. The lessons of *Pestel* on moral philosophy and the laws of nature and of nations were particularly attractive to him. Lastly, the respectable *Ewald Hollebeck* was his favourite tutor in theology and ecclesiastical history.

After passing upwards of six years in academical studies, M. Marron presented himself before the Walloon Synod, holden at Brille in 1775, and was received as a candidate for the ministry. In this character he was immediately invited by the Walloon Church at Rotterdam; but he did not remain there a year. The Church of Dordrecht having given him a call, formally ratified by the Synod, he was ordained, by the laying on of hands, Pastor of that Church on the 21st of July, 1776; in which situation he remained the six following years. At this period he was appointed, by the Grand Pensionary, *Van Bleyswyk*, to the Chaplainship of the Dutch Embassy to Paris, then become vacant; the appointment was at first temporary, but afterwards for an unlimited time. This office he filled, in conjunction with his colleague *Armand*, (lately deceased in his retirement at St. Germain en Laye,) till the month of January, 1788. He was then implicated, by the Stadtholderian Government, in the disgrace of the patriotic party, suspended from his functions, and summoned to the Hague to render an account of his conduct. He would fearlessly have repaired thither, feeling assured that he should shortly be restored to his employment; but he was restrained by the Protestants of Paris, who were more apprehensive with respect to his fate than himself. Louis XVI. having recently granted the French Protestants a civil existence, they fondly hoped that this was the prelude to their religious toleration; in this hope, the Reformed at Paris proposed to M. Marron to become their pastor, and officiate publicly amongst them when their religious worship should be tolerated. On receiving this proposal, he sent his *voluntary* resignation to the States-General; and it was accepted in a manner which was honourable to him. He remained without any public function till the 7th of June, 1789; on that day, (Trinity Sunday,) the Protestants of Paris instituted their public worship in a spacious room, hired for that purpose, in the *Rue Mondétour*: M. Marron preached from the second chapter of the Acts of the Apostles; and the service was terminated by the administration of the Lord's Supper. The place of meeting in the *Rue Mondétour* was soon found too small, and on the 7th of February, in the following year, 1790, the assembly was transferred to the *Salle du Musée* in the *Rue Dauphine*, that had some years before been erected by M. Court de Gébelin for the use of a literary society, which from him took the name of *Musée Gébelin*; this society no longer existed, at least under the same name and the same form. In the month of May following, the Protestants of Paris made themselves more conspicuous: they obtained permission, through the protecting kindness of M. Bailly, Mayor of Paris, and of M. de la Fayette, Commandant of the National Guard, to hire the Church of *S. Louis-du-Louvre*, which was no longer used for Catholic worship. At the consecration of this place for the use of the Protestants, M. Marron preached from the 13th chapter of the Epistle to the Romans, vers. 12 and 13: *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day.* In the exordium of the discourse, was the following striking passage: "How interesting is this place in which we are assembled together, under the protection of the Almighty, and under the auspices of a government anxious to repair our wrongs! The orater whose recent loss our country deplores, * from that tribune, so highly adorned by his talents, whence his eloquence was heard to thunder against intolerance, one day exclaimed, 'From this tribune I behold that fatal balcony from which the king, urged on by base, perfidious counsels, aimed the murderous weapons at the hearts of his people.'—Does not the spot on which I am standing equally recall such fearful recollections? How short the space which separates us from the door whence thou, first victim of that fatal night, wast dragged by thy fierce assas-

* Mirabeau.

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tins, to expire beneath their stroke; for such was thy fate, revered Coligny, bravest and most unfortunate hero of thine age! And that famed Mausoleum which, even within the walls of this temple, strikes my sight, * can it fail to transport the mind to that less distant period, when the last sentence of proscription against the Protestants forced numbers again to leave their natal soil, and doomed many to hopeless exile?"

A service of extraordinary solemnity took place in the new temple on the 13th of October in the same year, which attracted a prodigious concourse of persons. It was a thanksgiving service on the completion of the Constitution, and on its receiving the Royal assent. The Protestants of Paris on this occasion displayed unusual pomp in their worship, having an orchestra filled with musical instruments, accompanying the voices which sang the psalms and anthems suited to the day. The sermon, which after its delivery was published, was founded on that text in the Gospel according to St. John, viii. 32: *Ye shall know the truth, and the truth shall make you free.*

It is well known that, from this period, the situation of affairs became alarming and increasingly full of danger. Throughout those perilous times, and, when in almost every other place the celebration of divine worship had entirely ceased, the Protestants of Paris did not relinquish theirs.

With the exception of a short time, during which he had the assistance of M. De la Planche, who undertook one service in a month, M. Marron alone continued to perform his ministry, the labours of which were augmented by the institution of the *décade*, for which he had the courage not to give up the observance of the Sunday: he continued to officiate without intermission and without disturbance till the 19th of *Prairial*, year II, (June 7, 1794,) the eve of the famous festival in honour of the Supreme Being. Robespierre seemed to aspire to the pontificate, as well as the dictatorship. From this time he looked on M. Marron with a more suspicious eye than formerly: he was consequently arrested on the day above-mentioned, and imprisoned in *l' Hotel-Talaru*. He has himself given an account of his detention, in a letter addressed to Miss Helen Maria Williams, which she has published in her History of the Prisons of Paris under the reign of terror.

The immediate result of Marron's imprisonment was the cessation of Protestant worship. His prospect was overshadowed with the deepest gloom when, on the 4th of *Thermidor*, the Revolutionary Tribunal undertook to clear out (to use its own phrase) the *Hotel-Talaru*: three of his partners in misfortune, dragged in the morning from that desolate abode, in the evening bowed their heads under the tyrant's axe. Each of their companions had reason to expect a similar fate on the morrow; each one who escaped the danger might say;

> Quam prope fulvæ regna Proserpinæ
> Et judicantem vidimus Æacum!

But the fermentation in the National Convention, which brought about the proceedings of the 9th of *Thermidor*, probably contributed to the adjournment of the trial of the prisoners of *l' Hotel-Talaru*; the 9th of *Thermidor* saved them. Marron regained his liberty on the 12th of that month, (July 30,) yet circumstances did not permit him to resume at once the public functions of his ministry; his disinterestedness led him to fill up this interval with other occupations, that he might not be chargeable to his flock. He at first found employment in the *Ministère des Relations Extérieures*, and afterwards in the *Bureau de Traduction de l' Agence Nationale des Lois*. This was at the period in which those employed were remunerated partly with assignats and partly in commodities, such as rice, coffee, potatoes, cloth, &c. At the end of nine months, M. Marron returned to his pulpit, on the 30th of *Ventose*, year III. (March 20, 1795). The seven following years, he remained the only preacher; but the law of the 18th of *Germinal*, year X., (April 8, 1802,) made an alteration in the state of the Reformed Church of Paris: by that law it became possessed of three temples and of three pastors; its Consistory was renewed in a most respectable manner, by having some of the highest

* The Mausoleum of Cardinal de Fleury.

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public functionaries and the most eminent merchants of the capital enrolled amongst its members: in short, the *Reformed* was placed on the same footing as the *Catholic* Church, that rival that such an assimilation would, a little while before, have highly incensed.

The new Consistory of the Reformed Church of Paris was nominated by virtue of a decree of the First Consul, given on the 12th of *Frimaire*, year XI., (Dec. 3, 1802,) a decree which organized that Church by declaring it *consistorial*; by granting to it three places of worship and three pastors, and by confirming the present minister, and even rendering his office more secure. As senior minister, he became President of the Consistory. Of the three temples two only have hitherto been used—*St. Louis-du-Louvre*, (for the occupation of which the Protestants ceased to pay a rent, and for which the Church of the *Oratory* has since been substituted,) and *Les Filles St. Marie* in the *Rue St. Antoine*. The third building—*Panthemont*—was not at first vacant, and has since been used for various purposes, without having been claimed by the Consistory. The first object of consideration was the salary of the ministers, which could not be continued the same as that with which M. Marron had been satisfied; after passing a liberal resolution on this subject, the Consistory nominated, as colleagues of their present pastor, M. Rabaut-Pomier, formerly minister of the Church at Montpellier, but at that time Sub-Prefect in *Vigan*, and M. Mestrezat, the pastor at Bâle, both of whom accepted the call, and were successively installed in their office by M. Marron. On the 1st of May, 1808, M. Mestrezat performed the dedication of the temple in the *Rue St. Antoine*. M. Marron preached there on the following Sunday. Alluding, in his discourse, to the spot on which the new temple was erected, he spoke with gratitude of the security in which the Protestants there met, under the auspices of a tutelar government, between the two greatest objects of terror to their ancestors—the Jesuits on one side, and the Bastille on the other; both of which had ceased to exist. M. Marron and his colleagues shortly received a fresh testimony of the good-will of the head of the government: they were all three made Members of the Legion of Honour, at the very institution of that order. They were afterwards, as Presidents of the Consistory, called to assist at the coronation of Napoleon and Joséphine, on the 2nd of December, 1804.

A circumstance which must not be passed over in silence took place immediately before the coronation; the Archbishop of Besançon, (Lecos,) brought to Paris by that memorable event, signalized his arrival by writing to require the President of the Consistory to proclaim at this conjuncture the long-desired re-union of the two Churches. The proposal was abrupt, though expressed in the most brotherly terms: it seemed to point out as the only means of re-union the return of the Protestants within the pale of the Catholic communion. The juncture was embarrassing, and suggested the idea that the proposition might proceed from higher authority; Marron, however, gave an immediate reply, and he considered it his duty to reply in a manner that would not strengthen the hopes which the Prelate evidently cherished: this answer was given by M. Marron on his own responsibility; his colleagues sent their replies some days afterwards. The correspondence has been printed. M. Lecos made no further communication, and there the affair ended.

The youngest of the Parisian pastors was the first that was snatched from his people; M. Mestrezat died May 8, 1807, at 47 years of age. By the unanimous suffrages of the Consistory, M. Monod, * (of Geneva), pastor at Copenhagen, was appointed to succeed him. During the life of M. Mestrezat, and ever since, the three pastors of the Reformed Church of Paris have vied with each other in brotherly love and in zeal; and they have all along had the satisfaction of reaping some fruit of their religious labours.

Besides the studies and duties of his profession, M. Marron has found considerable occupation in contributing to various literary works published in France and Holland. The composition of poems in several languages has

* The translator of this article regrets having no further particulars of the life of this worthy individual to offer for the Monthly Repository.

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formed the amusement of his leisure hours.

The building of the *Louvre*, and the other vast plans for building formed by *Buonaparte*, occasioned the Church of St. Louis-du-Louvre to be pulled down, and *l'Eglise de l'Oratoire* to become the chief place for the worship of the Reformed. It is remarkable that this was formerly the Chapel Royal of the Louvre. It stands in the *Rue St. Honoré*, in the most populous part of Paris. The architecture of the building is fine, and its dimensions exceed those of St. Louis-du-Louvre.

Sir, *Jan.* 8, 1820.

ONE of your Correspondents in the "Repository" for October last, (XIV. 601,) has favoured your readers with a list of ministers in connexion with the Presbyterian congregation at Coventry, and intimates that he has been employed for some years in collecting materials respecting the formation of that Society. I have a similar catalogue, formed in the course of reading, which agrees with that of your Correspondent, with the exception of one additional name, that of Mr. Samuel Wills, who was a native of Coventry, but ejected at Birmingham. On the death of Dr. Bryan, he appears to have returned to his native city, and to have been colleague with Dr. Ob. Grew until 1682, when he was driven away by persecution, and died, advanced in life, about two years afterwards. Ob. Musson, mentioned by your Correspondent, I suspect to have been an aged supernumerary minister in the city, and not a pastor of Dr. Bryan's Society. The chief object of my now writing to you, however, is to acquaint T. D. that, prefixed to Mr. Warren's Sermon on the death of Mr. Joshua Merrel, (improperly printed Mersel in his list,*) there is an account of the rise and progress of religion in Coventry, written by Mr. William Tong, who had been one of the ministers in that city. In case your Correspondent should not have seen it, and the rather as it is an interesting historical fragment, I have transcribed the substance of it for the "Repository," thinking it might be acceptable to some of your readers.*

It was the honour and privilege of the city of COVENTRY (says Mr. Tong) to have a constant succession of serious Christians, even from before our deliverance from Popery. That faithful and undaunted servant of Christ, John Wicklife, who lived and died at Lutterworth, but a short distance, was an instrument of much good, and may well be accounted the Morning Star of the Reformation. Coventry, and the country round about, was the sacred nursery for many eminent professors of the purer Christianity from his time, and produced many martyrs and confessors in the reigns of Henry VII., Henry VIII., and Queen Mary, the particulars of whose history stand recorded in the acts and monuments of the Christian Church. From the fiery trial in the Marian reign, there were not wanting considerable numbers of devout Christians, who, not satisfied with the defective reformation which the Court of England judged most convenient for its political interest, have constantly breathed after a greater conformity to the rule of the gospel, according to the best example of the foreign churches.

During the reigns of Elizabeth and James I., Coventry was blessed with many serious and profitable preachers, who, although they did not wholly separate from the national Establishment, yet were often interrupted in their ministry by citations, prosecutions, and censures in the spiritual courts, because they could not approve of all the rituals of worship, nor of those rules of ecclesiastical government which were then in use. Of these, none has left a more fragrant name than the venerable Mr. Humphrey Fenn, who spent above forty years in Coventry with great success.† If our

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* See *Miscellanies*, XIV. 716. ED.

* Our Correspondent T. D. had already sent us Mr. Tong's historic dedication in full: we have preferred the present Correspondent's abridgement for the sake of brevity. ED.

† Mr. Fenn's predecessor was Mr. John Oxenbridge, also a Puritan divine, and celebrated for his great learning, piety and usefulness. At various times he was convened before the Court of High Commission, and suspended for Nonconfor-

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information be right, (continues Mr. Tong,) he had not been dead many years before those two excellent men, Dr. Obadiah Grew and Dr. John Bryan, settled there; both burning and shining lights, the one a Barnabas, the other a Boanerges. Under their ministry the word of God grew and prevailed mightily. The distractions of the civil war drove many of the Puritan ministers into Coventry as a city of refuge, where they escaped the violence of their enemies, and greatly helped forward the good work of practical religion. Their weekly days of fasting and prayer were then kept with uncommon strictness and solemnity.*

Within two years after the restoration of Charles II., the citizens of Coventry were deprived at once of every minister they had amongst them. In one day they lost Dr. Grew, Dr. Bryan, and Mr. Basnet, against whom their enemies had nothing to object, save in the matters of their God. But their excellent instructions remained in many of the people, amongst whom that brave, honest and ingenious gentleman, Major Robert Beak was for many years an illustrious ornament of the city. Whilst the Ejected Ministers were allowed to live in Coventry, they ceased not to instruct their affectionate people privately, and from house to house. And, when the severity of the times removed them some miles distant, they sent the sermons they had composed for their use, and fairly transcribed; not filled with matters of doubtful disputation, but with the great essential doctrines and duties of the Christian religion.

Besides those of the Presbyterian denomination, there were some worthy ministers of the Congregational persuasion, who promoted the interests of real godliness, as Mr. Basnet, Dr. Singleton, and especially Mr. Boon, of Finham. Mr. Boon was bred up a lawyer, was a gentleman of good estate and family, and it was out of a real zeal for the honour of Christ and the good of souls, that he gave himself up to the ministry of the word. He was exceedingly well qualified for it, and was very useful, until bodily distempers and weakness took him off from a constant attendance upon its duties. He possessed a noble genius, a wise, grave and serious spirit.

When the silenced ministers were hastening off the stage, God left not himself without witness.* Mr. Jarvis Bryan, and Mr. Thomas Shewell were some time helpers of their joy. It was the general character of Mr. Jarvis Bryan, that his life was a continual sermon. Mr. Shewell was born in Coventry, but had spent several years in Kent, where he had also been silenced. After keeping a school for some time in or near Maidstone, he

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mity. He, however, ended his days amongst his friends at Coventry, probably not long after his last citation in 1583. See Brook's Lives of the Puritans, Vol. III. p. 510.

Mr. Fenn was several years minister at Northampton before he settled in Coventry. His removal was in all probability occasioned by the vexatious proceedings of the ecclesiastical courts. Upon the publication of Whitgift's Articles, he was cited to Lambeth, and, refusing to subscribe, was immediately suspended. He is said to have continued a long time under this interdict, but by the intercession of the Earl of Leicester he was restored to his ministry in 1585, and returned to his charge at Coventry. In 1591, he again fell into trouble, and, with many of his brethren, was committed to prison, for subscribing the "Book of Discipline." He seems to have continued in confinement a considerable time, and the discipline of his persecutors only confirmed him still more in the principles for which he suffered. The year of his death is not mentioned. Mr. Clark observes, that he was famous for his ministry and Nonconformity in the city of Coventry; and that in his last will and testament he made so full and open a protestation against the hierarchy and ceremonies, that when his will was tendered to be proved, the prelates, or those of their party, would not allow it to have a place among the records of the court. *Ibid.* I. 444.

* Mr. Baxter, who was one of them, says, that about thirty ministers took refuge in Coventry. He gives the names of several. See Baxter's Narrative of his Life and Times, B. i. pp. 43, 44.

* Dr. Bryan died in 1675; Dr. Grew in 1689; Mr. Jarvis Bryan in 1690; and Mr. Shewell in 1693. Of each of these ministers Dr. Calamy has preserved some account, which may also be referred to in the Nonconformists' Memorial.

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returned to his native place, at a very seasonable time, when his services were wanted and gladly accepted. There was something so very extraordinary attending the death of Mr. Shewell, that it ought to be left upon perpetual record. For some time before his death he had preached several sermons upon the subject of indwelling sin, and was going on with the course. The last Sabbath of his life he seemed to be in very good health, and all expected he would go on with his subject; but, to the great surprise of his people, he took for his text Philem. 25, "The grace of our Lord Jesus Christ be with your spirit." This unexpected change of his subject occasioned many thoughts of heart. Inquiry was made of his daughter if he had any design of leaving them, but nothing of that appeared, nor could she give any other account of the matter than that on the Saturday evening he did not come down to prayer in his family at the usual time, that she went to his study and found him in some confusion, when he told her he was not able to go on with his subject, but must preach from some other text. If this was surprising, it was much more so that, on the Wednesday after, at his turn in the weekly lecture, he went up well into the pulpit, prayed and read his text, and then dropped down in an apoplectic fit. He was carried out of the pulpit into the vestry, without speaking another word, and in an hour or two died.

Mr. Shewell's place was supplied after some time by the reverend and learned Dr. Joshua Oldfield, who spent some years at Coventry with good acceptance and success till he removed to London. After him came Mr. John Warren, a skilful and faithful preacher, who lived many years at Coventry with general approbation and esteem. Mr. Jarvis Bryan dying a little before Mr. Shewell, was succeeded, in 1690, by Mr. William Tong, who had just then entered his 29th year. He resided at Coventry almost 13 years, meeting with great acceptance and success, till he removed to London in 1703. Mr. Tong was succeeded by Mr. Joshua Merrel, who had been recommended to the congregation by him, after a long and intimate acquaintance.

In the foregoing narrative, I have preserved Mr. Tong's phraseology, which is remarkable for its simplicity and richness of description. Of this valuable minister, and of his colleague, Dr. Oldfield, there is a tolerably full account in print.* There are also funeral sermons for Mr. Merrel, Mr. Warren and Mr. Blackmore. Mr. Emans has, I think, been celebrated in a former volume of the "Repository."† The other names in the catalogue I know but little about. Perhaps it may not be amiss to mention that Dr. Doddridge, at an early period of his life, received a pressing invitation to become assistant to Mr. Warren, after the removal of Mr. Rogerson. The particulars are recorded in a letter to Dr. Clark, which may be found in Mr. Stedman's printed collection.

W. W.

SIR,

I AM one of those who rejoice in the boasted liberality of the age, but I sometimes fear that we are in danger of forgetting the abuses and corruptions of those churches from which our fathers separated at so great a hazard. The Roman Catholics are, I believe, a very different people from their predecessors of two centuries back, but their principles are, and must be, from the nature of their church, unchanged; it may therefore be worth while to refresh our memories, now and then, with the history of this infallible church; one, undivided, holy and apostolical. There are some facts, in particular, which the Roman Catholics are "willingly ignorant of," but which the Protestants ought never to forget. Of these, the most striking and shocking is, perhaps, the assumption or permission of profane and impious titles by the Popes. A collection of them is made to my hand by Dr. Chandler in his "Account of the Conference in Nicholas Lane," an 8vo. pamphlet, published in 1735; and I shall use his extracts, and give his authorities without farther explanation.

In an Oration of *Christopher Marcellus*, made in the name of the

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* See History of Dissenting Churches in London, Vols. II. and IV.

† There is an Obituary notice of Mr. Emans, Mon. Repos. V. 456; but we regret that the promise of a further account of this gentleman, there held out, was never fulfilled. Ed.

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Lateran Council to Pope *Julius* II., is the following expression: "Cura denique ut salutem, quam dedisti nobis, et vitam, et spiritum non amittamus. Tu enim pastor, Tu medicus, Tu gubernator, Tu cultor, (or, as another edition has it, custos,) Tu denique ALTER DEUS in Terris." *Finally, Take care that we do not lose that salvation* (or health) *which thou hast given us; that life and breath. For Thou art shepherd, Thou art physician, Thou art governor, Thou art husbandman,* (or keeper,) *Thou, finally, art* ANOTHER (or second) GOD *on earth.* (Concil. Edit. Bin. Colon. Agrip. 1618.)

Dr. *Stapleton*, in the dedication of a work to Pope *Gregory* XIII., which work was revised and approved by the licensers of books, and declared by them to contain "nothing contrary to faith and morality," and was afterwards dedicated by the Paris printers to Pope *Paul* V., addresses his Holiness under the titles of "Sanctissimus et Beatissimus Pater, Pontifex Optimus Maximus." *Most holy and most blessed Father, and Pontiff, greatest and best;* and further says, "Opusculum hoc nostrum, &c. sub tui amplissimi nominis PLANEQUE SUPREMI IN TERRIS NUMINIS, tutela atque auspicis in lucem emissum." *This our work, &c. is published under the protection and authority of your most venerable Name, and of your evidently* SUPREME DEITY (or GODSHIP) *upon earth.* [Staple. Op. Lutet. Paris. 1620.]

In one of the *Glosses* upon an *Extravagant* of Pope *John* XXII., *De verbor. signif. Cum inter*, Chap. iv., are these words: "Credere autem DOMINUM DEUM NOSTRUM PAPAM, conditorem dictæ decretalis et istius sic non potuisse statuere, prout statuit, hæreticum censeretur." *To believe that* OUR LORD GOD THE POPE, *the author of the said Decretal, could not so ordain as he hath ordained, ought to be esteemed heretical.* [Lib. vi. Decret. Bonif. VIII. Constit. Clem. et Extravag.]

Pope *Nicholas* assumed the title of *God*, and argued from that title that no man could judge him. His words are, "Satis evidenter ostenditur, a seculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino, DEUM appellatam: Nec posse DEUM ab hominibus judicari manifestum est." *It is evidently shewn that the Pontiff, whom 'tis certain that pious Prince, Constantine, called* GOD, *cannot be at all bound or loosed by the secular power: And 'tis manifest that* GOD *cannot be judged by men.* [Decret. Par. i. Distinc. 96, Cap. vii. Edit. Lugd. An. 1661.]

Anthony Muretus, ambassador of Francis II., King of France, to Pope *Pius* IV., in one Oration to this Pontiff has these words: "Summa plane omnia, ac prope divina in eo requiruntur, qui clavum in Ecclesiæ navi teneat: Cujus a nutu pendeant leges: Cujus ad pedes Reges ipsi se abjiciant: Cujus arbitrio pandatur cœlum: Qui denique supra omne humanæ dignitatis fastigium evectus, DEI PERSONAM INTER HOMINES SUSTINEAT." *All the noblest, and even almost Divine qualifications, are required in him who is to hold the helm in the skip of the church: Upon whose nod the laws are to depend: At whose feet Kings are to prostrate themselves: At whose pleasure Heaven is to be opened: Who finally is exalted above all height of human dignity, and is to sustain* THE VERY PERSON OF GOD *amongst men.* [Muret. Orat. 5. Vol. I. p. 54. Edit. Ingolstad.]—This he represents to the Pope himself as the common character of all the popes; and accordingly in another Oration to the same Pope, he thus addresses him: "Agedum, beatissime Pater, ita te Deus ille, CUJUS TU PERSONAM in terris sustines—Ecclesiæ suæ præesse velit." *May that God, most blessed Father,* WHOSE PERSON YOU SUSTAIN ON EARTH, *cause you long to preside over the church.* [Id. p. 70.]——And in another Oration to him: "Quis enim per illum, CUJUS LOCUM in terris obtines, rerum omnium præpotentem Deum, ad istam sedem provectus, te ornatior?" *Who of those that have been exalted to this See, by that God, the Almighty Governor of the world,* WHOSE PLACE YOU POSSESS *on earth, was ever more adorned than you?* [Id. p. 124.]

After the famous Sicilian Vespers, or the murder of the French in Sicily, An. 1282, the city of Palermo sent their deputies to Rome, "Sanctos Viros," *holy men*, to beg pardon of the Pope for the share they had in that

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messenger. When these holy men came before Pope *Martin* IV., the historian, Paulus Æmylius, gives this account of their behaviour and speech to him: "Ad pedes illius strati, velut pro ara hostiaque, Christum agnum Dei salutantes; illa etiam ex altaris mysteriis verba supplices effarentur: Qui tollis peccata mundi, miserere nostri! Tertium, Qui tollis peccata mundi, dona nobis pacem." *They fell prostrate at his feet, and saluted him as Christ the lamb of God; and with profound humility pronounced those words taken from the mysteries of the altar: O Thou that takest away the sins of the world, have mercy upon us! O Thou that takest away the sins of the world, have mercy upon us! And again the third time, O Thou that takest away the sins of the world, grant us peace.*—The Pope's answer to them was a plain acceptance of the title. "Pontificem respondisse: Panormitanos agere, quod fecissent, qui cum Christum pulsarent, eundem regem Judæorum salutabant: Re hostes, fando salvere jubentes." *That the people of Palermo acted by him, as those did who when they smote Christ, saluted him King of the Jews: They said, Hail to him with their mouths, but were in reality his enemies.* [Paul. Æmyl. De reb. gest. Francor. Lib. vii.]

The only answer to this well-substantiated charge against the Church of Rome is, that the church is not answerable for the conduct of individuals. But this will not suffice; for the church pretends to infallibility, and this infallibility resides in the Pope or in a general council. Now the Council of Trent has solemnly committed to the Pope the charge of revising and censuring all books, and therefore the Council itself is answerable for whatever books any pope may allow, and amongst others, for the book, *(Corpus Juris Canonici,)* published by order of Gregory XIII., containing Pope Nicholas's reasoning, *That he cannot be judged by mortals, because he is God.*

Besides, the passage quoted from the Oration of *Marcellus* to Pope *Julius* II., *Thou art another God on earth*, was spoken to the Pope at the head of the Lateran Council, spoken in their name, heard by them, and assented to by them, for it was never contradicted or complained of: it was, in fact, the Council's language, and therefore, according to the doctrine of the infallibility of councils, it may be considered as a dogma of the Church of Rome that the Pope is God upon earth.

There is not, to my understanding, any flaw in the argument, and the authorities are unimpeachable; and could my voice reach the Roman Catholics, I would earnestly call upon them to consider the subject most seriously.

GANTABRIGIENSIS.

Sir,

After reading the chilling, frigid objections of your Correspondent L. J. J. [XIV. 675] to the petitionary part of prayer, I felt relief from Mr. Estlin's excellent Essay on that subject, [pp. 23—28,] like that from the vivifying warmth of cheering sunshine succeeding a cold Eastern blast.

If L. J. J. is so unfortunate as to feel no comfort, nor expect any benefit from supplicatory prayer, why cannot he content himself with refraining from what he may deem useless or enthusiastic? Why should he wish to dissuade those of warmer and more affectionate hearts, and, possibly, of minds as rational as his own, from enjoying a privilege and obeying an injunction from which they derive aid in the discharge of duty, and consolation under the trials and afflictions of life? This, L. J. J. may think illusory and irrational. If, indeed, all feeling of pious affection is irrational, or if it be irrational to offer up a petition until we have calculated and ascertained whether the answer is to be expected from immediate influence or an effect produced by fixed, unalterable laws, it will surely be an effectual means of repressing all undue ardor of feeling, and even of any feeling at all.

The pious, filial heart is satisfied with the assurance that, asking, he shall receive, and that if he ask for bread he shall not receive a stone; the time, the manner, and the means of granting that bread he leaves, with trust and confidence, to that wise and good Parent who knows how and when to bestow the good things he sees to be proper for his children.

L. J. J. says there is a "simpler and more direct way than supplication"

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to obtain the good we stand in need of. He asks for proofs that God answers the prayers of his creatures. Can he produce proofs of the greater efficacy of *his* "better way"?

Addison says, "some men want parts to be devout." Now some men seem to think it a mark of superior parts to be indevout; but they cannot flatter themselves with the expectation of being distinguished as belonging to the *wiser few;* for, alas! what multitudes join them in this mark of superiority of intellect!

A.

Edinburgh,

SIR, *February* 17, 1820.

THE version of the Books of Samuel, commonly called the Seventy, is in general but indifferent. There is one remarkable omission: 1 Samuel xvii. 12—31, 41, 55; xviii. 5, 9—11, 17—19, latter part of the 21st verse, latter part of the 29th and the 30th verses, are omitted. If these verses be struck out, the history becomes much more consistent and clear.

In the latter part of Exodus, from xxxvi. 8, to the end of xxxix., the copies, from which the Septuagint was translated, seem to have differed very much from our present copies. The same things nearly are mentioned, but in a very different order. If any of your Correspondents can give an explanation of this, they will much oblige,

T. C. H.

SIR, *March* 10, 1820.

I HAVE subjoined a short extract from "the Journal of a Residence in Iceland, by E. Henderson," interesting as it conveys information of the existence of "Socinianism" in that island, and curious, as it furnishes another instance of ignorance and prejudice attempting to connect unsophisticated Christianity with Deism and Atheism. It occurs p. 288, Second Edition.

"In many parts of the island the peasants rather choose to allow their sons to learn the elements of the Greek and Latin tongues from grammars which had been put into their hands, than run the risk of sending them to the South (to Reyhiavek); it being the fact, that *many* of those who have studied there, have afterwards manifested a strong inclination to scepticism and infidelity. It must, nevertheless, be allowed, that the use of the elemental book of Neimeyu, has a great tendency to produce in the mind a culpable indifference about the distinguishing doctrines of Revelation; and experience has evinced, that where this state of mind has gained ground, the tenets of Socinianism have been embraced, and *these in their turn* TOO NATURALLY *lead to Deism and* TOTAL *unbelief.*"

What progress these "Socinian principles" have made, and are making, in this "cold Northern Isle," our Journalist does not proceed to inform us, but we may hope that some of the young students, who have discovered "this pearl of great price," will not conceal it in "a napkin." That their inquiries will end as he describes, need give *us* no great concern who know how much "this sect is every where spoken against," and that "Wisdom will, in the end, be justified of her children."

T. G.

Chichester,

SIR, *March* 13, 1820.

THREE years have not quite passed since you were so good as to admit into your pages some remarks on what were thought to be the errors and excesses of certain of our contemporaries. [XII. 284—289.] The circumstances attendant and consequent on the publication of that paper, were so painful to me that I gave up all expectation of ever again obtruding myself on your notice. At length, however, the persuasion that the *Old Unitarian* is forgotten has much lessened this objection, and the perusal of a Review of "Four Letters to the Rev. W. J. Fox," (pp. 109—111,) has induced me once more to offer some cursory observations for the use of your readers, if you think them worth their attention. I must premise that, having been disappointed of procuring a sight of Mr. Belsham's "three Sermons" lately published, I write under all the disadvantages of that privation. It is very possible, that if any of the following arguments are of importance, that eminently able and excellent writer may have considered and confuted them. Should that have been the case,

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you will do me a favour by suppressing this paper: otherwise I would request its insertion (if it be not come too late) in the Repository for the current month.

In your *Third* Volume you did me the favour to give a place to a Letter signed *Hylas* [III. 584—589]: I have now and then flattered myself with the hope that the topics and arguments contained in that paper would, long before this time, have drawn forth a satisfactory confutation from some one of those ingenious men who, at different times and on different occasions, have very unequivocally manifested their aversion to them. I really lament that this has not been done: and, for the same reason, it would give me no small gratification to have what I am now going to say set aside on sufficient grounds. The chief subject of the paper just referred to has considerable bearing on the question (now so much agitated) of Mr. Carlile's prosecution, on which not a little has been said with the effect [I by no means assert that it has been with the intention] of misleading the reader from the question. The writer of the "Four Letters" adverts to a passage in Mr. Fox's Sermon of this character, and truly says that Mr. C. was not brought to the bar for the purpose of expiating his "want of faith," but because he had violated the laws of his country. The worthy and able Editor of Dr. Priestley's Works [in a Note at the conclusion of the Fourteenth Volume, p. 514], laments that "*dungeon arguments*" should be employed in defence of our holy religion. I believe that hardly any persecutor, even the most bigoted and violent, has ascribed to prisons, scaffolds and stakes, any influence properly argumentative: if there has been such, he must have been not less unfortunate in his theory than unjustifiable in his practice. Remarks of this sort, though well adapted to catch the inattentive reader, are beside the question, which, simply and fairly stated, is this: *In a country where a very great majority of the inhabitants profess belief in Christianity, and a very great number have that belief, is it fitting that the religion so professed and believed should be insulted with impunity?* The law has answered this question in the negative. One other question, then, only remains, *whether the sanctions of the law should not be enforced?* Until these points are settled, the most cogent arguments, and the most persuasive declamation on things apparently connected, but really extraneous, are altogether thrown away.

A very intelligent friend once told me that he "should rejoice to see it *proved* that the magistrate had no *right* to interfere in matters of religion." This wish seems to me more reasonable than most of the arguments I have seen employed on Mr. Carlile's side of the question. My friend was well aware that the jet of the question depends on the meaning of the word "right," and that it must be answered differently, according to the different acceptations of that word. I own I can devise no better answer than the following: The magistrate is *politically right* in interfering, if he can do so with effect and without doing more harm than good by his interference. He is *morally right* if he is truly persuaded that by his interference he shall benefit the community. An absolute monarch may believe that to extirpate heresy from among his subjects is the greatest possible good he can do them: if he sincerely think this, and no admixture of selfish passions, of ambition, pride, interest or the like, contaminate his belief, however extravagant his mistakes, or violent his conduct may be, I cannot condemn him, nor do I believe that he will be condemned at the Supreme tribunal.* Religious considerations, if they really take hold of the mind, grasp it with a force, in comparison of which the force of every other motive is as nothing. Unhappily they are seldom pure: inferior, and often most pernicious amalgamations debase them, incurring the heaviest guilt of persecution, and obscuring the lustre of the crown of martyrdom.

The Reviewer of the Inquirer's "Four Letters," [Mon. Repos. for Feb. p. 110,] is perfectly right in affirming that "the first Protestants, Puritans and Quakers, were truly *persecuted* when they suffered under unjust and cruel laws;" but he does "not for a moment compare Carlile's case with theirs," and he justly assents

* On this principle St. Paul obtained mercy and favour. Comp. 1 Cor. xv. 9, 10, 1 Tim. i. 13, 15, 16.

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to the doctrine of the great statesman, that "action and not principle is the object of law and legislation," forgetting, as it should seem, that Mr. Carlile was tried for no error of principle any farther than as that was the motive to an overt act, which a few years before had been declared by a jury to be illegal, and visited as such by a sentence pronounced on the delinquent. The Reviewer seems also to forget the character and tendency of his own remarks. He declares he "would be the first to reprobate the conduct" of a man who, by the publication of his opinions, and by the efforts of his own or of another's ingenuity, should endeavour to recommend the practice of suicide, "and, by means of argument and persuasion, to bring it into contempt and abhorrence." Now I would ask, whether to bring a man's conduct, and consequently his person and character into contempt and abhorrence be not a species of persecution, differing, indeed, in kind from fines and dungeons, but affecting very sensibly the temporal interests of the delinquent, excited by hostility to the obnoxious principle, and inflicted for the purpose of preventing its dissemination and the evils arising from it? If the Reviewer wishes to do this, it must be from his belief and desire that the principle in question should be put down.

"But," says Mr. Fox, [Sermon on Carlile, p. 41,] "it is urged that though the gospel is above human aid, the poor and ignorant should be protected from sophistical and demoralising works. I know but one way of protecting the ignorant, and that is, by destroying ignorance by the diffusion of information. The best defence against sophistry is not its suppression, but its refutation. Danger from books implies ability to read those books, and he who can read one book can read another: he who can read Paine, can read the Bible." Again, [Preface to the Sermon, p. iii.,] "If Deists will listen to you, persuade them: if they will reason, argue with them: if they write and publish, reply to them: if they misrepresent, expose them; but, in the name of Christ, do not persecute them, do not abet or sanction their persecution." Philosophers, who think like Mr. Fox, are liable to consider human beings and to argue about them, as if as much precision belonged to them and to their relations to each other and to surrounding objects, as belongs to mathematical quantities. Hence they are sometimes inattentive to the facts of civil history, and to what may be called the *natural history* of man, his faculties and affections. Of the first kind of inattention a remarkable instance has been noticed by the Inquirer, [Four Letters, p. 34,] relative to the conversion of our Saxon ancestors to Christianity. In the present argument we may say, indeed, $2a = a + a$. "He who can read one book can read another: he who can read Paine, can read the Bible:" nothing can be clearer; but after reading Paine *will he be willing* to read the Bible; or *will he be likely to read it so as to have any chance of profiting by it?* Is coarse ribaldry to be effectually met by any argument? Are those on whom it must produce its most pernicious effects likely to attend to any apology for the Bible that Bishop Watson or fifty bishops can offer? Are not falsehood and ignorance in alliance with low jesting and buffoonery, calculated to do infinite mischief, even though the falsehoods are refuted, and the ignorance demonstrated?—Is it within the province of learning, or logic or rhetoric to furnish an antidote to this poison? Can any thing supply the want of reverence for religion? How are we then to proceed with writings, the immediate and irresistible effect of which is to produce this want of reverence?—Is the publication and circulation of them to go on unrestrained till such answers as are most appropriate shall have brought them into general neglect? It is quite irrelevant to say that the gospel needs not the aid of the civil power: the evidences and ultimate success of Christianity certainly will not be affected by the kind of opposition alluded to; but numberless individuals must be irreparably injured, and the interests of the community proportionably endangered. The late excellent Dr. Lardner, indeed, in his Letter to Bishop Waddington, remarks, that "the proper punishment of a low, mean, indecent and scurrilous way of writing, seems to be neglect, contempt, scorn and general indignation." I am afraid that castigation of this sort is not more likely to prevent among an extensive

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class of readers the circulation and welcome reception of infidel ribaldry, than it is to prevent petty larcenies, shoplifting and swindling. If it be proper to stop the circulation of works of this sort already published, and to prevent their future appearance, it can only be done by animadverting on the delinquents in such a way as must affect their temporal interests. The utmost stretch of candour that I can exert, the most sacred attention to the rule of doing to others as I would be done unto, does not allow me to put those interests in competition with the temporal and eternal welfare of hundreds and thousands of inconsiderate but innocent persons, that may be fatally affected by the writings in question.

It is hardly possible that the Inquirer and the Reviewer of his "Four Letters" should see the case of Elymas, and the application of it to his argument, in the same light. To my feeble and very possibly erring judgment the application seems legitimate; nor does the miracle, although it may take the case out of the common rule, vitiate that legitimacy. Doubtless "the Sovereign Disposer may justly punish any offender in any manner that he pleases. He can read the heart, can adjust the suffering to the sin, and can foresee and overrule remote consequences." But the Reviewer will hardly contend that, before he visits offence with punishment, the civil magistrate must be endowed with any thing like this knowledge. It is his business, by enforcing the sanctions of the laws, to take care *ne quid damni respublica capiat*, and that no innocent person suffer from the crimes of the guilty. If this position leads to conclusions in favour of persecution, with which Bishop Bonner would have been satisfied, I can only say that there is no help for it. In the best arranged temperament of the musical scale there must be a portion of discord, which, either distributed through the whole, or accumulated on a few intervals, or on a single interval, is manifest, often painfully so, even to the unpractised ear. So, in any state of human society that has hitherto existed in the world, there have been conflicting obligations, moral anomalies, too frequently the necessary compromise of duties, and throughout a great deal of every kind of imperfection. If from this speck of earth, which we inhabit, we turn our eyes to the heavens, we are every where struck with the effects of parallax, causing a wide difference between the real and apparent place of objects. A similar difference, but infinitely greater, is observed by the Christian philosopher, who compares the spirit of the Divine laws with that of the best and wisest human regulations. The nearer the latter are made to approach to the former, certainly the better, but there must be always an immeasurable distance. The former are graciously vouchsafed to man, in order to make him *what he should be*; the latter, in order to be useful, or even practicable, must consider him *as he is*. The civil magistrate, therefore, has duties to fulfil, and powers to exercise: and it is fitting he should remember that, if in the exercise of those powers he is unmindful of justice and mercy, he will himself be tried at the bar of eternal and unerring justice: and it may be well for him not to forget that circumstances may change, and that he may himself become amenable to a new human jurisdiction which, in its turn, will be accountable for its proceedings only to heaven. While the power lasts, the duties are imperative, and the right indisputable. To contend, as the Reviewer contends, that this position "leaves no standard of right but might," is to use words in a very loose and unphilosophical sense; and to say that it takes "away all moral authority," is to forget the reverence which it pays to the authority of God. Moreover, the Reviewer affirms, that the Inquirer, whom he supposes to adopt this position, "appears, in fact, in the train of Hobbes, Bolinbroke, Hume and Gibbon." We often speak, Mr. Editor, of arguments *ad hominem*, *ad verecundiam*, *ad ignorantiam*, &c. A Latin word occurs to me, which would suit extremely well this last argument of the Reviewer; but it would be an offensive word, and I do not like to stain my paper with it.

Notwithstanding the plausibility of many of the topics urged in Mr. Fox's Sermon, and the singular ingenuity and eloquence employed on them, it is impossible not to lament that this

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Discourse was delivered, and still more that it was published. However pure and upright and benevolent the design of the author may have been, it is difficult to imagine *what kind of success* he had in contemplation. Had the Discourse been addressed to the Legislature, there might have been some hope of inducing the members composing it to repeal all laws against blasphemy. Addressed to a society of Unbelievers and Scoffers, it might be considered as well calculated to flatter and conciliate them. Young and uninformed persons may very readily be captivated by the ingenuity and brilliancy of particular passages, and may be dazzled and deluded by them; but no person could retire from hearing this Sermon, or can rise from the perusal of it, with a deeper impression of the value and importance of Christianity, with more fervent gratitude for the gift of it, or with more confirmed purposes to fulfil the duties it enjoins. It is well if an opposite effect may not have been produced. A great degree of dissatisfaction with the laws of the country, and with the administration of them, many superficial hearers and readers may have imbibed: but this we are not at liberty to suppose was any part of the author's design.

Of all men, Unitarians have the greatest reason to complain of this Sermon. More than any publication that to my knowledge has appeared, it has a tendency to confirm and justify the charge that a natural and close alliance subsists between Unitarians and Unbelievers. What advantage there is in multiplying and exasperating prejudices, I cannot perceive, unless by bringing the obnoxious sect into more notoriety, and, by encouraging some of the most obvious frailties of our imperfect nature, drawing the attention and securing the acquisition of proselytes *of a certain class*. On the other hand, serious and devout persons of an opposite way of thinking are alarmed and disgusted, and are for ever lost to a cause which, were they joined to it, they would strengthen and adorn.

HYLAS.

P. S. Although it be a matter extremely remote from the subject of the above letter, I must take leave to remark on an expression which the *Nonconformist* uses in the course of his paper [p. 97 of the last Number]. He has occasion to institute a sort of contrast between "the Emperor of all the Russias," and the person whom he calls "his illustrious victim on his pestilential rock." That the person in question sacrificed himself to his own insane projects, there can be no doubt; but in what other sense he was *a victim*, it is difficult to say. That at one time he had the power of doing the greatest possible good to the world, nobody, I believe, will deny: but he was satisfied with doing the greatest possible mischief in order to satisfy his own selfish ambition. How it is that a Nonconformist, a philanthropist, a lover of peace, can designate such a character as *illustrious*, is to be wondered at and lamented; but any attempt to explain it must be abandoned in despair.

Essex Street,
April 6, 1820.

SIR,

IF mitred ambition could blush, what must be the sensations of the new Bishop of Raphoe when he sees his works exposed in their true colours to an enlightened and indignant public in the late publication of my able and learned friend Dr. Carpenter, entitled "An Examination of Bishop Magee's Charges against Unitarians and Unitarianism!" I am much indebted to my worthy friend for his generous and unsolicited defence of my own character. So far, however, as I am myself personally concerned, I should have been content to have suffered the Right Reverend Prelate's inexplicable tissue of errors, sophisms, and calumnies, to have passed unheeded into that vale of oblivion to which they are rapidly advancing, rather than to have had their progress retarded, and their venom exposed to public contempt and detestation by the powerful pen of my learned friend. If bigotry were not blind, the haters of Truth must see and know that a conspiracy to arrest its progress by running down its advocates, can never succeed. Suppose that the humble individual who writes these lines and all his feeble but sincere efforts to promote the interests of uncorrupted Christianity were swept from the earth, as they shortly must, would that for a moment retard the

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march of the glorious cause, to the promotion of which his life and labours have been devoted? Far from it. God will raise up other instruments, and more efficacious means, and Truth shall still hold on its glorious career, and go forth conquering and to conquer.

The learned men of Oxford, Cambridge and Dublin pay me too high a compliment by far when they expect that by loading me with abuse, and by exerting their mighty and combined energies to prove that neither myself nor my writings are worthy of notice,* they shall sink the principles for which I plead. That is impossible. Aye, and it is equally impossible to stop the effect of my humble exertions till they have accomplished the end assigned them in the plan of Providence, and with that, be it what it may, I shall be amply satisfied; and of the unspeakable satisfaction arising from the consciousness of having sincerely intended and earnestly endeavoured, in my limited sphere, to promote the cause of Truth and Righteousness and Peace in the world, my libellers can never deprive me.

Pardon me, Mr. Editor, this effusion of egotism, which was not intended when I took up my pen, but into which my friend's generous defence of my character has inadvertently seduced me. I return to my subject.

I would beg leave to ask my worthy friend whether it is quite consistent with literary *etiquette* to attribute to any individual, publications which he has not avowed? In his recent work he has done this in a manner which is, I believe, altogether unprecedented. And I can assure him that, with regard to the Improved Version, at least, he is under a considerable mistake. He is pleased to say, p. 295, "The merits of the Improved Version, so far as they are distinct from those of the Primate's, we all, I believe, freely refer to the judgment and the talents of Mr. Belsham: and I am not aware that he would object to be responsible for what may be deemed its defects." And again, p. 297, "No limit probably can be set to the responsibility of the principal Editor. He is responsible for the masterly digest of the principles of textual criticism contained in the Introduction: he is responsible for the Notes, either as respects the selection from others, or the sentiments he has embodied in them: and he is responsible for the translation itself, (so far as it differs from Newcome's,) having, it may reasonably be supposed, in no instance adopted the suggestions of others, unless he were satisfied of their correctness."

Now I must say that my worthy friend has not the slighest foundation for these assumptions. That I took a very active part in editing the Improved Version, I am not at all inclined to deny. I esteem it my greatest honour; and notwithstanding a few frivolous deviations from the text of Griesbach, and half-a-dozen or half-a-score out of many hundred variations from Newcome, which happen not to be noticed, and which, if they were ten times the number, would be as dust in the balance; notwithstanding, I say, these trivial errors, I consider the Improved Version has having completely answered its main object, which was, to serve as a sort of common-place book to the New Testament, by exhibiting to the inquiring and serious reader a plain and faithful account of the manner in which the most learned and approved Unitarian writers translate and explain the texts upon which the Unitarian controversy hinges, and the grounds of their interpretation. So that if any person desires to know in what way those texts which everlastingly occur in the writings and the discourse of Trinitarians, and the sound of which appears to countenance the prevailing errors concerning the pre-existence and deity of Christ, are to be explained upon Unitarian principles, by turning to the passage in the Improved Version he will find his curiosity gratified, and will commonly be referred to authors who discuss the subject more at large: and be it remembered, that he will find these explications undebased by any censor

* The reverend, very reverend, and right reverend gentlemen, whether bishops, deans, prebendaries, Bampton lecturers, or Christian advocates, who take such infinite pains to write me down, might learn a useful lesson from Mr. Hunt, who advises his Radicals, when assembled in large masses, not to *keep* silence, but to *help* silence.

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rious remarks on those who hold different opinions. Arian and Trinitarian interpretations are omitted; for had they been introduced, the work would have been swelled to an inconvenient size. This was the main object and design of the publication of the Improved Version, and it was an honourable and useful design. And I thank God there is reason to believe that it has succeeded in its purpose far beyond the expectation of its original projectors and friends. It was not intended to be a work of articles and particles, and commas and crotchets, but of fair, solid, substantial argument, intelligible and satisfactory to serious and judicious readers, and to the lovers of truth. And that it has answered its end to a great degree, and is likely to answer it still further, is clear from the "dismal, universal hiss" raised against it by the whole serpent brood, by which they shew their alarm at the glorious luminary whose hated light penetrates their dark caverns, and reveals all their mysteries of iniquity, and the craft by which they delude and fascinate mankind. In this work I did take a very active part, and I shall always esteem it as the honour and happiness of my life.

But I am not entitled to all the honour and responsibility which my friend attributes to me. It is well known that all the ministers who were members of the Unitarian Society were of the Committee for editing the Improved Version. Of these there were several who at first sent considerable contributions both of Notes and Translations. Some, for reasons best known to themselves, soon withdrew their friendly assistance. Others persevered to the last. And whatever part I might take in editing the work, neither I nor those who acted with me thought ourselves at liberty to reject or alter whatever a learned and judicious friend might think fit to communicate. For the Introduction I alone am responsible. The Notes commonly speak for themselves, and rest upon the authorities referred to in them: and to these I was not the only contributor. But as to the variations in the text from Newcome's translation, I am not answerable for the tenth, nor even for the twentieth part of them. These variations were not made without being seriously weighed by the friends who proposed them, and to their judgment the Committee thought it their duty to defer, whatever their own private opinion might be.

T. BELSHAM.

Bishop's Stortford,
April 6, 1820.

SIR,

I HAVE this day seen, for the first time, an article in your Number for February, in which the writer has mentioned me by name, (p. 102,) and publicly admonished me of what I ought to do, merely upon the ground of vague report. I beg leave to state in reply, that I am not engaged directly or indirectly in the management of the Congregational Magazine; nor have I the least concern with the particular paper upon which your Correspondent has animadverted. The only thing, therefore, which I feel called upon to "disavow," is the responsibility which he would attach to my humble name, and which, whether it be honourable or otherwise, belongs to me in no sense whatever.

WM. CHAPLIN.

Islington,
April 2, 1820.

SIR,

IN your Review of my Funeral Sermon for his Late Majesty, you remark, (p. 177,) that the *Abolition of the Slave Trade* being against his Majesty's private sentiments, conferred on him no personal credit. I have so expressed myself as to ascribe the entire merit of the abolition of that infamous trafic, not to his Majesty, but to his illustrious Minister, Charles James Fox. My words are these:

"Under the auspices of his Majesty's truly patriotic Minister, Charles James Fox, this commerce in human flesh disappeared. His continuance in office, indeed, was not long, but long enough to cover his Royal Master, himself and colleagues with glory! Within the short space of nine months this mighty work of corporeal redemption was effected. Through the exertions of Clarkson and of Wilberforce, it had been thoroughly canvassed. The reiterated protestations of these distinguished philanthropists seemed to have no effect. At length 'touched by the spear' of the great political Ithuriel, it

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was proscribed and annihilated. Thank heaven, it was the richest offering ever made at the shrine of suffering humanity!"

And, I am sorry to learn since the publication of my Sermon, from high authority, a peer of the realm, who seemed pleased with the cautious manner I had expressed myself on the subject, that "there was not one of his Majesty's subjects in the West Indies or in Liverpool more active or more pertinacious in opposing that great work of justice and humanity!"

Having the pen in my hand I will just observe, that my old pupil, the Rev. George Harris, ought to have noticed my animadversion on his inconsistency, that while he declared on the one hand that Arians were not Unitarians, so on the other, he put five reputed Arian London congregations, with their respective ministers, into his list of Unitarian Churches, and all this in the same publication! Having remained silent on the charge, he no doubt means to *let judgment go by default*, and in his next edition of the Sermon he will expunge his offensive definition—a legitimate sacrifice upon the altar of Truth and Charity.

My good friend Dr. Morell, of Brighton, also, alluding (p. 86) to my remarks on the Rev. Mr. Fox's Sermon on *The Duties of Christians towards Deists*, seems to express a pleasing surprise that I should deprecate Carlile's prosecution! Indeed I altogether disapprove of the interference of the magistrate, after any way whatever, in matters of religion. It is not his province, and therefore he is sure of doing mischief. When the eminent French Minister, Colbert, asked the merchants what his Royal Master could do for them, *Let us alone*, replied the merchants, with spirit and decision. And the same distinguished reply, *Let us alone*, should be the exclamation made to every statesman meddling with matters not belonging to him, by the intelligent and consistent friend of Christianity.

J. EVANS.

Brief Notes on the Bible. No. XII.

NOT being aware of any intimation of the birth of Jesus at Bethlehem, except in the Apocryphal chapters of Luke and Matthew, which, teeming as they do with inconsistencies never to be reconciled with the genuine history, cannot be cited to establish any fact, I am induced to give the subject a little consideration; for it deserves no more. It cannot be a matter of importance whether our Saviour was born in Galilee or Judea, nor can the circumstance of his nativity at Bethlehem have any bearing on the validity of his claims to the Messiahship, unless, indeed, there be an express prophecy that his birth was to take place in that city; and it may not be immaterial to glance at the grounds of that prevailing supposition.

The assumed event is thus proposed to our reception in the second chapter attributed to Matthew:

"1. Now when Jesus was born in Bethlehem of Judea, there came wise men from the East [Gentiles!] to Jerusalem, saying, Where is he that was born king of the Jews?—4. When Herod had gathered all the Chief Priests and the Scribes, he demanded where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written* by the Prophet, 'And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.'"

Jesus never did rule them, by-the-bye, in temporals or spirituals. As a nation, and since their dispersion, they have always rejected him. The references in the Bible margin are, first, to Mal. ii. 7, where not a word occurs upon the subject: and, secondly, to Micah v. 2, which is pretty accurately quoted; but, whether it have any reference to Jesus may well be questioned, for Micah says, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been [ordained] from of old, from everlasting. 4. He shall stand and feed in the strength of the *Lord his God*"! An awkward passage, rather, taking the prophecy to be of Christ, for the advocates of his divinity. 5. "And this man shall be the peace, when the Assyrian shall come

* In the parallel passage attributed to Luke, there is no reference to prophecy.

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into our land. 6. Thus shall he deliver us from the Assyrian."

Now, Sir, as in the time of our Saviour, there was no trace of the Assyrian empire, but in history, this last passage,—the context as well, would seem to preclude the possibility of an application of the prophecy to the Messiah.

But granting, if it were possible, the prophecy to be meant of Jesus, it don't appear to me to be a consequence that he himself was to be born at Bethlehem. The Christ was to proceed from the loins of David, who *was* born there; and, in allusion to that circumstance, might not Jesus be designated as coming forth from the birth-place of his remote progenitor, with as much propriety as the designation "Son of David" was applied to him, recognizing his indispensable descent?

BREVIS.

P. S. Part of Dr. Franklin's Creed it appears (Mem. I. 1), was, that the universal Deity is withdrawn out of the reach of mortal addresses, and that each system of a sun and planets has a subordinate god of its own, the proper object of religious worship.

There is a portion of sublimity in this idea, which contemplates what a speck this world, with the system it forms a part of, is in the universe; but it loses sight of the sublimer idea that the Deity, being *infinite* in all his attributes, can at the same instant superintend all worlds and systems, as wholes, and inspect the individual motions of every atom and particle, animate and inanimate, in each, without inconvenience or an effort. However this apprehension of the Deity may confound a finite intellect, it is philosophically correct, on the hypothesis of his absolute infinity. Such is my apprehension of him. I feel no want of intervening gods, and am too conscious, and too proud, of my connexion with himself, to approach him through a medium, or entertain the conception of a substitute for the Almighty.

B.

Essay on Jewish Phrases and Allusions in the New Testament.

April 3, 1820.

JEWISH phraseology is often employed in the Christian Scriptures to express ideas and doctrines which are, beyond doubt, evangelical. I shall bring together some examples of this peculiarity, shall endeavour to account for it, and shall make a few deductions from the inquiry.

Imagery and phrases of the kind to which I allude, may be classed under different heads, according as they are severally borrowed from *the names and distinctions of the Jewish patriarchs, events in the Jewish history, the situation, worship and furniture of the Jewish temple,* and *Jewish customs and institutions.*

The Jews gloried in their relation to their illustrious *progenitors,* Abraham, Isaac and Jacob; to the first of them especially; and they took from the last the denomination of *Israel.* With this fact every attentive reader of the Scriptures is acquainted: but, perhaps, it has not been so generally noticed that such terms as *the seed of Abraham and the Israel of God* are sometimes used in the New Testament to describe the Christian privileges and character. *

These privileges were to be enjoyed, this character was to be exemplified, by Gentiles, to whose conversion our Lord's Forerunner, in effect, alluded, when he addressed the Pharisees in the following emphatic language,† "Think not to say within yourselves, *We have Abraham for our Father;* for I say unto you, that God is able of these stones to raise up *children unto Abraham.*" And to the same memorable event we must refer those words of Christ himself, "*Many* shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."‡ Who can avoid perceiving that these verses describe, under the image of a banquet, to which some persons are admitted, but from which others are excluded, the present condition of Jews and Gentiles, and not the future lot of individual men? §

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* Gal. iii. 29, vi. 16: the latter of these passages is illustrated by 1 Cor. x. 18.

† Matt. iii. 9.

‡ Matt. viii. 11, 12.

§ "— clare de ecclesia sermo est." J. A. Ernesti *Opuscula Theolog.* (ed.

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The names of the Jewish patriarchs, are here put for such of their posterity as shall profess themselves believers in the Christian doctrine.

From passages in the *history* of this people the writers of the New Testament borrow words and figures to convey evangelical ideas.

We have an example in 1 Cor. x. 1—15. The believers at Corinth, were in danger of being led, by the solicitations and customs of their Heathen neighbours, into idolatrous practices. In order then to shew them how hazardous their circumstances were, and how likely, or, at least, how possible, it was for men enjoying distinguished religious privileges to commit even heinous sins, the apostle sets before their eyes the transgression of the Israelites in the case of the golden calf, and the fatal consequence of that crime. Under images supplied by the Jewish Scriptures, Christians are warned against giving any countenance to *idolatry*. Hence the allusion to *Horeb* and its streams.*

I shall take my next instance from the Epistle to the Hebrews. In the former part of this composition the author earnestly cautions the Jewish Christians against that spirit of apostacy and unbelief which proved so ruinous to many of their ancestors, in the wilderness, and prevented them from entering into the promised land: and he lays great stress on the resemblance, so far existing, between the circumstances of the modern and those of the ancient Israelites; comparing "the rest which remaineth to *the people of God*," or to all sincere Christians, with that enjoyed by the obedient Jews, on their settlement in Canaan. But are we to infer hence that this latter *rest* was *typical*, that it was specially intended by the Supreme Being to describe and, as it were, foretel the future and more glorious tranquillity? There is nothing in the language or argument of the writer, nothing in the whole volume of the Scriptures, to warrant this conclusion. The author's words are intelligible and beautiful, pertinent and forcible, if we view them as an illustration, a comparison: nevertheless, it was not his design that they should be taken, nor can they without injustice be taken, in any other sense.

In the Christian Scriptures there is a third class of Jewish phrases and allusions comprehending those which are derived from the situation, worship and furniture of *the Temple* at Jerusalem.

Paul, speaking allegorically, in one of his epistles, styles the Christian community *the Jerusalem which is from above:** so the author of the letter to the Hebrews calls the Church *the city of the living God, the heavenly Jerusalem:* and, with particular reference to a distinguished spot in the Jewish metropolis, Christians are said to have *come to Mount Sion;* the whole description being an enumeration of evangelical advantages.

Of the celebrated place to which the body of believers in Christ are thus compared the Temple was the chief ornament and glory; the pride of the natives; and to every eye the object of signal admiration.† From this beautiful and magnificent edifice our Lord took an image, under which to represent a fact of high importance: for when the Jews asked him to shew a sign, or some *peculiar* miracle, in proof of his divine commission, he answered, "Destroy this *temple*, and in three days I will raise it up—but he spake," adds the historian, "of *the temple of his body*." John ii. 19, 21. And to this class of expressions we might naturally refer those texts in the epistles which describe Christians as the *temple of God*, or as *growing unto an holy temple*, (Ephes. ii. 21, &c.,) were it not far more probable that this language, being addressed to persons converted from Heathen ido-

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secund.) 409. This writer ably supports the interpretation which Locke suggests of Ephes. i. 10.

* Mon. Repos. V. 555, 556; VI. 38, 171, 172. To judge of the apostle's argument, compare 1 Cor. ix. 1, with xi. 1: the latter verse should not be disjoined from the tenth chapter.

* Gal. iv. 26; Heb. xii. 22. Thus Virgil's *pulsum Niphaten*, (Georg. iii. 30,) and Juvenal's *Graias nostras*, &c. (Sat. xv. 110). That *Mount Sion* was the site of the Temple, see in Reland, Antiq. Sacr. Vet. Heb. (Ed. 3), 11; Palæstin. &c. 845, &c. and Gibbon's *History of the Decline*, &c. Ch. xxiii.

† Tacit. Hist. V. §. 8, 12.

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latry, was borrowed from a Gentile rather than from a Jewish structure.

Further, Christians are spoken of in terms originally and properly denoting the ministers belonging to the Jewish Temple: and Christian prayers and Christian duties are mentioned under images obviously derived from the temple-service. We find an instance in the following verse: "Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." * In the use of similar phraseology, the writer to the Hebrews says, concerning himself and his fellow-christians, "We have an altar whereof they have no right to eat who serve the tabernacle:" † the signification, perhaps, is, as given in Dr. Sykes' paraphrase, "We who are the disciples of Christ, have the means offered to us, by which we may be in a state of friendship with God." The succeeding verses too are full of *allusions* to the Hebrew ritual, as indeed the epistle abounds in them: that they are more than allusions, seems incapable of proof. ‡

Nor should we forget that the prophetic scenery of the book of *the Revelation* is chiefly taken from that of the Temple at Jerusalem; and that *incense* and *odours* are the almost constant symbols of Christian worship. §

Occasionally, Jewish *customs and institutions* furnish the terms and images under which the writers, &c. of the New Testament declare evangelical truths.

To the fire which had once been kept by the idolatrous Jews in the valley of Hinnom, for the purpose of burning their children in sacrifice to Moloch, Jesus compares the future state of wicked men; as he does that of the virtuous to paradise, to reclining on Abraham's bosom, and to the like Jewish practices and conceptions. ‖

In mere allusion to the number of the tribes into which his countrymen had been divided, and to their former civil polity, he assures his followers that "when the Son of Man shall sit on the throne of his glory, they also shall sit upon twelve thrones, judging the twelve tribes of Israel;" *ye shall be as eminently exalted as if ye were my assessors:* * to this passage and this sentiment Paul, it would seem, refers in 1 Cor. vi. 2.

When Christ spoke of himself as commissioned *to preach the acceptable year of the Lord*, his object was to direct the people's attention to that celebrated Jewish institution, the year of Jubilee, when their slaves were released and their debtors were discharged. †

Again: He represents his own sufferings and those of some of his apostles, as *a baptism with which they were to be baptized;* his death and theirs as *a cup of which they were to drink:* ‡ the allusions and the terms are evidently Jewish.

Other instances might easily be produced: but they will readily present themselves to attentive observers; and it is time that I endeavour to explain this great peculiarity in the Christian Scriptures.

Judæa was the scene of the facts upon which the gospel rests, the spot where it was first published. And hence we may presume that the language in which the New Religion was taught would be that of the country in which it arose, and would partake of its characteristic style and imagery. Nor is this an unwarrantable inference: because whatever were the origin and design of Christianity, human means would, in a certain degree, be employed for its diffusion.

Our Lord and his apostles preached it to the Jews as a doctrine establishing its claims, in part, on the authority of the Jewish Scriptures and of the Mosaic dispensation, appealing to the prophecies of the Old Testament, and designed to produce ultimately a most important change in the situation of their countrymen. In these circumstances, and with these views, what more natural than for the writings of

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* 1 Pet. ii. 5. † xiii. 10.

‡ A reference of this class occurs in 1 Cor. v. 6, 7, 8, and is admirably explained in Bell on the Lord's Supper. Append. No. V.

§ Rev. viii. 3, 4.

‖ Mark ix. 46; Bishop Lowth on Isa. lxvi. 24; Luke xxiii. 43, xvi. 22; Matt. xiii. 43, compared with Dan. xii. 3.

* Newcome on Matt. xix. 28.

† Luke iv. 19: and see Lev. xxv. 8; Isaiah lxi. 1, &c.

‡ Matt. xx. 22, 23; Luke xii. 50; Isa. li. 17; Psa. xlii. 7.

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the New Covenant to be interspersed with Jewish phraseology, and to contain many Jewish allusions?

This fact will be yet less astonishing when we consider that the first teachers of the Christian Revelation were Jews, to whom their own Scriptures were, of course, perfectly familiar, whose minds were stored with Jewish images, whose language received a strong tincture from their habits of education and society, and from their cast of thought, and who, notwithstanding they embraced a new, a more spiritual and liberal dispensation of religion, found it difficult, or rather impossible, (as in similar circumstances it always is,) to discard accustomed and current phraseology.

After all, the frequent occurrence of this phraseology might well perplex us, did we not see that it is capable of being explained according to known and approved laws of interpretation. The meaning of Jewish terms, together with the propriety of Jewish images, has been diligently explored and clearly pointed out. A comparison of difficult passages with those which are less obscure, has contributed to fix the import of expressions that formerly were almost unintelligible: attention to the style of the prophetic writings in particular, and to the characteristic genius and tenor of Hebrew Poetry, has enabled us to take a more distinct perception of the moral and religious ideas represented by certain words originally appropriated to objects of sense; and, while much remains to be done, much has already been effected in this department of sacred criticism. *

From the peculiarity which I have described in the diction of the New Testament there arises a presumptive argument for the genuineness and authenticity of the books so denominated, and, by consequence, for the truth of the Christian Revelation. Those writings were evidently the productions of native or proselyte Jews: for, besides many less memorable and interesting marks of a Jewish education, the form and idioms observable in the composition will not suffer us to imagine that the authors belonged to a different class of men. We may also safely conclude that the writers were Jews in the actual situation of the evangelists and apostles. It is, therefore, highly improbable, not to say utterly impossible, that this volume should have been the forgery of a later age.

In the phraseology of the Christian Scriptures we trace the alliance subsisting between the dispensation of Moses and that of Him, "of whom Moses, in the law, and the prophets did write." At the same time, we learn the usefulness, and even the necessity, of an acquaintance with the books of the Old to the man who is desirous of profitably reading those of the New Testament. By some persons the alliance of which I am speaking is overlooked: and it has been excessively magnified by others. To deny its reality, its closeness and importance, seems hardly consistent with an enlightened faith in the divine mission of Jesus Christ. Hence the records of the Jewish Revelation claim our diligent study: and whatever illustrates them must eventually promote Christian knowledge.

Far, indeed, am I from being an advocate for that typical and allegorical interpretation of Scripture in which many persons indulge, to the exultation of profane, and the grief of wise and serious men. The language of the Sacred Books, remote as it may be from that of the Greek and Roman classics, of western climates and of modern ages, is uniformly to be explained on the principles of fair and sober criticism.

It is a remarkable hypothesis of *Semler's*, that even in the earliest period of the Church the gospel was taught in two different schools, the one accommodated to the conceptions of the Jews, the other to the situation of the Heathens: he regards *Peter* as the head of the less liberal, or of what may be denominated the *Hebrew Christian*, party, and *Paul* as the only apostle who encouraged a more learned and enlightened way of thinking. If, however, we may form a judgment from the respective writings of these great teachers of Christianity, there is no ground for this distinction: those of *Peter* contain nothing which denotes

* It sometimes admits, as we have found, of illustrations from works of a very different stamp: references have been made above to two of the Latin classics; and to those passages may be added, Virg. Ecl. iv. 34, Æn. vi. 88.

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the existence of national prejudices and partialities in the mind of the author; while even in those which *Paul* addresses to *Gentile* converts we discover frequent allusions to Jewish history and customs, and a style deeply tinctured with Jewish idioms and phrases. *

Perhaps it may be deserving of inquiry, whether Christians, who professedly receive and interpret certain images and names derived from the Old Testament as expressive of evangelical truths, can with propriety adopt such language in their social devotions and instructions? The adoption undoubtedly supposes that all who are present, on such occasions, have endeavoured to understand and are really in possession of the meaning of these phrases. But this is scarcely the fact as to the majority of the members of religious assemblies. The danger appears to be on the side of extravagance, of employing terms which have not been clearly explained, and the sense of which is not sufficiently perceived. In a well-informed audience, however, it may not seldom be advisable to introduce what I will take the liberty of calling, with relation to the present subject, the figures and the diction of *the Sacred* CLASSICS: they are endeared, by principle as well as habit, to men of piety and taste, and add considerably to the interest which such persons feel in *Devotional Poetry*. When, for example, we read the following lines, from the pen of a writer of powerful genius, yet correct discrimination,

" Our country is *Emanuel's* land,
We seek that promis'd soil;
The songs of *Zion* cheer our hearts,
While strangers here we toil;"

who that is accurately and familiarly acquainted with the Scriptures, who that places a just value on them, will not warmly admire the images which have so venerable an origin and so happy an application? N.

* See an interesting article in *Allgemeine Bibleotheh der Biblischen Litteratur*, Vr. B. 59—65. Yet even if we admit Semler's opinion now stated, the following description is not less applicable to *Paul's* than to *Peter's* school, " kleidekn i'hre christlichen ideen gern und off in worte des A. T."

THE " London Society for the Conversion of the Jews" have published the following reply of Mr. Nitschke, to the question, " Which division of the present Jewish race affords, under the Divine blessing, the greatest hopes of success?"

" At this time the Jewish Nation," he remarks, " may be suitably divided into the following five classes:—

" 1. Enlightened persons, who lay aside the Mosaic Law and the traditions of the elders, profess pure Theism, and endeavour to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelsohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best-informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among them little hopes can be entertained of gaining entrance with the glorious gospel of Jesus Christ; and though they manifest moral sentiments, they would probably become only nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing hymns accompanied by an organ, and having sermons delivered from a text of the Old Testament.

" 2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

" 3. The Karaits, who, from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

" 4. The orthodox Jews, as they call themselves, who stedfastly adhere to the Mosaic Law and to the traditions of their elders, and who still constitute the majority of this nation, especially in Poland. They live, generally speaking, in the greatest blindness and ignorance of heart, and are hardened in unbelief: nevertheless, among them it

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is not improbable that the light of the gospel will first dispel the darkness of unbelief, when the Lord by his almighty fiat says, Let there be light.

"5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

"With the Portuguese Jews, who are regarded the nobility of this nation, and with the Oriental Jews, I am unacquainted; nor do I know whether any adherents of the former sect of Chasadim in Poland are still in existence.

"It may be difficult to decide, to which division of the Jews the Society should chiefly direct its attention. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is perceptible among this nation which has not been observed at any former period.

"The Spirit of the Lord must direct the undertakings of the Society, and open doors for successful labour among the lost sheep of the house of Israel, and we ought frequently to unite before the Throne of Grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee, and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven."

SIR, *April* 5, 1820.

I EXPECTED to see in your pages the "Form of Prayer and Thanksgiving," lately put out by authority on the King's recovery from the short but dangerous illness which seized him, almost immediately after his accession to the Throne. You merely state the fact (p. 192) of such a Form being issued. I beg leave, therefore, to transcribe it for you below, together with some remarks upon it from "The Christian Observer," for last Month, pp. 163—166. The remarks appear to me excellent, but for the sake of brevity I send you only a selection of them. They are free, but they are taken (your readers will remember) from an "Evangelical" Church Magazine. The signature of the writer is "An Episcopalian."

R. B.

The Prayer.

Accept, we beseech thee, Almighty God, the praises and thanksgivings of our Sovereign Lord the King, for thy great mercies recently vouchsafed to him.

In the hour of sickness, and under the severest domestic affliction, his trust was in thee, O God; and thou hast holpen him.

Let thy protecting hand, we implore thee, ever be over him; let thy Holy Spirit ever be with him: and so lengthen his days, O God, that they may bring down upon him and his people, the abundance of thy blessings and mercies, through Jesus Christ, our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, now, and for ever. Amen.

Remarks.

It seems as if there were a fatality in our modern state prayers; for it so happens that there is scarcely one composed for years together that will bear the test of the most friendly criticism.

—— Among all the defective modern formularies which every sincere well-wisher to the Church has had to lament, scarcely one is more defective, or more incorrect, than the foregoing.

One defect, in the very first sentence, is, that no intimation is given of what the mercies are for which thanksgivings are returned. It is true, that the fly-leaf of the paper tells us, what neither the prayer nor its title distinctly does, that it is for his Majesty's recovery: but this ought to have been explicitly mentioned in the prayer itself; and, if it had been so, it would have prevented the misconception of many of the poor, (and I believe some of the rich also,) who actually mistook it for a thanksgiving to God for his Majesty's accession to the throne!

But, a still greater defect in this sentence is, that it only prays God to accept his Majesty's thanks; not a word is said of the nation joining in them. We are not taught to thank God for restoring his Majesty as a public blessing; but we simply take

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the place assigned in the Romish Church to the saints and the Virgin Mary, of mediators or offerers of the prayers of others; and we pray God to accept the thanks of the King as if we had no concern in him ourselves.

The second sentence enunciates a fact which, however well it may be known to the writer of the prayer, must necessarily be beyond the personal knowledge of the great body of his Majesty's subjects; who are, nevertheless, required solemnly to affirm it, as if it were perfectly known to them. I will not, however, dwell upon this—as it may have been consoling to many to have been informed, even in this irregular and unsuitable way, that his Majesty, in his deep affliction, was enabled to place his trust where alone true joys are to be found—except to remark, that a fact, intended to be affirmed before the Almighty by every tongue in the nation, should be one rather of public notoriety than of private anecdote. I here take it for granted, that the words are intended to record the precise fact; for it would be most indecent to suppose that they were inserted merely for a compliment.

The use of the epithet "severest" in this sentence, seems to me to be also objectionable. In an address to the Almighty, we ought not, I think, to speak of any of his dispensations towards his creatures as "severe," however innocently we may use the term in our intercourse with each other.—But I object further to this epithet, because it is used in the superlative degree.—The superlative epithet is not allowable, at least in prayer, where there should be no appearance of exaggeration.—I do not insist upon the objection; but I merely mention it because the sentence, as it stands, seems rather an oblique panegyric on the King for his trust in God in the midst of such afflictions, than a direct thanksgiving to God himself.

—— What are we to understand by praying that the King's *days* may bring down blessings, and then that they are *so* to be lengthened as to do this? I really can affix no clear meaning to the words. They appear, in fact, to convey none.

—— In fact, the whole structure of the prayer is singularly unhappy. The Almighty is twice addressed, out of three times, in the words, "O God;" a form of invocation, which, from its abruptness, ought to be but sparingly employed. The other invocation, "Almighty God," is unexceptionable in itself, but, like almost every part of this prayer, it wants a specific application to its object. In returning thanks to God for mercies received, it is not the mere circumstance of his being "Almighty" that should have been adverted to.—The writer of the formulary in question does not seem to have sufficiently considered that the invocations used in prayer and praise, should vary according to the nature and circumstances of the thanksgiving or petition.

I might say the same of the epithets applied to our earthly monarch. "Our sovereign lord the King" is a phrase so much oftener heard at the bar than in the reading-desk, that it is strange it should have been selected by the writer for the present occasion. Surely it is an offence against "our sovereign lord the King," his crown and dignity, to expose him to hear and sanction, and his "loving subjects" to repeat such a form of words as this misnamed Thanksgiving.

The involution of phrase which runs through this prayer, deviates widely from the simplicity which becomes such compositions.—I might object also, as inconsistent with simplicity, to the sing-song style even of the clauses which in other respects are the least exceptionable.

> "Let thy protecting hand ever be over him.
> Let thy Holy Spirit ever be with him."

A man truly in earnest in prayer will scarcely affect this libratory species of collocation.

The mixture of classical and colloquial, of Latin and Saxon words in this prayer, has moreover an awkward effect. Take, for an example, the phrase "in the *severest domestic* afflictions thou hast *holpen* him." Here the obsolete Saxon word "holpen" falls like a discord upon the ear after the Roman words "severest" and "domestic;"

> ut nec pes, nec caput uni
> Reddatur formæ.

A question naturally arises here, Who can have composed this extraordinary prayer? If the framer of it had wished to expose the Church to

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the derision of her enemies, he could not have done it more effectually than by such a form. We implore our bishops to exercise a more vigilant supreintendence over this department of ecclesiastical regulation, and to withhold the sanction of their venerable names from such crude compositions as these, which have no other effect than to degrade our excellent Establishment in the eyes of the country and of the world. I have heard it said, that there is scarcely a Dissenting or Methodist preacher in the kingdom, who would not have produced extemporaneously a more suitable prayer for the occasion than that which is tauntingly but doubtless most unfairly represented as embodying the united wisdom and piety of the Church of England.

The Nonconformist. No. XVII.

On the Patronage of Religion by the Civil Power.

THE pretensions of papal authority, however flagrantly in opposition to reason and Scripture, have at least an air of consistency and plausibility, to which the interference of the civil magistrate in the business of religion is not entitled. In claiming the possession of the keys of heaven by inheritance from the Prince of the Apostles, the successive Bishops of Rome assumed to preside over a "kingdom not of this world," however much the character of their government might savour "of the earth—earthy." These vicegerents of Christ claimed a concurrent dominion with mere temporal monarchs, and thus in name at least, *Cæsar* was prevented from usurping the Throne of the Saviour. It is at the first view strange and unaccountable, that the effects of the Reformation, founded upon the inalienable right of private judgment as to matters of faith, should in any instance, have appeared to terminate in the transfer of spiritual usurpation from the Pope, and his conclave of nominal ecclesiastics, to a King or a Parliament, who, in their nursing care of the Church of Christ, have been almost equally efficient in cramping its native energies by the swaddling clothes of articles, ordinances and statutes. Under various shows of absolute right or of utility and expediency, exclusive establishments, cemented by the rewards and punishments of the civil power, have gained and kept a footing in several Protestant States, and even the sects who have at various times groaned under the injustice hitherto inseparable from such institutions, have not constantly resisted, upon a broad and general ground, the interference of the magistrate either as the patron of the rights or as the avenger of the wrongs of religion. It may seem to require apology that a subject upon which so many able and eloquent pens have been employed, should be re-introduced to the attention of Nonconformists, whose acquaintance with the subject cannot be slight; but some arguments in favour of National Establishments for the propagation of Christianity having been lately stated from a quarter where early prepossessions and published opinions were ranged in favour of the opposite side of the question, naturally attract attention and respect, and I have thought it not inexpedient to throw together a few cursory remarks upon some of the positions alluded to, without affecting to enter upon any systematic examination of the whole of the arguments advanced in the Sermons to which I refer.

The Christian religion, teaching the doctrine of a future life, and inculcating love to God and good-will to men, is directly calculated to promote the peace and prosperity of the community, and therefore deserves all the countenance and assistance which it is in the power of the community to afford. Such is the proposition upon which is rested the expediency of employing the public purse for erecting churches, educating teachers of Christianity, and contributing to their support; assuming, of course, as it appears to me, that the community cannot dispense any of its beneficial influences, except in its corporate capacity, and through the medium of the delegated conservators of the public peace, and that all the evils which have hitherto attended civil establishments of religion are purely adventitious in their nature, and at the worst, greatly counterbalanced by the good effects which have exclusively resulted from them.

With regard to the precise pattern and model of an establishment which,

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in the reverend preacher's judgment, is calculated to embrace the benefits and exclude the evils attendant upon such institutions, whether its articles of faith and forms of worship would be sufficiently comprehensive *to* admit within its liberal pale the Athanasian and the Unitarian, the Calvinist and the Universalist (to the equal satisfaction of all); or whether it would vary in its creeds and formularies according to the predominance of any sect in each particular town or district; whether the magistrate or the people would exercise the privilege of selecting their religious instructors, and of removing them for incompetency or misconduct, I am unable to afford sufficient information, not having been present when that difficult and delicate branch of the subject came under discussion.* In the discourse which has suggested these remarks, an answer was attempted to be made to the objections urged by the opponents of religious establishments, and it must be admitted that these objections were fairly and forcibly exhibited; so forcibly, indeed, that some state-religionists might be almost induced to suspect the good faith of their new ally, even upon his own very limited ground of defence.

The first Objection is founded upon the needlessness of a state religion to the purposes of civil society, whose institutions ought to be limited to the protection of the persons and property of individuals; and this objection is readily admitted, so far as it excludes penalties for dissent from the established faith; but it is pleaded that the public encouragement of a religion so excellent, is a most valuable auxiliary in effecting the end of civil society. But there is surely much fallacy in this mode of reply. That it is right and proper that the members of a community should, individually and by association, give the utmost currency to principles which they conscientiously approve, by every means consistent with the peace of society and the right of private judgment, no one will deny; and the opinions of the majority, upon the supposition of their possessing equal zeal and sincerity, will unavoidably have an advantage over those of the minority, of which the latter cannot reasonably complain; but when to the natural preponderance of numbers the magistrate adds the weight of the public purse, the minority may justly resent his interference as an uncalled-for infringement upon their natural rights. The second Objection, denying the *justice* of supporting a particular religion out of the public purse, is involved in the former. There is no dispute as to the mere right of devoting the public treasure to that or any other purpose, however impolitic, or the duty of submitting to the imposition for the sake of public peace. But if there may be cases supposed in which injustice is sanctioned by law, the exhibition of bounties and drawbacks to the professors of a particular system of theology, in exclusion of other systems embracing the same general principles of morality, seems to be amongst the number. Were it true that the voice of government is always the voice of the majority of the governed, (and the contrary, in many cases of the transfer of state patronage from one religion to another, has notoriously been the fact,) the imposition of a tax upon conscientious dissidents for the support of religious theories which they may think, in many respects, dishonourable to God and injurious to human happiness, implies the existence of a spirit of legislation hostile to the equality of social rights, and which will hardly stop short of more positive privations and intolerance in some shape or other. Indeed, if we once admit that the legislator, as such, may justifiably recognize a preference of one man's religious *principles* to those of another, as being more conducive to the ends of the social compact, I do not see what can prevent the adoption of religious belief as one of the criteria of fitness for all the honourable and lucrative functions of the state. The right is the same; the impolicy and injustice equally glaring.

* The series of Sermons has been recently published; but I fear the respected author's views yet remain to be developed with precision. Episcopalians, Presbyterians and Independents are proposed, in company with Roman Catholics, for a share of the loaves and fishes: but it appears to be conceded that many minor sects will be wholly excluded, and it is clear that this Utopian plan of comprehension, if realized, would produce any thing rather than "the unity of the spirit in the bond of peace."

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In reply to a third Objection, founded on the omnipotence of truth, and the Divine promises relative to the prevalence of Christian truth, it is contended that truth does not always excite attention commensurate with its importance, and that the patronage, not only of individuals, but of the civil power, may be properly extended to Christianity as well as to the study of literature and the arts. The prejudices of mankind against the wholesome restraints of religion, are also supposed to render endowed establishments indispensable to the rapid progress of the gospel, and the idea that the means of religious instruction may be safely confided to the zeal of individuals is regarded as a speculation unsupported by facts. The latter charge may, however, be boldly denied; the opposer of state religions may unhesitatingly submit his cause to the test of experience and common observation. The objection which has been so often and so strongly urged against positive legislation for the relief of the poor, namely, that it chills the zeal and dries up the sources of private charity, whilst it augments rather than diminishes the occasions for its exercise, may be more confidently applied to enactments whose professed intention is to supply the place of that Christian benevolence which would freely impart what it has freely received, did not the mercenaries of the State Religion pre-occupy the ground which they are frequently too indolent to cultivate. Dr. Paley also alleges, what he deems an insurmountable objection to the scheme of voluntary contribution for religious instruction, that few would ultimately contribute any thing at all. "However," says this ingenious sophist, "the zeal of a sect, or the novelty of a change, might support such an experiment for a while, no reliance could be placed upon it as a general and permanent provision. If, by declining to frequent religious assemblies, men could save their money at the same time that they indulged their indolence and their disinclination to exercises of seriousness and reflection, or if by dissenting from the National Church they could be excused from contributing to the support of the ministers of religion, it is to be feared that many would take advantage of the option which was thus imprudently left open to them, and that this liberty might finally operate to the decay of virtue, and an irrecoverable forgetfulness of all religion in the country. Is there not too much reason to fear, that if it were referred to the discretion of each neighbourhood, whether they would maintain amongst them a teacher of religion or not, many districts would remain unprovided with any?"* And if the number of contributors, or the amount of contributions towards the support of a priesthood, determines the quantum of religion in the country; if the alleged antipathy of the bulk of mankind to religious contemplations, is best overcome by an enforced compensation for the attempt to introduce them to the mind, there may be some reason for the Doctor's anticipations. But to his conjectures and suppositions oppose the state of religious sects in this country at the present moment. Who have most successfully exerted themselves in bringing religion home to the lower orders, in districts where the sound of the Church-bell had never been heard, and in supplying the wants which the apathy and inertness of our Church Dignitaries have permitted to accumulate in this vast metropolis? Can any Establishment supply a tithe of the zeal evinced by the Wesleian Methodists in creating or reviving a sense of religion amongst those classes for whose benefit the utility of a permanent legislative provision is most strenuously advocated? Does not the sense of a personal voluntary sacrifice bind a man's religion to his heart; and when are the feet of religious instructors so "beautiful on the mountains," as when they can conscientiously say with an apostle, "We seek not yours, but you"?

To the fourth Objection, founded upon the declared spirituality of Christ's kingdom, it was urged by way of reply, that his doctrine concerning it by no means forbids, though it may not expressly enjoin, the patronage of the powers of this world. But was it not then naturally to have been expected that Jesus should have availed himself of his miraculous powers, and by seating himself on the temporal throne of his ancestor David, have at once placed his religion on the "vantage ground"

* Moral Philos.

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of civil patronage? If it be objected, that such a mode of promulgating Christianity would have exposed its evidences to suspicion, is it not to be feared, that at the present day much prejudice is excited against Christianity by its alliance with the State? Did the conduct of Paul and his fellow-labourers imply any desire of civil support—did he not even scrupulously avoid depending on the voluntary offerings which his grateful proselytes would have made to his necessities, working with his own hands, lest he should become a burthen to them? "If he appealed to Cæsar, it was to judge his innocence, not his religion." Did the Church in subsequent ages require more at the hands of the magistrate than abstinence from direct persecution, and permission to provide for the government and due order of their religious assemblies, according to their circumstances and exigencies? And is it not to be feared that the liberality of the early proselytes had, without any aid from the public purse, but too profusely endowed the offices and professors of religion? Did the apostles and primitive disciples of Christ look forward to the period when the religion of the poor would be smiled upon by princes, and when the cross should supplant the eagle, as the rallying point of embattled hosts? Yes, they did anticipate such a period; not, indeed, as an æra in which truth would flourish, and pure religion extend her benign sway, but as the working of that mystery of iniquity which for ages was to sully the purity and almost overwhelm the existence of the Saviour's kingdom. Surely if any thing can be satisfactorily deduced from Christian prophecy, the woeful corruptions of our religion, and the vindictive character of that discipline which has been coupled with it, are primarily ascribable to the unnatural union of the rewards and terrors, the smiles and the frowns of Cæsar, with the awful incitements and threatenings of the gospel—"the powers of the world to come." When the magistrate is once allowed to tread upon the hallowed soil of Christian liberty, under the specious pretext of providing the means of inculcating sound religion and morality; in vain will enlightened individuals indicate the precise line, beyond which his interference would violate those vague principles of expediency on which it is said to be defensible to a certain extent. "If the religion be pure, spiritual, simple, lowly, as the gospel most truly is, such must the face of the ministry be—and, in like manner, if the form of the ministry be grounded in the worldly degrees of authority, honour, temporal jurisdiction, we see with our eyes it will turn the inward power and purity of the gospel into the outward carnality of the law; evaporating and exhaling the internal worship into empty conformities and vain shows."*

The rapid progress and comparative purity of the gospel in the period preceding its establishment by Constantine, (stated as a fifth Objection,) are admitted, subject to great deductions: amongst which this event is regarded as tending to check the multiplication of error, by protecting the errors which then existed—as if the mere existence of unpatronized errors in speculation, could be an evil comparable in magnitude with that of persecution. The case of Paul of Samosata is cited as an instance of the judicious exercise of temporal authority in restraining the bigoted zeal of theologians: in protecting his person and property, Zenobia merely fulfilled her magisterial duty; her shielding a generally reputed heretic from the consequences of his sentence may be very wrong upon general principles, though almost justified by circumstances.

The objection to establishments, grounded upon the unfitness of the magistrate to distinguish between truth and error is fully admitted, (and this is a large concession,) but in order to obviate it, he is called upon to give his patronage to Christianity in general, without distinction of sects. If by patronage is here intended, what the argument requires, the distribution of emoluments to all the professors of Christianity, a moment's glance will determine the scheme to be impracticable, except under such modifications as have been adopted in some of the Transatlantic States, and which must be admitted to have the merit of obviating Dr. Pabry's apprehensions; and at the same time leaving individuals free to choose

* Milton's Prose Works, by Symonds, i. 99.

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amongst rival sects; but after all, why degrade Christianity and excite the sneer of Infidelity; why confound the sincerely zealous with the hollow professor, by an enforced contribution from friend and foe?

It has been further objected that the evils which have resulted from an union of Church and State have been enormous, perpetuating errors the most gross, such as transubstantiation, purgatory, &c., and arming the bigot with racks, tortures and inquisitions: and here again the facts are admitted, but a preponderance of good is still contended for; nay, it is boldly maintained that without the aid of the civil power, Christianity and its professors and advocates must have been swept from off the face of the earth. This astounding proposition undoubtedly deserves the attention of Nonconformists, as, if tolerably well substantiated, it goes near to a decision of the controversy. But where is the proof or semblance of proof, of an allegation which would ripen Dr. Paley's conjectures into actual experience? We are indeed called to look at the desolate condition of the once-flourishing churches of Asia and Africa: "Where are the seven churches of Asia, addressed in the Apocalypse; the apostolic church of Antioch; the metropolitan church of Jerusalem; the illustrious churches of Alexandria, Carthage and Hippo? The Cross has every where yielded to the Crescent. What, it is asked, could have saved the European churches from similar devastation except the support of the civil power?" Perhaps, nothing. But when it is recollected that the sword of the prophet of Mecca was directed against the civil liberties and independence, not less than the religious opinions of the countries which were visited with its scourge, and when in many of those countries Christianity enjoyed the much desiderated countenance of the civil power, it is truly marvellous to hear the alliance of the Church with the State assigned as the cause why the Mahometan dynasty and religion did not overrun the rest of the Christian world. Would not the European states have been equally concerned to resist the aggression of such a power, whether they had adopted Christianity as the State Religion, or had simply tolerated and protected its doctrines and professors? Surely it is not to be taken for granted that the refusal to give legal currency to one set of religious opinions at the expense of others, must have necessarily rendered them passive and unconcerned at the introduction of a new religion, coupled with new institutions of a civil nature, at the point of the sword. The preservation of the European churches, and the subversion of those in Asia and Africa, must therefore be traced to some other cause than the existence or the want of civil patronage. Gibbon, though an enemy, may be listened to whilst thus accounting for the triumphs of Mahommedanism: "More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which in the 7th century disgraced the simplicity of the gospel." "The northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished. The arts which had been taught by Carthage and Rome, were involved in a cloud of ignorance; the doctrine of Cyprian and Augustin was no longer studied. Five hundred Episcopal churches were overturned by the hostile fury of the Donatists, the Vandals and the Moors. The zeal and numbers of the clergy declined; and the people, without discipline or knowledge or hope, submissively sunk under the yoke of the Arabian prophet."*

It would be easy to trace the extermination of Christian churches to the previous decay of the vital and spiritual dominion of the religion of Jesus in the hearts of its professors; nor would it be difficult, in most cases, to date the progress of decay from the period

* Of the Asian churches the same author remarks, that "Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, *forgotten by the Emperors*, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins; a pleasing example that the paths of honour and safety may sometimes be the same." Gibbon's Decline and Fall, Ch. lxiv.

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when permanently endowed by the State, or by the prodigality of superstition, Christian ministers were attracted to their function by secular motives, and verified our Saviour's words, "No man can serve two masters." Such churches may have a "name to live," and may be occasionally illustrated by characters conspicuous for learning and piety; but if the great mass be uninformed in the principles, and unimbued by the spirit of Christian fellowship, the blast of hostile invasion, which sweeps away the external ornaments and worldly revenues of the imposing but baseless edifice, will hardly leave one stone upon another to mark its former site. If it still be alleged that Christianity is inadequate to her own preservation without the aid of miracles or the substituted patronage of the State, look at the picture presented by the historian above quoted of the triumphs of unassisted truth even in the darker ages of the church. "In the 9th, 10th and 11th centuries of the Christian æra, the reign of the gospel and of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland and Russia. The triumphs of apostolic zeal were repeated in the iron age of Christianity. A laudable ambition excited the monks, both of Germany and Greece, to visit the tents and huts of the Barbarians. Poverty, hardships and dangers were the lot of the first missionaries: their courage was active and patient; their motive pure and meritorious: their present reward consisted in the testimony of their conscience and the respect of a grateful people; but the fruitful harvest of their toils was inherited and enjoyed by the proud and wealthy prelates of succeeding times. The first conversions were free and spontaneous: a holy life and an eloquent tongue were the only arms of the missionaries."*

If, then, the argument from history wholly fails, it is futile to urge that Christianity, when most corrupted by worldly alliances, contains something radically good, or that the countries where it is established possess advantages superior to the Heathen world, or that the persecution of Christian governors has tended in their own despite to the reformation of religion. These are facts which may be readily conceded without advancing the argument in favour of institutions which are too frequently arrayed against the truth, even in Christian countries. It is the mysterious attribute of the Deity to bring good out of evil; but all our moral reasonings must cease if we confound the beneficial effect with the undesigning cause. Thus may Pilate and the chief priests share in the glory of the Saviour of the world.

The worthy and amiable author of the discourses upon which I have been led to animadvert, unequivocally disclaims all aid and support from civil pains and penalties against the most outrageous opponent of Christianity. But we may answer in the prophetic words of Milton, "Persecution will never cease so long as men are bribed to preach the gospel by a mercenary salary which is *forcibly extorted* rather than gratuitously bestowed; which serves only to poison religion and strangle truth."

R.

* Gibbon's Decline and Fall, Ch. lv.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXIV.

Modern Credulity: the Divining Rod.

[From the *Quarterly Review* for March 1820, No. XLIV. Vol. XXII. pp. 373, 374. *Note.*]

The employment of the divining rod, when employed to discover *ore* or *metal*, was associated with many superstitious observances. The *fact*, however, of the discovery of water being effected by it, when held in the hands of certain persons, seems indubitable. The following narrative, which has been lately communicated to us by a friend residing in Norfolk, puts the subject in the clearest point of view. And we shall simply state that the parties, whose names are well known to many of our readers, are utterly incapable of deceiving others, or of being deceived themselves.

"January 21st, 1818.—It is just fifty years since Lady N.'s attention was first called to this subject; she was then sixteen years old, and was on a visit with her family at a château

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in Provence, the owner of which wanted to find a spring to supply his house, and for that purpose had sent for a peasant, who could do so with a twig. The English party ridiculed the idea, but still agreed to accompany the man, who, after walking some way, pronounced that he had arrived at the object of his search, and they accordingly dug and found him correct.—He was quite an uneducated man, and could give no account of the faculty in him, or of the means which he employed, but many others, he said, could do the same.

"The English party now tried for themselves, but all in vain, till it came to the turn of Lady N., when, to her amazement and alarm, she found that the same faculty was in her as in the peasant, and on her return to England she often exerted it, though in studious concealment. She was afraid lest she should be ridiculed, or should, perhaps, get the name of a witch, and in either case she thought that she should certainly never get a husband.

"Of late years her scruples began to wear away, and when Dr. Hutton published Oranam's researches in 1803, where the effect of the divining rod is treated as absurd, (Vol IV. p. 260—267,) she wrote a long letter to him, signed X. Y. Z., stating the facts which she knew. The Doctor answered it, begging further information; Lady N. wrote again, and he, in his second letter, requested the name of his correspondent; that Lady N. also gave.

"A few years afterwards she went, at Dr. Hutton's particular request, to see him at Woolwich, and she then shewed him the experiment, and discovered a spring in a field which he had lately bought near the New College, then building. This same field he has since sold to the College, and for a larger price in consequence of the spring.

"Lady N. this morning shewed the experiment to Lord G., Mr. S., and me, in the park at W. She took a thin, forked hazel twig, about 16 inches long, and held it by the end, the joint pointing downwards. When she came to a place where water was under the ground, the twig immediately bent, and the motion was more or less rapid as she approached or withdrew from the spring. When just over it, *the twig turned so quick as to snap, breaking near her fingers*, which, by pressing it, were indented and heated and almost blistered; a degree of agitation was also visible in her face. When she first made the experiment, she says this agitation was great, and to this hour she cannot wholly divest herself of it, though it gradually decreases. She repeated the trial several times in different parts of the park, and her statements were always accurate. Among those persons in England who have the same faculty, she says she never knew it so strong in any as in Sir C. H. and Miss F. It is extraordinary that no effect is produced at a well or ditch, or where earth does not interpose between the twig and the water. The exercise of the faculty is independent of the volition."

So far our narrator, in whom, we repeat, the most implicit confidence may be placed. The faculty so inherent in certain persons is evidently the same with that of the Spanish *Zahories*, though the latter do not employ the hazel twig.

No. CCCLXV.

Fenelon's Philanthropy.

Monsieur Fenelon (the author of Telemachus and Archbishop of Cambray) used to entertain Protestants as readily as Papists. He was above the little distinctions of country or religion, and used to say "that he loved his family better than himself; his country better than his family; and mankind better than his country; for I am more a Frenchman," added he, "than a Fenelon; and more a man than a Frenchman."

The Chevalier Ramsay, author of the Travels of Cyrus, several years Secretary to Fenelon, Ib. pp. 26, 27.

No. CCCLVI.

Nature perverted by Education.

A tree, said Mr. Pope, is a nobler object than a prince in his coronation robes.—Education leads us from the admiration of beauty in natural objects to the admiration of artificial (or customary) excellence.—I don't doubt but that a thorough-bred lady might admire the stars, *because* they twinkle like so many candles at a birth-night.

Spence's Anecdotes, (Singer's Ed. 8vo. 1820,) p. 11.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A New Version of the First Three Chapters of Genesis; accompanied with Dissertations illustrative of the Creation, the Fall of Man, the Principle of Evil, and the Plagues of Egypt. To which are annexed Strictures on Mr. Bellamy's Translation.* By Eusebius. 8vo. pp. 168. Hunter. 1819. 6*s*.

THIS work is the acknowledged production of Dr. John Jones, to whom the public are under great obligations for his learned and ingenious publications on the Sacred Writings and the early history of the church.* Like all his works, it is ingenious and, in many particulars, original, and therefore interesting even where it is not convincing. Our object is less to criticise it than to make our readers acquainted, and as far as we can, in the author's own language, with its principal features.

In his "New Version," the author translates רקיע *expanse*, and not as in the common version, *firmament*, observing that it signifies mere space or extension. He says,

"The terms by which the firmament is expressed in Greek and Latin, and in many modern tongues, exhibit a remarkable instance of the influence of philosophical opinion on language. Early in the second century, an Egyptian philosopher taught that the firmament or heavens consisted of solid orbs, each star being supposed to be fixed in a solid transparent sphere, like crystal. This notion was doubtless not new: it prevailed in Egypt ages before, though from Ptolemy, who, with some additions and modifications, no doubt first systematically taught it, it went by the name of the Ptolemaic system. It is from the prevalence of this opinion, that στερεωμα in Greek, and firmament in Latin, came to be applied to the heavens, though these nouns imply something firm and solid. Hence too the epithets χρυσεος, χαλκοβατης, &c. are used by Homer and other poets to characterize the heavens. Moses, on the other hand, has employed a term which denotes mere expansion or extension; and this circumstance shews, either that he was untainted with the vain theories of the Egyptians, or, which is more probable, that he lived in an age antecedent to them. The seventy translators thought it wiser to follow the Egyptians than their lawgiver in this respect. They wrote their translation in Egypt, and in conformity to the prejudices of that people, used στερεωμα, which signifies a solid mass. This warrants us in concluding that the system, which in after days was taught by Ptolemy, prevailed in Egypt before the authors of the Septuagint."—Pp. 1, 2, Note.

Dr. Jones renders Gen. i. 1, "In the beginning God *planned* the heavens and the earth," and Gen. ii. 3, "he rested from all the work which God *planned to be produced*." Moses, he thinks, intended by this language to set aside the false notions of those who maintained that the heavens either had no beginning, or began to exist by natural causes. Two words are used

* We put down Dr. Jones's theological publications in the order in which they appeared: 1. A Developement of Remarkable Events, calculated to restore the Christian Religion to its Original Purity, and to repel the Objections of Unbelievers. 2 vols. 8vo. 1800. 2. The Epistle of Paul to the Romans analysed, from a Developement of those Circumstances in the Roman Church, by which it was occasioned. 8vo. 1801. 3. Illustrations of the Four Gospels, founded on Circumstances peculiar to our Lord and the Evangelists. 8vo. 1808. 4. Ecclesiastical Researches; or Philo and Josephus proved to be Historians and Apologists of Christ, and of his Followers, and of the Gospel. 8vo. 1812. 5. Sequel to Ecclesiastical Researches, in which the Origin of the Introductory Chapters of Matthew and Luke is brought to light from Josephus, and in which the peculiar articles of the Orthodox Faith are traced to the System of the Gnostics, who opposed the Gospel in the Days of Christ and his Apostles. 8vo. 1813.—The title of another volume just published by this indefatigable author will be found in our List of Books.—Besides these contributions to sacred learning, Dr. Jones is the author of a Latin Grammar, a Latin Vocabulary on a new Plan, and a Greek Grammar, which have obtained considerable popularity.

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by the Hebrew lawgiver, ברא *bara*, to create, and עשׂה *asha*, to make; and these the author maintains have very distinct senses, the former meaning to plan, to model, to devise; the latter, to effect or produce. The one is a term of science, and expresses the operation of the understanding while planning, scheming or inventing; the other of art, and denotes the execution or performance of any scheme.

In the words "Let us make man," Dr. Jones considers that there is an allusion to an architect commanding his workmen, or to a sovereign consulting his ministers; but he says that the language is merely anthropomorphitical, an accommodation to human conceptions. We extract his remarks on the much-disputed word אלהים *eloheim*.

"Under this title the Creator is held forth as a sovereign, as having an absolute dominion over the works which he has made; and man is made in the image of *eloheim*, because he possesses under God a power over the inferior animals. And if man may be called *eloheim*, as lord of the creation, with still more propriety the term may be applied to those men who exercise dominion over their *fellow*-creatures. Analogy requires that the root should be אלה *ala*,* which still exists in Arabic, in the sense of *to bind by an oath*. In this sense, no verb could be used with more propriety to designate princes and potentates, who have power to bind their subjects in allegiance to themselves. In all languages, many words exist which convey, under a plurality of form, a singular signification. *Eloheim* is one of that number; and for this peculiarity a satisfactory reason can be assigned. Power, however absolute, is never enjoyed by one man without the participation of a few, who carry on his administration, and form his court. It is in reference to this circumstance, that in most tongues, a king, though numerically one, is described as if he were many; and in our own country, the use of the pronouns *we* and *our*, in the sense of *self*, is an exclusive prerogative of royalty. Analogy is sufficiently clear to warrant its application to the Almighty, in the relation of a *sovereign*. Jehovah himself, indeed, is absolutely one, uncompounded in nature, indivisible into parts or persons; but he is nevertheless considered as surrounded with those spiritual beings called angels, who constitute his celestial court, and execute his will through boundless space. The term eloheim, therefore, is not improperly used to mean God; but we should remember, that Moses uses it not to express his essence as an infinite being, but his sovereignty as the Creator and Governor of the universe; the term, therefore, which comes nearest to the original is Almighty." Pp. 24—26.

This new translator renders Gen. i. 11, which in our English version is *after his kind*, "each after its *model*." The Hebrew word מין *mein*, he says, when applied to things in the Divine mind meant *models*; to the classes of things, *kinds*; to ourselves, *ideas*.

"The Atheistical philosophers, considering the phænomena of nature as the result of matter and motion, rejected the doctrine of ideas or models; while Moses and his followers insisted on them as inseparable from the existence of a Supreme Intelligence; for this obvious reason, that nothing can proceed from design, but that of which an idea previously existed in the mind of the designer. If, then, things came into being without

* "I am happy to find, that many of the critics, among whom was Michaelis, considered אלוה as the origin of *eloheim*. It is taken from אול *ail*, strong; and its primary sense is 'to make strong, to bind by an oath.' The consequence of violating an oath is to incur a curse; hence it may mean to implore a curse upon a person, to imprecate or curse: but this is only its secondary signification. Parkhurst, in explaining *eloheim*, has the audacity to give the following impious nonsense as the true import of the word: 'A name usually given in the Hebrew Scriptures to the *ever-blessed Trinity*, by which they represent themselves as under the obligation of an oath to perform certain conditions, and as having pronounced a curse on all, men or devils, who do not conform to them.' It is pleasant to turn away from such fooleries to plain sense. 'Eben Ezrah,' says Geddes, 'and the rest of the Jewish commentators say, that the plural, when applied to the one true God, is used for honour's sake, according to the idiom of the language; and this I take to be the real case.' This, at least, is not far from the truth. Dr. Geddes's note on this word is a tract of sound sense and great erudition. I add, that the Greeks, from a similar motive, expressed a chief or a man of rank by the plural article, and a preposition with its dependent noun; thus οἱ ἀμφι Πριαμον, Priam and his suite, or Priam alone. See Iliad iii. 146. *Xen.* Mem. I. 1, 18."

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ideas, they came without design, and consequently without a designing cause. This is the conclusion which the Jewish legislator sets aside, by representing Jehovah as planning this fair system of things before he actually produced it."—Pp. 21—22.

Dr. Jones's explanation of the Mosaic account of the fall of man is not altogether novel, but his illustrations of his theory are both singular and bold. He takes the history to be allegorical, and all the events to be symbolic. His system is, that the tree of life, in the Garden of Eden, was the symbol of moral purity in the immediate presence of God, that the tree of the knowledge of good and evil was the symbol of the marriage state, that the eating of its fruit meant the first act by which Adam recognized Eve as his wife, and that the serpent is the symbol of desire, planted in the human frame, but which carried to excess becomes criminal passion or sensuality.

In the curse on the serpent, the author considers a promise of the Messiah to be couched.

"In due time the seed of the woman appeared. In the accomplishment of his noble end, he was followed by a brood of vipers who stung his heel. The garden of Gethsemane, the judgment-seat of Pilate, and the Mount of Calvary in particular, witnessed the venom of their malice. But supported by the power of God, and animated by the glorious reward that awaited him at the right hand of his heavenly Father, he persevered; and the head of the serpent received a mortal wound."—Pp. 36, 37.

The serpent was universally worshiped in the Pagan world; and the author adopts the theory of Bryant, whom he highly praises, that the miracles of Moses and the plagues of Egypt, were designed, amongst other ends, to put dishonour upon this species of idolatry.

By the *death* threatened to Adam's disobedience, Dr. Jones understands exclusion from the immediate presence of God. He turns the account of the fall against the doctrine of natural depravity, and maintains, that the enmity declared to be put between the serpent and the woman and their respective seed, implies a principle in human nature, reason or conscience, which is directly hostile to immoral propensities. To the misinterpretation of the whole allegory he attributes the origin of the doctrine of two opposite eternal principles, the one good and the other evil. He considers that the Messiah, 'the seed of the woman, will bruise the serpent's head, by subduing all passions that are merely animal, and by removing the corruptible part of human nature; that our Lord at his second coming will exercise literally the functions of a king; that this earth, renovated after some mysterious convulsions, and rendered paradisiacal, is to be the theatre of his power, and that here the wise and good in a glorified state are to take up their abode.

The ingenious author imagines that Paul, in the seventh chapter of the Epistle to the Romans, makes the Mosaic narrative the basis of his reasoning, substituting *sin* as another name for the serpent. We cannot deny that there is some plausibility in the conjecture, but it really appears to us that fancy has carried away the writer far beyond the bounds of sobriety, in the following allegorical illustration:

"The Christian law, inasmuch as it penetrates the innermost recesses, reaching even the heart, condemns or acquits those under its jurisdiction, not from their outward actions, but, from the motives which gave them birth, far surpasses all other laws in excellence and efficacy. Its superiority to the law of Moses is set forth in the following passage: 'For what the law could not do, in that it was weak through the flesh, God, having sent his own Son in the likeness of sinful flesh, condemned sin for sinning with the flesh.' Here again sin and flesh are personified, and represented as having a criminal intercourse with each other. They, however, conduct their intrigues with so much secresy, that the law, or the legitimate husband of the flesh, though convinced of their guilt, had no means sufficient to arraign and punish the offenders. The law, we are told, was weak *through the flesh*. By which we are to understand, that through the imperfection of human discernment, it could not recognize crimes that were only intended or meditated in the heart; nor punish, for want of clear and positive evidence, such things as are done in *secret*. This neither the law of Moses nor any human law could effect. But in order to supply its inability, the omniscient Creator, seeing sin making a private appointment with flesh, invests his own

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son with the dress and similitude of the former, and dispatches him to the very place where, under the covert of darkness, the latter had agreed to meet him. Flesh arrives at the place appointed; the Son of God drops his feigned appearance, and stands before her in the figure of her *real husband*. Thus he detects their guilt; exposes the odious character of sin, and brings the partner of his crimes to merited punishment. Divest the paragraph of its personification, and you have this simple meaning: 'The Christian law, far surpassing all other laws in extent and efficacy, pronounces a person criminal, though his crimes may be unseen by man, and though committed only in design. Extending its cognizance to the bosom of men, beyond the reach of human discernment, it decides upon their characters from the motives and designs of their hearts, and thus detects and punishes sins, which pass undetected and unpunished by other laws.'"—Pp. 99—101.

We can only refer to Chap. vi. in which the author traces the personification of Natural and Moral Evil under the terms Satan, Devil, Serpent, &c.; explains the Temptation of Christ, according to the scheme before maintained in his Illustrations of the Gospels, as internal and mental; and shews that the Book of Job was written in order to set aside the doctrine of an evil principle. The whole may be recommended to the theological student.

The Remarks on Mr. Bellamy's recent Translation of the Bible, out of which the work of Essenus grew, form but a small part of it, and that, we think, the least interesting part. Dr. Jones ranks himself, though unwillingly, amongst Mr. Bellamy's adversaries; and he treats him with little ceremony.

"This gentleman seems to have been brought up amongst the rabbies, and to have drunk deep of their learning. But he has not been fortunate in the period of his birth. Had he flourished in the dark ages, he might have imposed on the public without impeachment, such mystic conundrums for Hebrew lore; but it is too much in the present enlightened state of criticism, to expect men to receive his Cabalistic nonsense, though delivered with the authority of an oracle."—146, 147.

Mr. Bellamy has translated the account of the creation of woman, Gen. ii. 21—24, as follows:

"21. Now Jehovah God caused an inactive state to fall upon the man, and he slept; then he brought one to his side, whose flesh he had enclosed in her place. 22. Thus Jehovah God built the substance of the other, which he took for the man, even a woman; and he brought her to the man. 23. And the man said, Thus this time, bone after my bone, also flesh after my flesh: for this he will call woman; because she was received by the man. 24. Therefore a man will leave even his father and his mother: for he will unite with his wife; and they shall be for one flesh.'"—Pp. 147, 148.

To this *new* translation, Dr. Jones makes some valid critical objections, and then returns an answer to Mr. Bellamy's moral reasons against the common acceptation of the passage, in which he maintains an almost equally *heretical* theory:

"Suppose the creation of the woman from the rib of the man to be one of the deep and hidden operations of God—Is it not an operation equally deep and hidden, that every man ever since should come from under the ribs of a woman? And yet this last is proved by universal experience. But if the analogy from experience be not a sufficient reply, we may, without any violence to the language of Moses, consider the whole scene as *a vision*, presented by God himself to teach Adam and his posterity a very beautiful moral lesson. It will be readily allowed, I presume, that a wife, if such as she ought to be, is a moral security to her husband, and ought in return to be an object of his endearment; that, as she originally came from his side, she ought ever to be at his side, even in preference to father and mother. Of this lesson the rib was an appropriate symbol, it being from its position, at once a security to the heart, and witness of its feelings, and a supporter of its functions. 'God,' says Moses, 'brought a deep sleep on Adam.' He thus caused him to see in the vision of a dream, or as Milton says, in *a trance*, one of his ribs, and some of his flesh taken away by his Creator, and formed or, as it is in the original, built into a woman. Adam, on opening his eyes, beheld with delight and surprise, her who was designed to become his mate; and he exclaims: 'This woman is made after my own image, and is, moreover, bone of my bones and flesh of my flesh;—being thus intended for my wife, and made to be one with myself, she shall take upon her my name."—Pp. 157, 158.

We had marked some other pas-

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sages for insertion in this notice of Dr. Jones's volume, but we must refer the reader to the work itself, which will amply gratify his curiosity.

We cannot dismiss *Essenus* without giving our thanks to the author for his valuable contributions to sacred literature, which are not, we fear, estimated according to their value, or received by the Unitarians, whose cause they essentially serve, with the gratitude which the author unquestionably merits from that denomination.

ART. II. — *The Racovian Catechism, &c.*

[Concluded from p. 173.]

THE Racovian doctrine concerning the nature of the Holy Spirit was nearly the same as that held by the modern Unitarians. The Catechism defines it (p. 285) "a virtue or energy flowing from God to men." This definition excludes personality as well as divinity.* But some of the proper Socinians, and particularly those in England, as may be seen from the 4to. Unitarian Tracts, held that the Spirit was a being, the first in rank and dignity of the celestial hierarchy. The hypothesis was revived by the late Mr. Hopkins in his "Appeal to the Common Sense of all Christian People."

The gift of the Holy Spirit is considered in the Catechism as two-fold; visible and invisible, temporary and perpetual. In the former point of view, it was the same as the gift of miracles, which has been long withdrawn; in the latter, it is still imparted to believers, and is "a divine inspiration, whereby our minds are filled with a more enlarged knowledge of divine things, or with a more certain hope of eternal life, also with joy in and a certain foretaste of future happiness, or with an extraordinary measure of divine glory and piety." (P. 287.) A gift of this kind would be a real miracle, but a miracle of which there could be no evidence.

On the subject of the Atonement, the Catechism is clear and rational. The death of Christ is represented as a ratification of his mission, and as a preparation for his resurrection; and it is observed with great truth, (p. 302,) that in the work of salvation more depends upon the resurrection than upon the death of Christ.

Little is said in the Catechism upon the question of evil spirits, but the compilers evidently believed in their existence. They seem also to have held the common Protestant doctrine with regard to future punishment.

The Socinians were decided freewillers. They entertained a pious horror of the consequences of the doctrine of predestination. In their simple metaphysics, the necessity of human actions was synonymous with the destruction of religion, and to represent God as the author of sin was to represent him as wicked. (Pp. 332, 333.) It is scarcely necessary to add, that they abandoned the tenet of the original and hereditary depravity of mankind.

In their views of the Lord's Supper the Catechists agreed with Zuinglius, who carried the Reformation further on this point than Calvin, who maintained some sort of *real presence*; they regarded the ordinance purely as a rite of commemoration. On the article of baptism they were still more *heretical*; they denied the ordinance to infants, and maintained that the only proper mode of administering it was by immersion. Socinus, as is well known, rejected baptism altogether, except, perhaps, in the case of proselytes from another religion; and in the first edition of the Catechism, published under his eye, the Lord's Supper was declared to be the only ceremonial precept. The translator has described in a note (pp. 257, 258) the state of opinion amongst the present English Unitarians with regard to baptism. There is a fourfold division on this point, and we may for brevity's sake class the sects under the heads of Baptists, Pædobaptists, Proselyte-Baptists and Anti-Baptists. The last-named consider baptism as a Jewish observance, and therefore not obligatory upon Gentile converts, and consequently not included in the commission of the apostle of the Gentiles.

It will be seen by the following quo-

* In his annotations upon this part of the Catechism, Wissowatius quotes the observation of Erasmus on 1 Cor. vii. 39, that "No one of the ancients ventured plainly to assert that the Holy Spirit was of the same substance with the Father and the Son; not even when the question concerning the Son was every where discussed with so much warmth."

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tation that the Socinians were not Sabbatarians:

"What is the fourth commandment?

"'Remember the Sabbath-day to keep it holy.'

"What do you think of this commandment?

"I conceive that what was ritual and carnal in it has been done away, with the other legal rites:—in the stead of which, Christ, the master of a more perfect devotion, has introduced the true holydays of a perpetual Sabbath, which consist in the constant celebration of the Divine name, and a perpetual abstinence from sin.

"But why was it inserted in the Decalogue?

"Principally for this reason, that the Sabbath was in a peculiar manner the sign of the covenant between God and the Israelites, by which he gave them rest from their toils in Egypt; as appears from some passages of Scripture (Deut. v. 15; Exod. xx. 12). On which account the observation of the Sabbath was somewhat more holy than the other ceremonies. God seems besides to have designed that there should exist some memorial that the most excellent part of the Mosaic Law was not perfect, and that a Law more perfect than that of Moses should succeed, namely, the Law of Christ.

"Has not Christ appointed that the day called the Lord's-day should be observed instead of the Sabbath?

"By no means; since the Christian religion, as it takes away other ceremonies, as they are called, does also wholly abolish the distinction of days, as the apostle plainly intimates, Coloss. ii. 16; Rom. xiv. 5, 6; Gal. iv. 10, 11. But as we perceive that the Lord's-day was in early times observed by Christians, we assume the same liberty ourselves, and freely allow it to other Christians."—Pp. 216—220.

From a note of Wissowatius' on this passage, it appears that some of the Polish brethren, whose opinion he espouses, maintained the perpetual obligation of the command of abstinence from blood.

These Reformers were divided in their judgment on the question whether it were lawful to exercise magistracy and to bear arms. Their works abound with tracts on both sides of the controversy. Socinus was in favour of the common opinion, but he pronounced it incompatible with Christian charity to proceed even in the exercise of lawful magistracy to shed men's blood or to mutilate their bodies.

Some of the Polish Reformers entertained scruples with regard to the lawfulness of oaths, at least of "promissory oaths, that have a view to future occurrences, concerning which men are uncertain, and may, therefore, easily forswear themselves." (P. 214, Note of Wissowatius'.)

We have now gone through the Catechism, and, reviewing the important subjects which it embraces, the light which it throws upon the Scripture, the weight of reason which there is in the text, and the useful learning which is found in the notes, we cannot but feel thankful to Dr. T. Rees for rendering it accessible to the English reader. Of the value of his own notes we have before spoken. The translation in those passages which we have compared with the original is accurate, and this is the only merit that in a work of this description could have been expected. A slight improvement might, we conceive, be made in the form of the work, by distinguishing the Questions and Answers by the initial prefixes of Q. and A. In the original the Questions are marked by italics.

The Introduction is a judicious compendium of Socinian history. The author traces up the denial of the doctrine of the Trinity since the Reformation to the Anabaptists of Germany and Holland, of whom Martin Cellarius, the contemporary and associate of Luther and Melancthon, is the most distinguished. Lewis Hetzer was another Anti-trinitarian of this period: he was put to death, though it is not certain on what account, at Constance, in the year 1529. In conjunction with John Denkius, a profound Hebrew scholar, Hetzer published, in 1527, a German translation of the prophetical books. Denkius was also an Anti-trinitarian, and the fame of these two learned men is said to have spread into Italy, and to have had the effect of bringing over to their opinions many individuals in that country. Unitarianism is then followed through the history of Campanus, Adam Pastor and Claudius, to the celebrated Servetus, whose discovery of the circulation of the blood and whose tragical fate have made his name so famous. A succinct account of this martyr to the doctrine of the Divine Unity is given, but as the story of his labours

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and sufferings and of his persecutors is so largely related in our Fifth Volume, it is unnecessary to enter into it here.

Poland, under Sigismund II., offered an asylum to the Anti-trinitarian Reformers. Hither they fled from Holland, Germany, Switzerland and Italy. In this last country there had been a theological society, whose meetings were broken up by the Inquisition.* Amongst the members was Lælius Socinus, a man of family, parts and learning, whose name has been emblazoned all over Europe by the writings of his nephew Faustus, the Socinus of controversy.

"The first person who appears to have stood forward in a public assembly to impugn the doctrine of the Trinity was Peter Gonezius, or Cónyza, who, at a synod of the reformed clergy held at Seceminia in 1556, asserted the supremacy of the Father over the Son and Holy Spirit, and contended that the Apostles' Creed ought to be received as the sole rule of faith, denouncing the Nicene and Athanasian Creeds as mere human compositions of no authority. The sensation produced by this discourse on the minds and feelings of the Trinitarian clergy is described to have been very great; and the immediate effect of it was an agreement to reconsider the subject at a future meeting, and in the mean time to obtain the opinion of Melancthon on the disputed points."—P. xxv.

Until the year 1565, the synods held in Poland were composed indiscriminately of the members and ministers of all the Reformed Churches, but at a conference which took place in that year at Petricow, the Trinitarians resolved to commune no longer with their Unitarian brethren, and consequently these formed henceforward a separate religious body. They were distinguished by various names.

"Though these Anti-trinitarian reformers have been occasionally styled UNITARIANS in the preceding narrative, in conformity with modern usage, it must be observed that they were not known by this designation in Poland. At the period now under review, they were called by various denominations, arising chiefly from local or temporary circumstances. They were first distinguished by the name of PINCZOVIANS, from the town of Pinczow, where they had their earliest settlement. Some of the body were afterwards called FARNOVIANS, from Stanislaus Farnovius, who held the Arian doctrine concerning the person of Christ. Others were styled BUDNÆANS, from Simon Budnæus, who maintained the opinion of the simple humanity of Christ, and denied his being a proper object of religious worship. But the designation by which they were afterwards most generally known was that of RACOVIANS, from the town of Racow, which for several years formed their metropolis."—Pp. xxviii. xxix.

Under the fostering care of the younger Socinus, the Unitarians of Poland attained to a high degree of prosperity. Their college at Racow is said to have consisted, at one period, of upwards of a thousand students, of whom more than three hundred were of noble families. But their printing establishment in this city was their most powerful engine; the effects of it were felt throughout Europe, and are still felt throughout the civilized world. Their liberties were for a time secured by the constitution of their adopted country; but their enemies watched for an opportunity of annoying them, and could not long want the occasion which they sought.

"The first event that operated to the serious disadvantage of the Unitarian interest was a malicious prosecution instituted against an opulent merchant of their body, named John Tyscovicius, who had served the office of Questor, or Syndick, of the town of Bisk, in Podolia, where he resided. It was insinuated by his enemies, that his accounts had not been fairly kept, and he was required to verify them on oath. To this he readily assented on condition of being permitted to swear by Almighty God:—but it was insisted that he should swear by the triune God, or by the image of Christ on the cross; and for this purpose a crucifix, with the figure of the Saviour affixed to it, was placed in his hand. Indignant that his veracity should be questioned, and his religion insulted, he threw the crucifix to the ground, exclaiming that he knew of no such God as they proposed to him. For this act, which was construed into a heavy offence against the Trinity, he was immediately arrested and thrown into prison. Proceedings were forthwith instituted against him, which, after repeated appeals from one tribunal to another, ended in his condemnation.

* It should be added, that concerning this secret Society little is known, and that some writers have doubted its existence. Dr. T. Rees replies in a note (pp. xxi.—xxiv.) to the objections of Mosheim.

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He was sentenced to have his tongue pierced, for his alleged blasphemy; to have his hands and feet cut off, for having thrown down and trodden upon the crucifix; to be beheaded for his rebellious contumacy, in appealing from the first tribunal that had given decision against him; and finally to be burnt at the stake for his heretical opinions. This sentence, horrible as it may appear, was, at the instigation of the Jesuits, executed in all its circumstances at Warsaw, on the 16th of November, 1611."*—Pp. xxxii. xxxiii.

The imprudence of some of the students in the College at Racow in demolishing a public cross, furnished the enemies of the Unitarians with a new pretext for persecution, and in the year 1638, the Diet of Warsaw passed a decree that their church at Racow should be closed, the college be broken up, the printing-house be demolished, and the ministers and professors be branded as infamous, proscribed and banished the State. This cruel measure was only the prelude to the decree of extermination which was adopted against the Unitarians by the Diet of Warsaw in 1658. On pain of death, they were required to quit the kingdom or renounce their faith. Three years were allowed them for compliance with the cruel mandate, but at the expiration of two years it was, on some frivolous pretence, put into immediate operation.

"This unexpected ordinance reduced them to the greatest difficulties. Their enemies threw every impediment in the way to their settling their affairs. Many found it wholly impossible to dispose of their property at any price;—others were obliged to part with it for what was considerably beneath its value; so that several of the noble and wealthy families who still adhered to the party, were reduced nearly to a level with the poorest among them. In these trying circumstances some made an outward show of abandoning their faith, and thus saved themselves from the evils of exile;—but a very large proportion, rather than sacrifice their conscience at the throne of human power, submitted to the painful condition of being separated for ever from their native land. These undaunted confessors, comprising many thousand individuals of both sexes and all ages, yielding to their hard destiny, took a final leave of their country, and wandered with uncertain steps, friendless and destitute, to seek an asylum in some foreign clime. Of this honourable band about four hundred proceeded to Transylvania and Hungary: many bent their steps towards Prussia, Silesia, and Moravia; others emigrated to Holland and the Low Countries, and some passed over to England. Thus was terminated the public profession of Unitarianism in the kingdom of Poland, about one hundred and twenty years after its first introduction into that country, and after giving birth to a host of advocates, distinguished equally by their learning, their talents and their virtues, who were an ornament to their age and an honour to human nature."—Pp. xxxix.—xli.

Before this disastrous period, Unitarianism had been established in Transylvania, through the influence of Blandrata; but the history of this doctrine, in this country, is already given in Mr. Kenrick's valuable paper at the beginning of the present Number, to which we refer the reader.

The origin of the appellation *Unitarian*, is doubtful. Dr. T. Rees states from Bod, who wrote a history of the Unitarians in Transylvania, that it was derived from the *union* of the Reformed of all parties in passing an edict in 1568, securing to persons of all denominations the free exercise of their religion. The title was afterwards restricted, he adds, to those persons who maintained that the Father alone was the true and eternal God. (Introd. pp. xliii. xliv., Note.) But a similar denomination had been long before applied to the impugners of the Trinity—"Sabelliani olim à Prudentio dicti sunt *Unionitæ* et Monarchici."* And it is curious that the appellation of *Trinitarians* was applied in one of the Bulls of the Papal Court to persons that, on the subject of the Trinity, were heretical—"Anabaptistos, *Trinitarios* et à Christiana fide apostatas."†

The peace of the Unitarian church in Transylvania was disturbed by the dispute between Blandrata and Davidis on the invocation of Christ, in which Socinus was implicated. Our author details very minutely the progress of this schism, and of the disgraceful persecution set on foot against Davidis by his Unitarian brethren, and princi-

* "Brevis Relatio de Johannis Tyscovicii Martyrio, ad calcem Sandii Bibl. Anti-trin. p. 203."

* Bock, Hist. Anti-trin. T. II. p. 11.
† Ibid.

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pally by Blandrata; and endeavours to shew that the patriarch of Unitarianism was innocent in this affair, or at least that as far as he was blameable, he was the dupe of the courtly physician. This point is maintained also in an able paper in our Thirteenth Volume. [*The Nonconformist*, No. V., pp. 382—385.] There is a want of documents relating to the subject; but judging only from the evidence before us, we think we may congratulate Dr. T. Rees on having succeeded in clearing away the deep stain of originating and conducting, though not of approving, the persecution of Davidis, from the name of the Polish Reformer.

The author announces that he designs the Historical Introduction merely as an outline of a larger history of Unitarianism, which he has had for some time in contemplation, and for which he has collected a considerable mass of valuable materials. Most heartily do we wish that he may be encouraged by the reception of the Catechism to proceed with a work which is a desideratum in our theological literature, and for which he has shewn himself so well qualified.

ART. III.—*A Song to David.* By the late Christopher Smart, M. A., Fellow of Pembroke Hall, Cambridge; and Prose Translator of Horace. 12mo. pp. 56. Rodwell and Martin. 1819.

SMART has some reputation as one of the minor English poets. The present poem, which is not in the collection of his Works published in 1791, is interesting from the circumstances in which it was composed: it was written in a mad-house where the author was confined, and for want of pen, ink and paper, was indented line by line with a key upon the wainscot. As a whole, it partakes of the wildness and irregularity of the poet's mind, but there are passages of exquisite beauty, deep feeling and true sublimity.

In the following description of the Hebrew monarch, the epithets, which are all but one well chosen, serve as so many heads to the succeeding stanzas:

Great, valiant, pious, good and *clean*,
Sublime, contemplative, serene,
Strong, constant, pleasant, wise!
Bright effluence of exceeding grace;
Best man!—the swiftness and the race,
The peril and the prize!

David's *greatness* is thus extolled:

Great—from the lustre of his crown,
From Samuel's horn, and God's renown,
Which is the people's voice;
For all the host, from rear to van,
Applauded and embrac'd the man—
The man of God's own choice.

Sublimity is nobly attributed to his genius:

Sublime—invention ever young,
Of vast conception, tow'ring tongue,
To God th' eternal theme;
Notes from yon exaltations caught,
Unrivall'd royalty of thought,
O'er meaner strains supreme.

The lofty theme of the Royal Psalmist is sung with corresponding loftiness:

He sung of God—the mighty source
Of all things—the stupendous force
On which all strength depends;
From whose right arm, beneath whose eyes,
All period, power and enterprise
Commences, reigns and ends.

In the following stanza, the sublime message of Jehovah to Moses is sublimely described:

Tell them, I AM, JEHOVAH said
To MOSES; while earth heard in dread,
And, smitten to the heart,
At once above, beneath, around,
All nature without voice or sound,
Replied, O Lord, THOU ART.

The "Song" concludes with an address to David, which in form and spirit is highly poetical, though tinctured with extravagance, and in one line, as interpreted by the comparison in the last stanza, disagreeing with both truth and piety:

Glorious the sun in mid career;
Glorious th' assembled fires appear;
Glorious the comet's train;
Glorious the trumpet and alarm;
Glorious the Almighty's stretch'd-out arm;
Glorious the enraptur'd main;

Glorious the northern lights astream;
Glorious the song when God's the theme;
Glorious the thunder's roar;
Glorious hosannah from the den;
Glorious the Catholic Amen;
Glorious the martyr's gore;

Glorious—more glorious is the crown
Of him that brought salvation down
By meekness, call'd thy Son;

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Thou that stupendous truth believ'd,*
And now the matchless deed's achiev'd,
DETERMIN'D, DAR'D and DONE.

ART. IV.—*The Kingdom of God, which is now going to be established upon Earth, revealed to George Turner.* 8vo. pp. 65.

ART. V.—*The Inheritance.* By George Turner, the Servant of God. 8vo. pp. 50. Both printed by T. Goyder, 8, Charles Street, Parliament Street, Westminster, and sold by S. Gompertz, No. 2, Granby Gardens, near the Marsh Gate, Lambeth. 1820.

JOANNA SOUTHCOTT's delusion is still continued. She is succeeded in her prophetic office by George Turner, who is an inmate of one of the Lunatic asylums. From his cell, this madman issues his revelations, of which the two pamphlets above described are a specimen, and, strange to say, there is a considerable body of people in the metropolis and elsewhere who give implicit credit to his ravings, and yield entire obedience to his mandates. He is said to have been a man of considerable property, and to have been placed in confinement by his friends, as a necessary measure of security. His disciples regard him as the victim of ungodly persecution.

Under George Turner, S. Gomperts, the vender of the pamphlets, is the minister of the Southcottian Church. He is a converted Jew, who has acknowledged the new religion about five years. He preaches in an assembly-room, in Brewer Street, Golden Square, to an audience of several hundred people. The present capacious place of meeting is reported to be too small to contain the auditors. The principal object of assembling is to receive, from time to time, and to expound George Turner's revelations. These are a law to the church: a recent one commanded the discontinuance of the Lord's Supper, and it has accordingly been laid aside.

Many of Joanna's followers were scandalized at the event of her supposed pregnancy, but the persevering believers say that only a spiritual Shiloh was promised, and that there has been no real disappointment. Shiloh is still expected by them, and it should seem that he is to come personally. He is represented as the Son of Jesus Christ. He is to reign on earth for 1000 years; to restore the Jews; to drive the infernal hierarchy back to their dark abodes; and to realize the predicted office and character of a Comforter to the true believers. His kingdom is to be set up in fifteen years from this time. All that will not acknowledge him are to be removed by death. His palace is to be built of pure gold, and adorned with all sorts of precious stones; and he is to have quite an army of singers, no less (so says George Turner) than seventy thousand musical men and seventy thousand singing women. Every man is to have a wife and land and house and buildings and tools and furniture; the earth is to bring forth abundance; and as the people multiply, the seas and lakes are to be turned into dry land. There is to be plenty of wine, but no spirituous liquors. Shiloh is to have banks (literally so) in every city, town and village, and from these the believers are to be supplied with money of a peculiar coinage. His garden, full of delights, is to be open to all the believers, who are to be regaled in it with gratuitous concerts from the before-numbered choristers and from the angels who are to be in attendance there. Horses and carriages in abundance are also to await the pleasure of the believers.

But the reader will have had enough of the revelations of George Turner. It is humbling to us, as a people, to see that a madman is able to obtain the ascendancy over the minds of hundreds and thousands of persons, otherwise rational and well-disposed. Is not the doctrine that discards or disparages the use of reason in religion, the source of these infatuations?

ART. VI.—*A Sermon, occasioned by the Death of our late Venerable Sovereign George* III., *delivered at the Unitarian Chapel, Lincoln, Feb.* 6, 1820. By James Hawkes. 8vo. pp. 14. Brooke, Lincoln. 6*d.*

FROM an appropriate text, (Dan. ii. 21, *He removeth kings and*

* It might seem hypercritical, considering the circumstances in which the poem was written, to point out the false concord in this line.

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setteth up kings,) Mr. Hawkes makes some judicious and truly pious reflections on the late mortality in the Royal Family. He portrays the character of the late King with a friendly but discriminating pencil, and expresses some truly Christian wishes for the surviving members of his illustrious house. He says faithfully,

"Great and important indeed will be the force of their elevated example, whichever way it may preponderate—may they, therefore, become truly sensible of its consequences; for if it be in favour of genuine Christianity, in the full extent of its practical influences, they will become 'burning and shining lights' to the world, and most extensive blessings to the nation: but if, on the contrary, they 'live as without God in the world,' their practical Atheism will prove more injurious to the honour and interests of Christianity, and to the religious and moral character of the lower orders of the people, than the most specious and subtle of those writings for the suppression of which they have lately shewn so much anxiety."—P. 13.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Scapulæ Lexicon Græco-Latinum, &c. cum Indicibus et Græco et Latino, &c. Consilio et Cura J. Bailey, A. B. Opera et Studio J. R. Major, A. B. editum. Royal 4to. £4. 4*s*.

The Age of Christian Reason; containing, exclusive of the Evidences of the Holy Scriptures, a Refutation of the Political and Theological Principles of Thomas Paine and M. Volney; also of S. Francis, M. D., in his "Bishop Watson refuted:" and the Objections of Atheists to the Being of a God answered on their own Grounds. Also, a Refutation of Unitarianism, in an Inquiry into the Charge of Deism, cloaked with Christianity, made by a Follower of Paine on his late Trial, against that Doctrine; and on an Unitarian Sermon on that occasion, by the Rev. W. J. Fox; and Strictures on William Cobbett with Paine's Bones, and on the Theology of R. Owen, Esq., of New Lanark, in his Reply to the Chancellor of the Exchequer. By Thomas Broughton, Esq.

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A History of the West Indies, containing the Natural, Civil and Ecclesiastical History of each Island; with an Account of the Missions in those Islands, from the commencement of their Civilization. By the late Rev. Thos. Coke, LL.D. 3 vols. 8vo. Maps and Plates. £1. 4*s*.

History of the British and Foreign Bible Society. Vol. III. By John Owen, A. M., one of the Secretaries. 8vo. 12*s*. Royal, 18*s*.

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plation of the Character and Virtues of Geo. III., &c. In Parts. Engravings.

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At the Unitarian Chapel, Lincoln. By James Hawkes. 8vo. 6*d.*

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POETRY.

EPITAPH ON THE DEATH OF THE INQUISITION.

Published at Madrid, March, 1820.
With a Translation.

Yace aqui para siempre ¡Oh, caminantes!
La *Negra Inquisicion*, donde inclementes,
Quemáron á millones de inocentes,
Millares de inhumanos manducantes:
Los politicos falsos la sufriéron,
Los pueblos menos barbaros la odiaron,
Los Marqueses mas tontos la aplaudiéron,
Egoistas infames la aclamáron,
Los sabios con razon la aborrecieron;—
Y aqui los Madrileños la enterraron.

Here wanderers! in eternal slumber lies
The black tribunal!—in whose gloomy cell
Whole holocausts of virtuous victims fell,
Prey of its licensed inhumanities!
By false and barbarous policy supported,
Tho' cursed by the enlightened and the wise;
By tyrants in their tott'ring weakness courted;
The shrine of darkness, hatreds, infamies.
By knowledge and by truth detested, fear'd:—
And now by Madrileños* here interr'd.

A FINNISH RUNO.†

Verbally Translated, and the original measure preserved.

Kæwi kauky taiwahasta,
Kaiken luonnon kantajasta;
"Tule tænne tuttuwani,
Astu armas ystæwæni,
Astu Amanan tykœæ,
Muuta murheista majasi!
Kyll' on jo osasi ollut,
Kyll' on ollut kyyneleita,
Walitusta, waiwotusta.
Nyt on pæællæ pæesin pælwæ
Pæesœ pæiwistæ pahoista;
Ranta rientæpi tœkœsi,
Waiwoista wapaus suuri."—
Næinpæ læri luoxe Luojan,
Kulki pojes kunniahan,
Riensi riemuhun jaholon,
Wapantehen waelsi,
Elæmæstæ surkiasta,
Næistæ mailman majoista.

Down from heav'n then came a mandate,
From the Universe-Supporter:
"Hither hasten thou who lov'st me,
Enter in, my friend all faithful,
Enter in, thou from Amona,
Leave thy dwelling-house of sorrow!
Thou hast had enough of sorrow,
Tears enough have dimmed thy eyelids,
Grief enough—enough of sadness.
Freedom's day for thee is dawning;
From the evil day delivered,
Peace is hurrying down to greet thee;
Saviour she from lamentation."—
See! he hastens to his Maker,
Travels hence, away to glory,
Hastens to the noblest pleasures,
Stretches on to his deliverance,
From a life disturbed by suffering,
In this narrow earthly dwelling.

The harmony of the Finnish Runes consists not only in their measured syllables, but in the artificial repetition of the same sound, of which there are some striking examples in the above fragment; as for instance,

—— pæællæ pæesin pælwæ
Pæesœ pæiwistæ pahoista.

In the inhospitable regions of the North, song has been called an "universal element," and many of the Finnish Runes, consisting of several hundred stanzas, have been orally conveyed down to our times, from a period of very remote antiquity, and in a state of perfectness, of which it would be difficult to furnish any other example.

Runes, wholly founded on the mythology of distant centuries, are often heard even now from the lips of the Finnish peasants. Kawe, the father of the gods; Wælnæmœinen, the spirit of good and the inventor of the harp; Hiisi, the omnipotent principle of evil, and Kiwutar, the divine mother, seem only to have transferred their attributes to other names introduced by Christianity, while in some of their songs the heathenish notions of the poet are most strangely blended with the enlightening influence of a purer system.

J. B.

* A Madrileño is an inhabitant of Madrid.

† Runo is the Finnish name for a song; the singer or poet is called Runolainen.

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Warwick, Feb. 8, 1820.

When care sits heavy on my heart,
And all my soul is sunk in sorrow;
When evils dire assail to-day,
Or pain, in prospects of to-morrow:
Oh, then Religion's pow'rful charm,
Dispels at once all gloomy sadness;
Reanimates my frame, and fills
My breast with peace and joy and gladness.

E'en thus—when Winter's chilly hand,
Despoils the scenes which once delighted;
And Nature's rich and blooming sweets,
Are all by storm and tempest blighted;
The Spring returns—and Nature then
Displays anew her beauteous treasure;
And hill and dale resound the song,
The universal song of pleasure.

E. W.

A SIMILE.

See'st thou an Eagle on yon cloud-capt cliff,
By the fell hand of some unlucky wight
Chain'd to its beetling brow? With eye askance
One while he looks into the firmanent,
Marking its measureless expanse, beneath
Whose ample concave far and near around
The landscape smiles; smiles the wide waste
Of waters lost in horizon:—now
Gazes he sadly on his manacle,
Then shakes his ruffl'd plumes, and in mid air
Plunges his tether's span, and hov'ring long
Pants sore to burst into the blue abyss,
To scan its viewless heights, the denizen
Of other skies: mournful then 'lights again
Upon the bleak and barren rock.
E'en so upon th' extremest verge of Earth
Tiptoe the Christian stands: through each long day,
Poizes his vent'rous wing, scorning the band
That links him to this little eminence,
This inch-wide, weather-beaten, cloud-sprent spot
Beneath his proper home; there is his heart,
Thither tend all his wishes, one sole thought
Ling'ring here—to flee—and be in heaven.

T. J. C.

ON THE BACKWARDNESS OF THE SPRING.

Timid and shrinking from the inclement sky,
Her tresses pale with infant snow-drops bound,
The virgin Spring scarce opes her tender eye,
Scarce prints her gentle footstep on the ground.

Not tricked, as she was wont, with breathing flowers:
Weeping and muffled in a cloudy veil,
Pensive, she leads along the sullen hours,
Nor trusts her beauties to th' uncivil gale.—

Yet Nature looks expectant for her smile,
And vernal Hope waves green on ev'ry tree;
The buds await her kindling glance, the white,
To burst their silky fetters and be free.

O nurst in storms! sweet daughter of the North!
Still shall thine angry sire indignant chide!
O haste! in loveliest majesty come forth,
With Youth, and Love, and Zephyr by thy side.

What tho' in storms thy trembling youth arose,
Yet brighter hours shall guide thy radiant car,
Thy verdant lap its choicest sweets disclose,
And show'r its riches on the swelling year.

Not thus the Spring of Man's uncertain hour:
His hopes untimely wither and decay;
Sudden the storms of wintry sorrow low'r,
Ere Spring has fled or Summer past away.

Though late the promise of the vernal year,
Yet warmer suns shall swell the ripening bloom:
But mortal hopes—when brightest they appear,
Gleam for an hour—then, sink in sudden gloom.

O Thou! whose spirit lives no more below—
When last new verdure clad the enamell'd field,
How clear, how bright, that spirit's youthful flow!
What dreams of future bliss, yet unreveal'd!

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Though fled from earth, yet memory lives with Thee:
The tender thoughts, thy faithful friendship gave,
Each Spring shall gather freshness, like the tree
That weeps in silence o'er thine early grave. C.

April 15, 1820.

THE MEMORY OF CATHARINE.

Beside thy sorrow'd grave, departed Worth!
Affection glows, reminded of the form
And lineaments from nature, fondly dear,
Of mental purity, more valued still,
Meek goodness that concealment lov'd. The worm
May witness doom'd return to kindred earth,
But character of mind knows no decay.
While absence felt renews the parting tear,
Thy virtues, cherish'd by sincere belief,
Sweetly remember'd, hopes inspire that thrill
With pensive solace through the soul of grief,
Changing this mortal gloom to glimpse of day,
Dawn of the morn when all of faithful heart
With perfect joy shall meet and never, never part.

R. F.

Kidderminster, April 10, 1820.

OBITUARY.

In December last, DANIEL RUTHERFORD, M. D., Professor of Botany in the University of Edinburgh. He was the discoverer of *Nitrogen*, which was first discribed by him in his *Thesis de Aere Mephitico*, in 1722.

1820. Jan. 14, at *St. Ambrose*, the Rev. *Dr.* HENRY DAVID HILL, Professor of Greek in that University.

Jan. 24, at *Naples*, Cardinal CARACCIOLO, Bishop of Palestine. Diegna Ignatius Caracciolo was born on the 16th of July, 1759, at Martin. Having entered the prelacy, he followed Pope Pius the Sixth into France, and was with that Pontiff when he died at Valencia. It was in honour of his attachment to the Head of the Church that Pius VII. made him a Cardinal, August 11, 1800. This was the first hat given by the present Pope.

— 26, at *Royston, Herts*, in his 76th year, Mr. HENRY ANDREWS, the Editor of "Moore's Almanack." He was an able astronomer, and was for many years engaged by the Board of Longitude to compute "The Nautical Ephemeris."

March 16, at *Paris*, 76 years of age, M. RABAUT POMIER, late one of the pastors of the Reformed Church at Paris. [See our last Number, p. 135, and Vol. XIV. p. 760. The *Annales Protestantes*, from which we extract this Obituary notice, promises a further account of this excellent man: we shall probably give a translation or abstract of it.]

March 28, aged 36, after most acute sufferings, with a disease of the heart, Mr. HENRY RIXON, at *Albany Road, Camberwell*. He was much respected and esteemed, and is deeply lamented by all that knew him. Never was there a more painful or mysterious dispensation of Providence than his death, under all its circumstances. His mother, a truly excellent woman, died only six days before him, worn out with maternal anxiety and grief; and two days after his decease, his amiable widow was delivered of a daughter, their first child.

April 1, at the house of William Wilberforce, Esq., M. P., *Kensington Gore*, the Very Rev. ISAAC MILNER, D. D. F. R. S., Dean of Carlisle, President of Queen's College, Cambridge, and Lucasian Professor of Mathematics in that University.

— 6, at *Staines, Middlesex*, the Rev. JOHN YOCKNEY, aged 67, upwards of 30 years minister of the Independent congregation in that town.

— 14, at *Mitcham Common*, after a short illness, the Rev. C. T. HEATHCOTE, D. D., Rector of Little Wigborough, Essex, and lately master of the Hackney School, now dissolved, which flourished so long under the family of Newcome.

Lately, at his palace, *County Cork*, at a very advanced age, Dr. BARNETT, Bishop of Cloyne, being the senior bishop of Ireland, since the death of the late Archbishop of Tuam.

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Lately, at *Palparrow, in Cornwall,* ROBERT JEFFERY, commonly known throughout the kingdom by the name of *Jeffery, the seaman;* who, some years ago, was left on the desolate island of Sombrero, where he was eight days and nights without support, except a few small limpets: he was fortunately rescued from his perilous situation by an American ship, which took him to Connecticut, whence he got a passage to England, but has been in a declining state of health ever since.

REGISTER OF PUBLIC DOCUMENTS.

Resolutions of Protestant Dissenting Ministers on the Death of the Duke of Kent.

[The following Resolutions were presented to her Royal Highness the Duchess of Kent, March 24th, by a Deputation, consisting of the following Ministers arranged, as they were introduced, according to seniority,—Rev. Dr. Rees, Dr. Rippon, Dr. Morgan, (the Secretary,) Dr. Winter, Dr. Lindsay, Dr. Waugh, Dr. Newman, and Dr. Collyer. Her Royal Highness, supported by her brother Prince Leopold, received the Deputation with the most condescending politeness and affability. While the Resolutions were reading she shewed much feeling, and shed tears. When the Chairman had concluded, Prince Leopold, after apologising for his sister's inability to answer in English, assured the Deputation, with polite and appropriate acknowledgments, of her deep sense of the attention shewn her by the Dissenting Ministers. They had then the honour of kissing the Duchess's hand. On their expressing a wish to see the infant Princess, Alexandrina, she was brought forward from an apartment, of which the folding-doors were thrown open, and they kissed her hand also. When this unformal ceremony, in which the Duchess and her brother mingled with the Deputation as amongst friends of long standing, was over, Dr. Rees seized the occasion, as they were about to retire, in his own name, that of his brethren present and absent, and of thousands and millions of his Majesty's subjects in different parts of the kingdom, to express the most earnest wish, that his Royal Highness and his beloved sister the Duchess of Kent, allied to our country by several endearing and interesting connexions, might enjoy a long and prosperous life, for administering happiness to each other, and to all over whom their influence should extend, and for training up in principles of piety, virtue and liberty, civil and religious, those who, according to the order of Providence, may possibly, at some future period, dignify the throne, and impart lustre to the crown of the British empire.—Before the Deputation waited on the Duchess, they were honoured with a most friendly and pleasing interview with the Duke of Sussex, who shewed them some of the choicest treasures in his extensive and valuable library.]

Dr. William's Library, Redcross-street, March 7, 1820.

At an extraordinary meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, the Rev. A. Rees, D.D., F.R.S., F.L.S., Soc. Amer. Soc., in the Chair,

Resolved,—1. That this body, deeply affected by the irreparable loss which the cause of truth and humanity has suffered in the recent death of his Royal Highness the Duke of Kent, cannot deny themselves the melancholy satisfaction of thus publicly expressing their grief on an event which has taken from the Royal Family one of its brightest ornaments, and from the nation one of its best hopes.

2. That whilst the character of the illustrious deceased commanded the esteem of men in all ranks, and of all religious persuasions, his Royal Highness was endeared in an especial manner to Protestant Dissenters, by the enlarged opinions which he entertained and avowed on the subject of religious freedom, and by the cordial support which, in connexion with his illustrious brother the Duke of Sussex, he was ready to give to those charitable establishments with which Dissenters were chiefly interested; and that this body admired, above all, the ardour with which he espoused, and the diligence with which he promoted, that comprehensive plan for the education of the poor which his Royal Father had sanctioned with his approbation, and which is not confined to classes or sects, but adapted to the general exigences of human nature, and to the general improvement of rational and immortal beings.

3. That this body, partaking of the same Catholic spirit, and anxious for its wider diffusion, look back, with a mingled sentiment of pleasure and regret, to those

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public meetings at which it was so beautifully exhibited in the benevolent countenance, and so powerfully recommended by the appropriate and winning eloquence, of a King's son; that, under this impression, they cannot but feelingly lament that a Prince so greatly honoured and so deservedly beloved by the wise and good, and who, in thinking for himself, had risen superior to all partial interests, and become the enlightened advocate of all liberal views and all useful institutions, has been withdrawn so soon, by the inscrutable decree of Providence, from the labours of love, as pleasing to himself as they were to the best interests of mankind.

4. That, painful as this deprivation is, the body of Protestant Dissenting Ministers bow in humble acquiescence before Him who giveth and who taketh away; and their resignation is rendered the more cheerful by the assurance, that such an example as that which has been left by the Duke of Kent cannot be lost to the world; that it will continue to be remembered, admired, and imitated, especially among the great; and that not this age only, but a grateful posterity, will have reason to say of him, "though dead, he yet speaketh."

5. That, in testifying their own grief, the members of this body are desirous at the same time of expressing their heartfelt sympathy and unfeigned condolence with the illustrious and amiable Princess, so unexpectedly bereaved of a husband, who was as remarkable for tenderness and affection in his private relations as he was distinguished in his public capacity for every princely quality and every social virtue; and it is their fervent prayer to Almighty God that he would preserve to her Royal Highness that pledge of love which her honoured consort has left her, and continue with her all those consolations of religion, and all those attentions of fraternal kindness, which are so needful and so precious to the widowed heart.

6. That a deputation of eight members of this body be appointed to wait upon her Royal Highness the Duchess of Kent with a copy of these resolutions.

(Signed)

ABRAHAM REES, Chairman.

Address of British and Foreign School Society to the Duchess of Kent.

[This address was presented March 16, by a Deputation consisting of Sir Thomas Bell, Mr. Wilberforce, Dr. Schwabe and Mr. Millar. With it the Deputation presented the Resolutions of the Committee and also of the Committee of Ladies, on the melancholy event to which it refers. Her Royal Highness received them very graciously, and expressed her gratification in particular on meeting Mr. Wilberforce, of whom she had heard so much. The Deputation had also the honour of seeing the infant Princess on that occasion.]

May it please your Royal Highness,

The General Committee of the British and Foreign School Society venture to present to your Royal Highness the accompanying resolutions, unanimously adopted at a special meeting. And they respectfully entreat that your Royal Highness will graciously receive these feeble expressions of the sincerest gratitude and veneration with which the Committee must ever cherish the memory of his Royal Highness the late Duke of Kent, the warm and generous patron of their Institution.

The high place which the British and Foreign School Society occupied in his Royal Highness's esteem and favour was one of its most valuable distinctions, and has been peculiarly evinced by the zeal with which he was pleased so early to recommend it to the gracious attention and patronage of your Royal Highness. The continuance of this patronage, so valuable and dear to the Society for its own sake, will ever possess in the estimation of its sincere friends an additional importance as a sacred bequest of its late illustrious and revered protector.

It is some consolation, under the deep sense of the irreparable loss which the cause of universal education has sustained, to know that the noble sentiments which actuated his Royal Highness in so warmly espousing it, are and will be perpetuated in the breasts of those who were the nearest to his heart, and then descend to posterity in the members of a family which is become so dear to the friends of religion and virtue.

That it may please God long to preserve and richly to bless your Royal Highness is the ardent wish and prayer of the Committee.

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INTELLIGENCE.

DOMESTIC.

Religious.

Anniversary of Unitarian Society.

The Annual Meeting of the Unitarian Society for the Distribution of Books was held at the City of London Tavern, on Thursday the 20th instant. William Smith, Esq., M. P., in the Chair. The company was small, but few of the anniversaries have been more interesting. There were laid upon the table two new "Letters from William Roberts, Teacher of the Native Unitarian Congregation near Madras," printed and done up with the Rules of the Society. These will probably appear in the Christian Reformer. The Chairman gave the usual liberal sentiments, with interesting prefatory remarks. The Rev. J. Rowe, the Treasurer (Mr. Gibson), the Secretary (Dr. T. Rees), and other gentlemen addressed the meeting, on topics with which their names had been connected. The health of Mr. Smith was drunk with great applause: the meeting shewing a lively pleasure in doing honour to a senator, who for the last 36 years has been in Parliament, who during all that period has been connected with all the distinguished champions of freedom and humanity in the House of Commons, who himself has taken an active part in every public question affecting the liberty of England and the general cause of humanity, whose name has appeared on every great division amongst those of the friends of liberty and reform, and the appearance of whose name indeed has always been a pledge that the party in which it was found were the supporters of good principles and liberal measures. Mr. Smith was sensibly affected by this heartfelt tribute of gratitude and respect.—The interest of the meeting was not a little kept up by the circumstance of there being a large company in the next room on the same floor, parted from the room in which the Unitarian Society met by only folding-doors, consisting of Roman Catholics, who were met to celebrate the opening on that day of the new chapel in Moorfields. Of this coincidence the Chairman made a happy use; congratulating the meeting on the wonderful improvement in the public mind since the year 1780: then, he had borne a musquet to protect the Catholics from brutal violence, and had seen the smoking ruins of their chapel near to the spot where the new and handsome edifice has arisen; now, they were not only unmolested, but were allowed to assemble in public festivity to recognize and promote their religious objects. They and the Unitarians had been both formerly proscribed, but both were at length in the enjoyment of liberty. He hoped and expected that what remained of intolerance would be done away, and that speedily; and that he should live to see the Roman Catholics and the Protestant Dissenters acting together for the attainment of their common liberty, and rejoicing together in their united success.—On the subject of the amelioration of the criminal code being brought forward, attached to the name of Sir Samuel Romilly, Mr. Richard Taylor, as one of the Committee of the Society for improving Prison Discipline, recommended that Society to the patronage of the friends of humanity. We were sorry to learn from him that its finances are very low.—It was understood that an effort would be made at the succeeding anniversary of the Unitarian Society to increase the number of attendants.

Unitarian Association.

The Committee have determined on renewing the application to Parliament for relief on the subject of the Marriage Law, early this session, and to adopt the Bill framed and introduced on the former occasion.

Any congregations in the country desirous of giving their assistance and co-operation, can forward their petitions (if they should think fresh petitions advisable, about which they will, of course, exercise their own discretion), either to the Secretary or through any Parliamentary connexion; but they may be peculiarly useful in the promotion of the cause, in endeavouring to enlist in its support any members of either House, with whom they may be more immediately connected.

The form of petition used on the former occasion, may, perhaps, usefully be again adopted. Both this and the Bill as brought in, will be found in our former Numbers.

Gainsboro', Hull, &c. Unitarian Association.

The Fifth Half-Yearly Meeting was held at Lincoln on Good Friday. On the evening previous, Mr. G. Kenrick, of

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Hull, preached *on the consolations afforded by the Unitarian doctrine in the prospect of death*, from 1 Cor. xv. 57. On the day of meeting, Mr. Higginson, of Derby, delivered a most energetic and judicious address, *on the duties of Unitarians in the present crisis*, from Matt. v. 14: "A city which is set on a hill cannot be hid." The preacher warmly enforced the necessity of superior purity of heart and life on the part of the professors of a purer faith, in order to vindicate their consistency and recommend their principles, and the sentiment and practice of universal charity, not only towards the different sect of Christians, but conscientious unbelievers in Christianity. Mr. Higginson was requested to publish his Discourse, which he consented to do, and it may be expected very shortly to appear. In the evening, Mr. H. Turner, of Nottingham, preached on *the doctrine of Atonement*, from Rom. v. 11. Leaving out of consideration the vulgar notion of atonement maintained by the older writers on the subject, in which God is described as a merciless Creditor and a wrathful Master, whose debt must be fully paid, and his anger appeased by blood, the preacher examined the modern notion espoused by Dr. Magee, that satisfaction is the method which God adopts in the pardon of sin, and shewed it to be no less inconsistent with reason and Scripture than the former.—The friends of the cause, both ladies and gentlemen, dined together at an inn, and the remainder of the day, unoccupied by the religious services, was spent in the delightful intercourses of friendship.

The attendance at the Chapel was more numerous than on any similar occasion, and the prospects of the Unitarians at Lincoln are much brightened. The next Meeting is appointed to be held at Hull, on the last Wednesday in September, and Mr. Madge requested to preach.

G. KENRICK, Secretary.

Sinking Fund and Fellowship Fund at the Chapel in Bowl-Alley Lane, Hull.

The writer of the above article has great pleasure in communicating the establishment of a Fellowship Fund at Hull, having for its objects, the support of Unitarian academies, and affording assistance towards the building of Unitarian chapels, or the relief of congregations encumbered with debt. It is intended that some part of the annual income should be applied to the liquidation of the debt upon our *own* Chapel. But it was agreed that no demands should be made upon the Funds for one year from its establishment in October last. The Society finding it necessary to do something towards the gradual extinction of a debt of £650 upon their building, have likewise set on foot a *Sinking Fund*, for which purpose £75 was raised and invested in Navy 5 per Cent. Stock, the dividends arising from which are intended to be regularly invested in the Bank for Savings at Hull, and additions made to the principal as the circumstances of the Society may admit of it, until the whole amounts to £700, by which the debt will be cleared, and £50 more left for another accumulating fund, for the improvement of the Chapel or other similar purposes, amongst the most important of which the present writer accounts the purchase of a piece of *burial ground*. This plan may be strongly recommended to the imitation of other Unitarian societies throughout the kingdom who may be encumbered with debt, or not sufficiently wealthy to accomplish objects of great importance to the successful promotion of truth by a single effort.

Presbyterian Ministers in Manchester.

The Spring Quarterly Meeting of the Presbyterian Ministers in Manchester and its vicinity, was held on Good-Friday, at Platt Chapel, near this town. The Rev. — Whitehead, of Cockey-Moor, introduced the service, and the Rev. A. Dean delivered the Sermon. The preacher selected for the subject of his discourse the latter clause of verse 10 of Phil. i.; and illustrated, in a judicious and pleasing manner, the nature, importance and obligations of Christian sincerity. The attendance at the Chapel was numerous and respectable, and many friends from neighbouring societies were present.

Unitarian Chapel, Woodd Street, St. Pancras.

An Unitarian Place of Worship was opened in *Woodd Street, St. Pancras*, near Somerstown. The Rev. W. J. Fox preached in the morning, from Ephes. ii. 20, and the Rev. R. Aspland in the evening, from 1 Cor. iii. 11—15. Respectable congregations attended; in the evening the place was completely filled. The following circumstances led to the opening of this new House of Prayer for the worship of the one and only God, the God and Father of our Lord Jesus Christ. The Rev. T. Moore has for some time past held meetings in his dwelling-house, in Somerstown, on Sunday mornings and evenings, and a number of persons have steadily attended, especially in the evening. During the last four months, Mr. Wright, the Unitarian Missionary, has several times delivered Sunday evening

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lectures there, to very attentive audiences; but the room in which the meetings were held was found much too small, and otherwise inconvenient for the purpose; on this account much publicity was not given to them, as it would have been impracticable to have accommodated the hearers who might have attended; hence it appeared necessary to procure a larger and more convenient place. The place now opened is a large room, well situated, and fitted up for the purpose in a decent, but economical manner. It is supposed it will seat a hundred and fifty hearers. There will be a regular morning service on the Sunday, which will be conducted by Mr. Moore; and a lecture in the evening, which will be preached alternately by Mr. Moore and others. It is hoped that by steady, prudent, zealous and persevering exertions, a congregation may be permanently established in this populous neighbourhood. Much praise is due to Mr. Moore for his exertions, to which this infant congregation owes its existence; and to the exertions of those friends who have procured this new place for Unitarian worship. It is intended to connect with this little Chapel a Congregational Library, and a Sunday-School. Is it not highly desirable that something similar to what has been done at Somerstown, should be attempted in other places in the outskirts of the metropolis?

March 21. R. W.

Southern Unitarian Fund.

THE Annual Meeting of the Southern Unitarian Fund Society, took place at Portsmouth on the 5th ult. The morning service, in the General Baptist Chapel, was introduced by the Rev. Mr. Acton; after which, the Rev. J. B. Bristowe, of Ringwood, delivered from Dan. ii. 2, and following verses, a very able defence of the principles of Nonconformity; and portrayed in lively colours the evils which have resulted from all the religious establishments hitherto known in Christian countries. He happily illustrated the state of thraldom in which our Established Clergy are placed, by adverting to the fact, that, though upon the demise of the late Monarch, they, following the dictates of their hearts, prayed on the succeeding Sunday for our Queen; their voices have since been stopped on this subject, from her name being omitted in the prayer, ordered by human authority, to be used in our Churches. In the evening there was service in the Unitarian Chapel in High Street; when the Rev. Dr. Morell, of Brighton, took occasion to shew, from the words of Hosea xi. 9, "*For I am God and not man,*" that it was the object and tendency of true religion to assimilate man to his Maker; whereas the corruptions of Christianity and all false religions have assimilated the Creator to man. On the Thursday evening, Mr. Acton accurately delineated Christianity, in reference to its requisitions and its promises; taking for the basis of his excellent discourse, John xv. 10.

With these services, the winter Course of Lectures, which it is the object of this Society to support, was concluded; and from the very good attendance which there has been throughout the Course, as well as on the services above-mentioned, the subscribers to the Fund have the fullest conviction, that their view in establishing it, *which was to call the attention of the public to those corruptions of Christianity, which at the council of Nice* (A. D. 325) *were voted to be doctrines of the gospel*, has been accomplished.

The friends of the Unitarian cause dined together on the Wednesday, at the Fountain Inn; after dinner several gentlemen delivered their sentiments; in the course of which, several circumstances were noticed proving the progress of Unitarianism, highly gratifying to those who sincerely believe that THIS *is the* FAITH *once delivered to the saints*. The company heard, with much satisfaction, from Dr. Morell, that the new chapel at Brighton was in a state of great forwardness; for it is peculiarly desirable that our watering-places should be supplied with such edifices, that the families of Unitarians may not, while in the pursuit of health, be obliged either to refrain from public worship, or to hear from the lips of our orthodox brethren expressions at which their reason and their piety revolt.

But while those who assembled on this anniversary had many things to stimulate them to fresh exertions in the holy cause, and to inspire them with an ardent hope that primitive Christianity will be finally restored to man; they could not but lament that *still they form the only Society in our country* (with the exception of the Unitarian Fund) *for the promotion of Unitarianism by the means of popular preaching*. And, considering that such institutions as the Southern Fund would be most useful auxiliaries to the London Fund, they cannot but earnestly call the attention of their brethren to the propriety of enabling our ministers, who are settled in populous neighbourhoods, to give lectures either in the outskirts of their towns, or in the neighbouring villages. The lectures at Portsmouth and its vicinity have established the two following facts beyond a doubt: that many will gladly come to

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hear what Unitarians have to say on these occasions, who dislike joining the Sunday services in professed Unitarian Chapels; and that lectures may be arranged so as to meet the objections and remove the doubts entertained by many to the doctrine; and thus they may be led to become members of our stated congregations.

With a view of exciting the attention of the friends of Unitarianism to this subject, a List of the Lectures which have been delivered this winter, is subjoined.

1819.
Oct. 13. Rev. W. Hughes.—"The fearless Avowal of the Truth."
14. ——————"History and Mystery of self-canonized Orthodoxy."
27. Rev. J. Fullagar.—"The Design and Use of the Mosaic Dispensation."
28. ——————"The Causes of the Rejection of Christ by the Jews."
Nov. 10. Rev. W. Stevens.—"The Doctrine of the Trinity unsupported by Scripture."
11. ——————"The Advantages of Unitarianism over Trinitarianism."
24. Rev. W. Hughes.—"The popular Idea, that Unitarianism is Infidelity in Disguise, traced to its Origin, and the Difference between them pointed out.
25. ——————"The History and Mystery of self-canonized Orthodoxy." Part II.
Dec. 8. Rev. J. Fullagar.—"Christ the Desire of Nations."
9. ——————"The Propriety of the Time of Christ's Appearance."
22. Rev. W. Hughes.—"The Evidences of Christianity, more particularly directed against some Quotations made on a late Trial from *Paine's Age of Reason*."
23. ——————"The History and Mystery of self-canonized Orthodoxy." Part III.

1820.
Jan. 5. Rev. W. Stevens.—"The supposed Scriptural Evidence of the Deity of Christ examined.
6. ——————"The Divine Justice considered, in Reference to the Calvinistic Scheme."
19 and 20. Rev. Joseph Brent.—"On the Divine Unity."
Feb. 2 and 3. Rev. J. Fullagar.—"Christianity not a cunningly-devised Fable.
Feb. 16. Rev. W. Stevens.—"Impersonality of the Holy Ghost."
17. ——————"Our Lord's Sermon on the Mount, the Standard of Orthodoxy."
March 1. Rev. J. Fullagar.—"Special Divine Influence not now to be expected."
2. ——————"The New Birth."
29 and 30. Rev. W. Hughes. "The History and Mystery of the Doctrine of the Atonement."

April 10th.

Protest against the Thirty-Nine Articles.

The following is copied from the *Cambridge Chronicle* of March 24:

Copy of a Letter sent to the Society of Catharine Hall in the University of Cambridge.

Sirs,

If my tenure of a Fellowship in Catharine Hall is deemed to imply the recognition of the Thirty-nine Articles of Religion, drawn up about two hundred and fifty years ago, I declare deliberately my abdication of it, as I consider each of them wholly or partly repugnant to the Gospel of Jesus.

I protest also against the observance of Sunday, instead of the seventh day, beginning on the evening of the Friday, according to the ancient mode of computing the day, so that Sunday comprieth part of the first and second days of the week; and a positive command of God is lightly set aside on no scriptural authority whatever. That God meant the ten commandments to be in force during the Mosaic and Christian dispensations is manifest from these considerations:—

1. They were promulgated by God directly, and not through Moses.

2. They were *twice* engraven on stone tablets.

Also the Author of the Epistle to the Hebrews is not known, and the second of Peter and those of John and Jude seem from the same source. I am prepared to shew that they contain much contrary to the Gospel of Jesus.

DAVID JEFFERSON MAYNARD.

Stokesley, March 9, 1820.

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Fellowship Funds.

1. Gravel-Pit, Hackney. Established Dec. 12, 1819. The Rev. R. Aspland, President; Mr. James Young, Treasurer; Mr. George Cooper, Secretary. About 200 members. The objects of the Society are, "to furnish the poor members of the congregation with books and tracts; to assist the Unitarian Fund and the Association for protecting the Civil Rights of Unitarians; to contribute towards the erection or repairs of Unitarian Chapels; to aid in the carrying on Foreign Missions, if such shall be undertaken by the Unitarians; and generally to promote the Unitarian cause." The subscription is "not less than One Shilling per Quarter of a Year." Any vote of money exceeding Three Guineas must be proposed at one Meeting of the Committee, and taken into consideration at the next. The balance in the Treasurer's hands, when above 5*l.* to be lodged in a Bank for Savings. An annual Report.

2. At a Meeting of the Subscribers to the Fellowship Fund, held at the Octagon Chapel in this city, the following Resolutions were passed:

That the extended and judicious exertions of the Committee of Management for the Unitarian Fund claim the thanks of the Unitarian body at large, and the support of the different Fellowship Funds, and that the sum of Ten Pounds be hereby given in aid of its resources.

That we have read with great interest the correspondence of William Roberts, by whose exertions the simple and uncorrupted doctrines of the Gospel have been promulgated in part of India, and that we hold ourselves pledged to further the views of our brethren in this country for carrying on this good work.

That the sum of Five Pounds be given to our Unitarian brethren at Rochdale, towards the liquidation of the debt upon their place of worship.

That it is expedient that applications for assistance from the Fellowship Funds be made to the Unitarian Fund Committee, by whom they may (if approved) be recommended through the Monthly Repository, rather than by individual applications to the Secretaries of the different Fellowship Funds, who, in most cases, must be ignorant of the nature and extent of the assistance required.

THOS. BARNARD.

Norwich, March 21, 1820.

THE "Society for the Propagation of the Gospel" have determined to extend their assistance to the Black population of the CAPE OF GOOD HOPE; and his Majesty's ministers have given their support to the measure to the same extent to which they are accustomed to meet the efforts of the Society in the American Colonies. The Society will add 200*l.* per annum to the government allowance of 100*l.*, in order to support the intended Missionary in comfort and respectability.

Commission of the General Assembly of the Church of Scotland, on the King's Death.

IT having been announced that a motion for a dutiful and loyal address of condolence on the death of the late King, and of congratulation on the accession of his present Majesty, would be made in the Commission of the General Assembly, the stated meeting, which took place on Wednesday, March 1st, was numerously and most respectably attended. Indeed, the distance from which many of the members had travelled, in order to countenance the measure proposed on this occasion, is a remarkable proof of the loyalty and attachment to the Constitution, by which the ministers of the Church of Scotland are universally actuated. The proposal for an address, the grounds of which were stated in a very dignified and suitable manner from the chair, being unanimously agreed to, after a few remarks by Dr. Campbell, the late Moderator of the Church—a committee was appointed to prepare the same; and after a short adjournment of the Commission, gave in a draft of the address, which being read and duly considered, was unanimously adopted and appointed to be subscribed by the Moderator, in name of the Commission. Dr. Nicoll then rose and stated, as taken from the Commission record, the procedure which had been followed on the accession of each of the three last sovereigns; and, as it appeared, that in the year 1760, when our late venerable Monarch succeeded to the throne, a deputation of five ministers and one elder had presented an address to his Majesty from the Commission of the Church of Scotland, Dr. Nicoll moved, that a similar deputation should now be appointed for the same purpose—of whom, he added, the Moderator of the Church, Dr. M'Farlan, would, of course, according to precedent, be one. The Commission having assented to this motion, four other clergymen were proposed by the Moderator, as Commissioners for presenting the address, whose names, he said, had been suggested to him by his friends. And no objection being offered to the nomination, Dr. Inglis moved, that the Procurator, the principal law officer of the Church, should be added as an elder to the deputation, which accordingly was appointed

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to consist of the following members:—the Moderator, Sir Henry Moncrieff Wellwood, Bart., Dr. Grant, Dr. Inglis, and Principal Nicoll, ministers, and John Connell, Esq., elder. Two of these clergymen were not members of the Commission, but their appointment was found to be justified by the precedent of 1760, which had been sanctioned by the Assembly, 1761. It was afterwards resolved, on the motion of Dr. Inglis, that a Commission, in due form, should be prepared by a committee appointed for the purpose, and be subscribed by the Moderator, empowering the above-named Commissioners to present the address which had been adopted by the Commission.

A difference of opinion having lately prevailed between some of the clergy of Bristol, respecting the manner of administering the Holy Sacrament, the venerable diocesan has addressed to them the following letter:—

Trinity Lodge, Cambridge,
March 30.

Rev. Sir,

Having been informed that several clergymen in my diocese have adopted an irregular manner of administering the Sacrament of the Lord's Supper, by delivering the Holy Elements, and pronouncing the words which accompany them to more than one person at one time; and having given the subject my most serious consideration, and consulted others of the bishops thereupon; I must require all clergymen of my diocese to avoid the aforesaid irregular practice; to lay it aside, if they have at any time adopted it; and to conform exactly in this case, as in all others, to the directions given in the Rubric.

I remain, Rev. Sir,
Your ever affectionate brother,
W. BRISTOL.

Church Promotions.

Dublin, March 29. Dr. Bennet, Bishop of Cloyne, is to be translated to the archiepiscopal see of Dublin; the Bishop of Ferns (Dr. Jocelyn, brother of the Earl of Roden) will be removed to Cloyne, and the Bishop of Killaloe (Lord Robert Tottenham, D. D., only brother of the Marquis of Ely) to Ferns. The Hon. and Rev. A. G. Legge, uncle to the Earl of Dartmouth, and Archdeacon of Winchester, will be the new Bishop of Killaloe. *Dublin Freeman's Journal.*

Miscellaneous.

Trial for a singular Heraldic Forgery.

March 17, Mr. William Radclyffe, Rouge Croix Pursuivant of Arms, was tried at the *York* Assizes, upon an indictment charging him with having, in the year 1801, forged, in the Parish Register of Ravensfield, in that county, an entry, purporting to be the marriage of Edward Radclyffe and Rosamunde Swyft, 24th of February, 1640; and with having set forth such false entry in a pedigree presented by him to the Herald's College, whereby he had pretended to shew his own descent from the ancient family of Radclyffe, formerly Earls of Derwentwater, with a view to impose upon the College, as well as upon the Governors of Greenwich Hospital, in whom the forfeited estates of that noble family were vested. The Register was produced, and it appeared that the Rev. Thomas Radford, the Curate of the parish, at the time of the interpolation, and since deceased, had, in February 1802, attested the entry to be a forgery. The persons who had had the custody of the Register proved the time and place of the forgery; and Norroy, King of Arms and Register of the Herald's College, and York, Richmond, Somerset and Windsor, Heralds, and Portcullis Pursuivant, were examined, and proved the hand-writing to be that of the Defendant, and the circumstances attending the discovery. Mr. Locker, Secretary to Greenwich Hospital, produced two memorials addressed by the Defendant, in 1810 and 1816, to the Governors, for a beneficial lease of a considerable estate, anciently belonging to the noble family in question. There were also produced from Christ's Hospital a memorial and pedigree, presented by the Defendant in 1809, whereby he had succeeded in obtaining admission for his younger brother upon the foundation of that charity, as being of kin to the Founder, King Edward VI.; and in which pedigree, the said marriage, so forged, was asserted, and the descent of the Defendant drawn from it.

Mr. Scarlett opened the case in a luminous speech, in which he pointed out the enormity of the offence, and a variety of other fabrications in Defendant's pedigree, which, he stated, he was prepared to prove by several witnesses then in Court. He further observed upon the importance of the case, not only as it affected the character of the members of the Herald's College, but the general interests of the public; and said that it had not been brought forward to answer any vindictive purpose, but to protect an honourable body from the stigma which might attach to it from the improper conduct of one of its members, and to shew that the valuable records entrusted to their care would not be neglected by those appointed to preserve them.

Mr. Serjeant Hullock made an able

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speech for the Defendant, but called no evidence for the defence.

Mr. Justice PARK summed up in a comprehensive charge to the Jury, in which he stated the law as applicable to the case, and said, if the forgery had been committed in a Parish Register of a date subsequent to the Marriage Act in 1753, it would have constituted a capital offence; but that, in the case before the Court, it was only a misdemeanour at common law.

The JURY retired for about a quarter of an hour, and returned with a verdict of GUILTY; whereupon Mr. Justice PARK sentenced the prisoner to pay a fine of £50, and to be imprisoned in York Castle for the term of three months.

SOCIETY FOR THE SUPPRESSION OF VICE. The Committee of this Society have put out an appeal to the public, for pecuniary aid, in which they state—"that within the last four years, they have been compelled, in order to preserve the public morals from further contamination, to institute no less than *Eighty-five Prosecutions* against offenders of various descriptions, ALL of which have led to conviction, or to recognizances by the respective parties, that must prevent the "*repetition of similar*," (the Committee evidently mean, "the repetition of the *same*") "crimes. They have checked the sale of Toys and Snuff-boxes, with abominable devices, which were imported *in immense quantities*, from France and other countries. They have caused the whole stock in trade of some of the most shameless and abandoned traffickers in *obscene Books and Prints*, amounting to some thousands, to be seized; and have also destroyed no less than *fifty expensive copper-plates*, from which impressions of the latter were from time to time supplied: and, lastly, they have brought to condign punishment *that most audacious offender* CARLILE, who, notwithstanding repeated indictments found against him, still persisted in selling works of the foulest sedition, and the most horrible blasphemy that ever disgraced a Free Press, or outraged the Principles and Feelings of the British Public."

The New PARLIAMENT assembled on Friday the 21st inst., when Mr. Manners Sutton was rechosen unanimously, as Speaker of the House of Commons.

On Saturday the 22d inst. the CONVOCATION of the Bishops and Clergy of the Province of Canterbury assembled at the Chapter House, in St. Paul's Churchyard. This is now a harmless assembly.

LITERARY.

Captain Gifford, R. N., has in the press, and nearly ready for publication, a new edition, with considerable additions, of his "Remonstrance of an Unitarian, addressed to the Bishop of St. David's."

THE theological student will be glad to hear that Bishop MARSH has announced a Fifth Part of his *Divinity Lectures*.

WE long felt surprise (says the *Gent. Mag.*) that Mr. COXE's excellent *History of the House of Austria* has not reached a new edition, particularly as the work is no less interesting than elaborate, and much admired abroad, being in fact the only regular history of that family in any language. A strong proof of its merit and authenticity has been given by those who must be considered as competent judges; for the Archdukes JOHN and LOUIS, in their passage through Salisbury honoured the author with a visit, and thanked him, not only in their own names, but in those of the Emperor and the Archduke Charles, for the able and authentic manner in which he had illustrated the History of their House. At length, however, we have the satisfaction to announce a new edition, in five volumes 8vo., of a work which ought to undergo the attentive perusal of every one who professes to understand the History of Europe, and the political relations of its different States. It embraces a period of 800 years.

NOTICE.

THE Annual Meeting of "The PROTESTANT SOCIETY for the Protection of RELIGIOUS LIBERTY," will be held at the London Coffee House, Ludgate Hill, on Saturday, May the 13th, at Half-past Ten, for Eleven o'Clock, precisely, when some Illustrious Friend to civil and religious freedom will preside.

FOREIGN.

FRANCE.

The Minister of the Interior (says the *Annales Protestantes*) has addressed to the Consistories of France, dated March 14, 1820, a circular drawn up in the true principles of religious liberty, and of the equality of the established sects, *(des cultes,)* on occasion of a funeral service for the death of His Royal Highness the Duke de BERRI. We have observed this passage in it: "Although the customs

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of the Protestants differ from those of the Catholic Church in the religious duties paid to the dead, their zeal and concern ought to be the same to consecrate in a funeral ceremony, conformable to the rites of their worship, the testimonies of their sentiments, and the expression of a grief common to all the French. The intention of his Majesty is, that you assemble the faithful of your communion, the 24th of this month, in order to render this mournful homage to the memory of the Prince whom we deplore. You will choose the lessons, the hymns and the prayers that shall appear to you most fitting to this melancholy ceremony. No discourse needs be delivered."

Part of M. MARRON's prayer on this occasion is inserted in the *Annales*. It is very oratorical and very loyal.

Duchess of BERRI's *Vision.*—We copy and translate the following curious intelligence from a French newspaper of April 23:—"The Duchess of BERRI has received consolations in a truly miraculous manner in her deep and just sorrow. The loss of her husband had thrown this Princess into a sort of despair which threatened her existence, when a benevolent vision (rêve) came to assist her. During her sleep, she saw St. Louis approach her, leading two children, a boy and a girl. The King gently touched the eyelids of the Princess, who awoke, and saw the holy Monarch place a crown upon the head of the girl, and another, more brilliant, upon that of the boy, on which the vision vanished. From this moment the Duchess has been persuaded that she will give birth to a boy, whom the highest destinies attend. It is said the Duchess of Angoulême has taken advantage of this circumstance to restore calm to the spirit of her sister-in-law, and to give her strength to discharge the maternal duties."

SPAIN.

The Revolution of Spain proceeds auspiciously. The press is in a state of great activity. Various little Spanish publications have been put into our hands by a friend, and amongst the rest a political parody on the Apostles' Creed, which, though we disapprove of such parodies, we insert in a translation, as a great curiosity, considering that it comes from Madrid, and from the site of the Inquisition, and as a better proof than larger publications of the actual state of mind of the Spanish people.

Political Creed of the Constitution.

I believe in the wise and powerful sovereign national Congress, creator of Spanish liberty and of the present constitution which governs us with so much success and energy: I believe in Ferdinand the VII., our only King; that he was begotten by his father Charles the IV., born of his mother Maria Louisa; that he suffered under the power of the tyrant; was outraged, oppressed and enslaved; that he descended from the throne, and on the third day was carried into France; that his innocency rose to heaven, and he is seated on the right side of the hearts of his subjects, from whence (France) he came in spite of rebels and traitors. I believe in the spirit and union of generous Spain,—in the holy cause she defends,—in the communion of Spaniards, and forgiveness of those who repent and become faithful. I hope in the resurrection of ancient Spanish virtue, in the ruin of selfish men, in the triumph of our enlightened constitution, in the punishment of those who kindle the fire of discord, and in the life and bliss everlasting of the Peninsula. Amen.

AUSTRIA.

The Emperor of Austria has recently adopted a most liberal system of treatment with regard to his *Jewish* subjects. He has given orders that Rabbies, previous to their being appointed to particular synagogues, shall be examined as to their proficiency in the philosophical sciences and theology, and that stipends shall be assigned to them on a scale corresponding with their acquirements. The Jewish youth are entitled to all the benefits of instruction at the public seminaries, without any violation of their religious tenets or observances. On the other hand, it is ordered that the Jewish Prayer Books shall be translated into the Vernacular tongue, and their religious discourses be delivered in the same language. In the ordinance issued on this subject, a confident expectation is expressed that the Israelites will, by their morals, talents and other qualifications, expedite the period when it may be no longer necessary to maintain any distinction whatever between them and the other subjects of the Austrian monarchy.

AMERICA.—UNITED STATES.

Unitarianism in America.—The readers of Dr. Evans's Memoirs of Dr. Richards must have seen with great satisfaction the account of the liberal construction of the Baptist church in Providence, Rhode Island, founded by the eminent *Roger Williams*. That church has no test but the Scriptures. We are sorry, however, to state that under so fair a form lurks intolerance. For about two years a vio-

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lent contention has been raging on the subject of the Trinity, occasioned by the known sentiments of Mr. Samuel Eddy, a member of the ancient Baptist church. This gentleman is of great respectability. He was educated at Brown University, (R. I.,) and twenty years ago received at that institution the degree of LL. D. Twenty-two successive years he was the Secretary of the State of Rhode Island, and now he is a representative of that State in Congress. His learning and talents, as well as character, are highly spoken of. The church with which he was connected, called upon him to state his religious views. He did so, and chiefly in Scriptural language; but protesting against the right of his brethren to make inquisition into his creed. This paper not giving satisfaction, he drew up a longer and more argumentative statement, in which he avowed and defended the general principles of Unitarianism. He was, in consequence, forced out of the church by a vote of the majority. This we learn, through the kindness of Dr. Evans, from a private letter and from a pamphlet, of which the second edition is before us, entitled "Reasons offered by Samuel Eddy, Esq., for his opinions, to the First Baptist Church in Providence, from which he was compelled to withdraw for Heterodoxy." With this gentleman the controversy will not stop; other persons are suspected; and we confidently hope, that on a spot where Liberty has been long planted, Truth also will at length and for ever take root.

Greece.

Athens Bible Society. (From the Correspondence of Dr. Pinkerton with the B. and F. Bible Society.)

"At the first sight of Athens, the birthplace of those arts and sciences which have contributed so much to meliorate the condition of Europeans, and render their quarter of the world superior to all others, one is filled with sensations of wonder and regret at the view of the Acropolis, the Academic Groves, the Temples of Minerva and Theseus, the Areopagus, with the surrounding mountains of Hymettus, Pentelicus, Parnes, Egaleos and Cithæron; the mind retires into the ages of antiquity, and the memory brings up before it a multitude of images of the greatest men and the grandest events recorded in profane history. But it is not in an epistle of this kind that I can indulge in feelings and reflections on these remembrances of Attic greatness: I have a theme of a different kind, and one which is still dearer to my heart than even that which I have now touched. I have news to communicate which will fill your hearts with joy: Athens also is become the seat of a Bible Society!

"This was an event which I dared not anticipate before my coming here! and which I did not even find myself at liberty to propose to a single individual, until the third day after my arrival. But the God, whose we are, and whom we serve in the cause of the Bible, can make all hinderances give way, and erect monuments of his mercy wheresoever he pleases.

"The Athens Bible Society was formed yesterday. The Committee is composed of twelve of the most respectable men in the city—all Greeks. The Archbishop, though absent at Constantinople, was nominated President of the Institution, which honour, it is hoped, he will not refuse to accept; Mr. Logothetí, the British Consul, and Mr. Tirnaviti, were elected vice-presidents; with six directors, two secretaries and a treasurer.

"The immediate sphere of this Society's usefulness includes Attica and Bœotia, with the neighbouring isles of Eubea, Salamis, Egina and others. The Directors seem impressed with the necessity and utility of making the modern Greek Testament a school-book, and of supplying the clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the ancient and modern Greek Testament."

CORRESPONDENCE.

Communications have been received from Captain James Gifford; Messrs. Fullagar; Howe; Barham; and from Anon.; I. S.; S. C.; Clericus; M. W. T.; Amicus; and Impartial.

G. M. D.'s Letters are put into the hands of the Secretary to the Unitarian Fund.

The Letters signed E. S. are intended to be inserted.

The wish of the author of Verses on the New Year shall be complied with.

The Volumes of the Monthly Repository have been received from Chatham, and an answer will be sent in a few days.

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THE

Monthly Repository.

No. CLXXIII.] MAY, 1820. Vol. XV.]

The Nonconformist. No. XVIII.

Observations on Mahometanism, its Church Establishment and Treatment of Nonconformists, particularly the Wahhabites.

THE recent fate of the leaders of a sect, which arose within the last century, to impugn the rule of faith maintained as orthodox by the Established Mahometan Church, and to shake the power of the state with which that Church is identified, attracted the attention, perhaps, of many of us, and has induced me to think that we might usefully devote a little attention to the affairs even of parties so widely removed from the sphere of our relations, if it were only from a feeling of commiseration with resistance in any shape to the combined horrors of political and spiritual despotism, and a desire to trace, however faintly, the too apparent effects on the destinies of mankind, which arise from the union of Church and State, whatever be the intrinsic merits of the system which the coalition is meant to support.

The consideration of the subject suggested rather a wide field of inquiry into the nature and details of the Moslem Establishment, its conduct towards Nonconformists, and the principles by which that conduct seems to have been governed; but towards satisfying our curiosity on these points there is not much accurate information; and in general under a despotic form of government, apostacy from its faith is so necessarily and intimately connected with a rebellion against its civil policy, that it is difficult to discover the real motives of either party, under the veil which the conqueror, at any rate, thinks proper to throw over them.

The whole system of Mahometanism,—whether we consider the extraordinary character and history of its founder, its rapid progress, or its influence for so many ages on the habits, religious, political and moral, of so large a portion of the civilised globe, (so large, indeed, as to startle a mind regarding the comparative influences of Islamism and Christianity,)—has always seemed to me a subject of great interest, and open to much speculation and inquiry, the materials for which are proportionably scanty.

What is there in history (if any thing like history of the early or indeed any portion of the life of Mahomet can be said to exist *) that forbids us, or rather what is there that does not induce us to believe, that, at least in the first conception of the bold project of reclaiming his country to a purer system of theology, and restoring the faith taught, as he conceived, by the divine missions of the Hebrew prophets and Jesus Christ, to its primitive simplicity, the man who afterwards stooped to base imposture, was actuated by a generous feeling of abhorrence of the degeneracy and superstition of the Jew and the Christian, and the degrading idolatry of the Heathen by whom he was surrounded?

It will not be in my power here to enter into any particular detail of the history and doctrine of Mahomet, nor is it my purpose to palliate the arts of imposture and tyranny by which (as far as our accounts can be depended upon) it certainly appears that his plans were eventually carried into effect; but I cannot help observing, that the nobleness of his birth, his unquestioned descent from princes who had long ruled their country by the sole title of approved wisdom and integrity, the unvarying testimony to his talents and possession of the kind and generous affections of the heart, his situation, by common consent, as the chosen guardian of the existing religion of the country, raise a strong presumption that the project which first presented itself to his mind was that of earning to himself an honourable name, and deserving well of

* "Gibbon has hardly apprized the reader sufficiently of the crumbling foundation upon which his narrative of Mahomet's life and actions depends."—Hallam's Middle Ages, II. 163, 8vo.

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mankind, by correcting the abuses which disfigured the faith of his country, and restoring those pure and simple notions of the unity and perfections of the Deity, which the outcast children of Ishmael * seem always to have preserved, and to have been destined to reassert and vindicate, when the more favoured house of Isaac should be buried in obscurity, and its law debased by childish and absurd superstitions.

And, situated as the world then was, who was there of the surrounding varieties of idolatrous Jewish or even Christian sects, that was authorized to cast the first stone against the new pretender to inspiration, or even to deprecate the propagation of his opinions, by that force to which it was so common with all to have recourse? Adverting only to the state of Christianity;—can any cause, so pure in its origin, be imagined more debased and corrupted by its professors than that which now assumed the name and form of the pure and humble doctrines of the gospel? Its votaries had greedily sought the patronage of a court, which was to raise them to temporal honours and enable them to tyrannize over the consciences of their brethren, and for a time their objects of ambition, secular and religious, were gratified; but the new Establishment soon found itself identified with the interests of a weak and profligate government, disgraced by the vilest superstitions, and a prey to the bitter animosities and discussions of the opposing sects, who, under the various forms of the Nestorian, Eutychian, Monophysite and other heresies, filled the East "with carnage, assassination, and such detestable enormities as rendered the very name of Christianity odious to many." †

With such a prospect, with a mind capable of detecting and despising the impositions which were practised under the mask of religion, the vices of its professors, and the incapacity of those who pretended to minister to the spiritual wants of his countrymen, and, above all, deeply impressed with the Monotheistic abhorrence of Idolatry and Polytheism, Mahomet may, without any extravagant stretch of charity, be considered as entering on his career of reform, with ardent desires for the restoration of his nation to better hopes, with feelings that would do honour to his heart and his understanding.

To favour his design there were several concurring causes, arising principally from the existing state of religious opinion in the East, and all these advantages Mahomet perceived and embraced, as the basis of his meditated reform, knowing well how to turn them to the best account.

Whatever praise belongs to him for his scheme itself, or the mode of its execution, it is that of a skilful leader taking advantage of favourable circumstances and feelings to turn them to his purpose, rather than that of an original projector. The more one considers the basis of his system, and the whole detail in which it was ultimately developed, the more one is convinced of this. The grand principle on which the whole was built, the Unity of God, was one which, there is every reason to believe, had for ages been deeply rooted in the better part of the population of the Eastern nations, and had been in later times strengthened by the intercourse which had taken place to a considerable extent, first with the Jews, in consequence of their captivity and dispersion, and next with the Christians, while their faith was yet pure and unadulterated. This principle only required a mind of energy to develope it, and lead it on to action against any faith whose professors leaned towards Polytheism and Idolatry, in which charges it is evident Christianity began to be considered as deeply implicated. * It had been

* I have not met with any information satisfactory to my mind concerning the connexion which appears to have been always preserved between the Arabian and Jewish theology. The Pentateuch, or rather the facts recorded in it, seem to have formed as important a part of the history and faith of the one as the other, and the genuine religion (as Mr. Mills, in his History of Mahometanism, observes) of the sons of Ishmael was always a strict belief in the Unity of God, as afterwards laid down in the Koran.

† Mosheim's Eccl. Hist.

* "Verily, Christ Jesus, the son of Mary, is the apostle of God and his word which he conveyed unto Mary, and a spirit proceeding from him. Believe, therefore, in God and his apostles, and

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eagerly welcomed, and its doctrines spread with unexampled rapidity, until its corruptions marked it out as trenching upon the grand principle which the followers of the true and only God had (under whatever obscuring cloud of traditionary observances and mysticisms) ever held dear, and Mahomet had only to strike that chord which was sure to vibrate with the acutest sensibility. *

But however elevated and just Mahomet's first impulses in favour of the pure and simple principles of Mono-

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say not There are three Gods—forbear this—it will be better for you—God is but one God."—*Koran*, Chap. iv.

"And when God shall say unto Jesus at the last day; O Jesus, son of Mary! hast thou said unto men, Take me and my mother, for two Gods besides God? He shall answer, Praise be unto thee! it is not for me to say that which I ought not———I have not spoken to them any other than what thou didst command me, namely, Worship God, my Lord and your Lord.—Chap. v.

"They take their priests and their monks for their lords, besides God, and Christ the son of Mary; although they are commanded to worship one God only; there is no God but he. Far be that from him, which they associate with him."—Chap. xi.

* The *Monthly Review*, (XCI. 200, come to my hands since the above paper was written,) in considering Mr. Mills's History of Mahometanism, contains some observations on this subject, the substance of which I have thought it worth while to subjoin, because though perhaps of too generalizing and hypothetic a character, they have considerable ingenuity, and doubtless much more truth than the crude ideas generally adopted. Mr. Mills, the writer observes, does not sufficiently allow that Mahomet rather established an extant than bestowed a new creed—he overlooks a principal cause of the success of Islamism, from not having formed a clear idea of the religion of the ancient Persians, concerning which Hyde has long been suffered to mislead Europe. Sir J. Malcolm also, not having duly studied the Hebrew records, has not known how to illuminate the twilight of early Persian history. The religion of the Parthian empire, from Cyrus to the Macedonian conquest, may be said to be identical with that of the Jews, since Ezra has preserved a genuine proclamation of Cyrus, in which this great fact is solemnly recorded, and the book of Esther narrates that proscription of the idolatrous priesthood which Herodotus terms the Magophonia, which was accomplished with the concurrence of Daniel under Darius, and was yearly celebrated at the Temple of Jerusalem, under the name of the feast of Purim. Palestine was to the Persians what Tibet was to the Chinese, the independent sovereignty, the holy land of the priests of the empire.—If the Zoroaster of Greek be the Ezra of Jewish religion, so is the Zerduscht of the Parsees.—No images were tolerated in the Persian temples; a perpetual fire was fed on the altar, &c.: but this was not fire or sun-worship, but a worship of the one only living and true God, the God of Abraham, Moses, Daniel and Ezra.—It may be true that the Persians adored him in his triple capacity of the Creator, Preserver and Destroyer of all things, and that they had separate names for those capacities, such as Ormuz, Mithra and Ariman, answering to the Adonai, Jehovah and Satan of the Hebrews. Yet this Pantheism was a religion strictly Unitarian. When the Greeks conquered Persia, the Idolaters or Polytheists recovered a certain degree of ascendancy there, and the Monotheists, though not persecuted with all the bitterness of retaliation, were degraded and driven to seek an inglorious maintenance in commercial and agricultural pursuits. The hereditary Monotheism of the Hebrews followed them every where; and if they occasionally neglected the minor ceremonial of the law, they adhered obstinately to circumcision, and to an iconoclastic hatred of images; they tolerated polygamy in the higher classes of society, and became so numerous in several provinces of the Persian empire, especially Syria, that in many places the Monotheists were strong enough to shake off their allegiance to the idolatrous Babylonian sovereign, and to found independent states. Aretas, King of Damascus, and Abgar, King of Edessa, were separatists of this description, and Josephus notices a kind of league which included many others. These petty princes adhered to the Hillelian party of the Jewish priesthood, and were glad to see the influence of the Temple exerted to banish troublesome ceremonial observances; in common with the Hillelian Jews they acknowledged Jesus Christ as a prophet, but as nothing more, and so at a later period, but in the same spirit, did Zenobia, Queen of Palmyra, who appointed Paul of Samosata, for her bishop.

When the Church of Rome made its great innovations in Christianity, by introducing the worship of images, the

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theism, ambition soon changed the current of these thoughts; imposture was called in to further his opening prospects of dominion, and when the violence of his opponents had driven him into a successful appeal to the sword, the new auxiliary was too gratifying to be laid aside, though the just pretext for using it (self-defence) had ceased. He soon coveted temporal authority, and from the time that his system courted and received the protecting influence of civil authority, it naturally slighted the support of reason, and adopted superior force as the shorter road to conviction. And why not? He had come to the conclusion, satisfactory to his own mind, that his system contained the best guides for the direction of man in his domestic and social relations; that its inculcation of moral duties, sanctioned by the doctrine of a future state of proportionate rewards and punishments, was conducive to the best interests of order and society, and why not then give it patronage; why not then go a step further and enforce its observance by the weight of civil authority? Christians, and enlightened Christians, reason upon the same principles, although the milder forms of the governments to which they entrust the protection of particular forms of religion, render the effects of their theory in the present day, generally speaking at least, less destructive to the peace of society, and less degrading to the system which it is intended to support. Of course there was now an end of argument; "the human code was mingled with the divine, and henceforth the ideas of change and of profanation were inseparable."* Armed with the terrors of the sword, and the devotion of a numerous band of enthusiasts, the mild voice of persuasion accorded not with the Prophet's views; the angel Gabriel commanded him to support and propagate his religion by warfare, and the eighth and ninth chapters of the Koran were now said to have been revealed, breathing the strong spirit of united spiritual and temporal pride and intolerance. "The sword," he now exclaimed, "is the key of heaven and hell;" as to unbelievers, "strike off their heads, and strike off all the ends of their fingers; this shall they suffer because they have resisted God and his apostle"—to which temporal reward he kindly adds the ghostly consolation, that they should "also suffer the torments of hell-fire."†

The same spirit of aggrandizement led Mahomet to sacrifice the purity and simplicity of the faith which his early efforts seemed to have been devoted to inculcate, to the desire of conciliating those who might contribute to prop up the fabric of his power. The obstinate attachment of many of his countrymen to the religion of their fathers, and the hope of gaining over to his cause a large portion of the professors of the Jewish and Christian faiths, induced him, no doubt, to admit into his teaching many tenets which his conscience and understanding, as well as the obvious tendency of his scheme of reform, would otherwise have impelled him to reject without hesitation. With the purer doctrines on which his system was founded, Mahomet therefore united other parts of the traditional creeds of the nations around him, and the Koran accordingly, the best record of his opinions and doctrines, (though probably an

oriental Jew-Christians became indignant, and desirous of standing aloof from such idolatrous profanation. Mahomet saw this, and took up the oriental Christianity exactly where he found it—with strict Monotheism for its theology, with circumcision for its initiatory rite, with polygamy for a tolerated practice, with a high veneration for the Jewish Scriptures, and with the opinion that Jesus Christ was a human sage, and a prophet of the truth. Thus Mahomet met the traditional creed of all those nations which were descended from the subjects of the vast Parthian or Hebrew empire, and he was secure of the secret alliance of the Monotheists every where, while he permitted to his followers the plunder of Idolaters and Latinized Christians. The custody of the sacred well, which was an hereditary right of the family of Mahomet, might aid him in dictating religious professions to the Arabians, but these his first followers had little of the spirit of piety. If the Arabian freebooters were the original proclaimers of the religion of Mahomet, still there was little of conversion and faith among them; the popular, the settled, the enduring basis of his sect is to be sought in the Jew-Christians or Hebrews, properly so called.

* Mills's Hist. Mahometanism, p. 168.
† Sale's Koran, I. 225, 226, 253.

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imperfect one, it being still doubtful whether it owes its origin to the Prophet, a Christian monk, or a Jew, and having avowedly undergone a complete revision, first from Abu-Beker, and afterwards with less ceremony, 21 years after the supposed author's death, by Osman, his successor, whose disposition would certainly not tend to the rejection of any inclination towards the marvellous,) contains undoubtedly a great mass of absurd legend and fabulous tradition, although, perhaps, every instance arises from the qualified adoption of stories, consecrated by time in the memories and religious associations of his countrymen, or selected from the ridiculous fables and mystifications of the apocryphal books of the Jews and Christians.

The reader of the Koran will admit that this is abundantly evident in every page, and will readily concede, "that few or none of the relations or circumstances contained in it were invented by Mahomet, as is generally supposed, it being easy to trace the greatest part of them much higher, as the rest might be, were more of those books extant, and it was worth while to make the inquiry."

His leading doctrines have the same foundation; though generally modified for the better, in working up the old material into the new structure. The examination of the dead body on its deposition in the grave by the angels Monkar and Nakir, the balance in which the actions of man are weighed, the nature of his hell, his prayer, his kebla, his sabbath, (though altered to the Friday,) many of his fasts and political institutions, and, finally, his Eblis or Satan, are obviously Jewish, —while the Magi claim, among many others, the bridge Al Sarat, "finer than a hair and sharper than a sword," and even the Prophet's paradise; they having before his day peopled the region of beatitude with the Houreni Behest or Houris of Paradise, who are the black-eyed virgins of the Koran. The wonders too of the Hindu abode of the blest are almost literally copied to complete the paradisiac picture. Its celestial Ganga or sacred stream, its Apsaras or heavenly nymphs, its Tarucalpa or tree of desire, dispersing delicious fruits, exquisite viands, and rich vestments, all find their place in the paradise of Islamism.* The famous invocation of Il Allah Allah (God is great) was by no means new, especially as a cry on joining battle.†

Most of the absurd stories which form part of the creed of the orthodox believer, and which are generally talked of as forming part of the system, are related only in the collections of traditions concerning him, and have not even the authority of the Koran to support them. Even the detail of the journey to the seven heavens seems contrived only to square with two or three obscure passages in the 17th chapter, which would certainly of themselves give very little reason to suspect their connexion with so marvellous a story.

If these arts of conciliation did not succeed in winning over the votaries of the religions whose peculiar tenets and associations were thus blended in his system, they at least protected him from the charge of *inventing* absurdity, and enabled him to stop the mouths of objectors to the puerilities of his creed, by pointing out their origin in the records of their own faith.

With all the fiery intolerance which many passages of the Koran breathe, (contrasted with others, however, of a milder, nay, charitable cast,) it is not historically true that Mahomet or his immediate successor, in practice, went the lengths which they seem to authorize, at any rate towards Jews and Christians; though, if they had, the law of the one, and the practice of the other, would have prevented his system from the charge of singularity even on that head. The denunciations in the Jewish law fully equal in severity the precepts of this pretender to a commission to plunder and destroy. "May those who divide Christ be divided by the sword, may they be hewn in pieces,

* Mills, 286. Malcolm's Hist. of Persia, II. 330.

† Allah seems to be nothing more originally than an epithet for the sun, something similar to which exists in the Greek Ἥλιος and Ηελος. It is mentioned as in use among the Arabians, by Constantine Porphyrogenitus. (See Bryant's Mythology, I. 16, and VI. 116—144.) Plutarch speaks of it as an exclamation, making the Deity feminine:

Κλυθ' ΑΛΛΑ, πολεμου δυναστειρ.

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may they be burnt alive!" was the charitable wish of the collected virtue and talent of the Christian Church at the second Council of Ephesus, (A. D. 449,) and, "with all their violence and oppression, the Moslem conquerors were mild and liberal, in comparison with those who obeyed the Pontiffs of Rome and Constantinople." * The people of the book, or four sects of Christians, Jews, and ultimately Magians and Sabians, † were (although not honoured with much confidence ‡ or esteem §) always permitted to redeem their adherence to their ancient law, by the payment of tribute and other marks of submission, and the word pledged to Unbelievers was scarcely ever violated. To his Christian subjects in particular, Mahomet readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship. ‖

What wonder is it that, under such circumstances, with such a state of things surrounding him, the system of Mahomet, founded on the grand principle of Monotheism, and enforced, as it certainly was, by the power of natural eloquence, the dignity of much moral truth, and the persuasive energy of manners which conciliated while they commanded, should make rapid progress, especially as it did not pretend to abrogate, but rather enforce and confirm the divine mission of Jesus Christ, and would therefore be considered by many as an addition to, rather than a change in, their faith? And surely it cannot be denied that it has been made subservient to great and important ends in the dispensations of Providence.

The just and elevated notions of the Divine nature, and the rigorous inculcation of moral duty, the doctrine of a future state of proportionate rewards and punishments, "the gold ore that pervades the dross" of that book, in which (however imperfectly, in all probability, represented) we have to read the system, could not but strike a serious and reflecting people, and would not, I am afraid, lose much in comparison with the dogmas which were then prevalent, and might be brought into contrast with the new faith, by the impartial spectator.

We find in it at least the acknowledgment of one infinite and eternal Being, to whom are attributed those perfections which reason faintly imagines and which Christianity revealed; and, as Gibbon justly observes, "the first principle of reason and revelation was confirmed by the voice of Mahomet."—However absurd its ceremonial, no "elegant mythology," no "celestial personifications of the human passions sully the holiness of the Moslem's faith." *

Its simplicity too was calculated to attract notice. "It had no mysteries, no sacraments, no intermediate persons between God and man, known by the name of priests or ministers, no altars, images or ornaments; God," it said, "was invisible, the heart of man his altar, and every Mussulman his high-priest." †

Thus Islamism gave a new impulse to the human mind, where the corruptions of the Christian and Jewish Churches had almost obliterated their plainest moral impressions. "The devout Mussulman always exhibited much more of the Stoic than the Epicurean;" and there is little doubt that the cause of morality was considerably benefited by the influence of the new system. The great doctrine of the Unity of God was never for a moment compromised, but for a long period almost exclusively supported by it; and the Christian Church, which was fast verging towards Idolatry and Polytheism, was at least checked in its career, and taught the necessity of circumspection by the emulation which the rival faith excited.

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* Hallam, II. 167.

† Koran, Chap. ix. 224.

‡ "How can they be admitted into a league with you, since, if they prevail against you, they will not regard in you either consanguinity or faith?"—Koran, Chap. ix. 240.

§ "And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls; we grant them long and prosperous lives only that their iniquity may be increased, and they shall suffer [in another world] a grievous punishment."—Koran, Chap. iii. 87.

‖ Gibbon, IX. 315.

* Mills, 321.

† Ali Bey's Travels, I. 66.

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Let Europe remember, that while to her struggles with the powers of the East during the crusades, she owes mainly the abolition of the Feudal System, and the destruction of the tyranny of her aristocracy, on the ruins of which arose the proudest bulwarks of her liberties, she owes also to the followers of Mahomet, as "the link which connects ancient and modern literature," the preservation (during a long period of darkness throughout the Christian world) of the works of many of the Greek philosophers, and the cultivation of some of the most essential branches of science.—Mathematics, Astronomy, Medicine, Chemistry, the art of Distillation, Botany and the Philosophy of Aristotle, may be particularly named as largely indebted for cultivation or invention to Mussulmans. Spain, Cassino and Salernum were the nurseries of the science of the age; and the works of Avicenna, Averroes, Beithar, Al Gazel, &c. gave new vigour and direction to the studies of the West.*

Through its brightest periods, and even from its origin, Mahometanism was favourable to literature. Mahomet himself said that "a mind without erudition was like a body without a soul;" that "glory consists not in wealth, but knowledge;"* and his followers were charged "to search for learning, even in the remotest part of the globe." Under the reigns of the Caliphs of Bagdad, the expert in art and the learned in science were collected from every quarter.—Difference of religious faith formed no obstacle. "I chose this learned man," (said the Caliph Almamon, speaking of Messue, a Christian, whom he had been reproached for making president of the College at Damascus,) "not to be my guide in religious affairs, but to be my teacher of science; and it is well known that the wisest men are to be found among the Jews and Christians."†

When the Mussulman power was vanquished in Spain, the last sigh of European chivalry expired; the fate was sealed of a brave and generous nation, of whose reign, for eight centuries, it is observed, that, even by the historians of their enemies, not a single instance of cold-blooded cruelty is recorded;‡ and the ungrateful spec-

* Mr. Mills doubts much the full extent of influence on the literature of Europe, which is generally supposed to have arisen from its intercourse with the Mahometan powers during the crusades. He observes, that (except Constantine Afer, who travelled over Asia in search of knowledge) European students repaired only to Cassino, Salernum or Spain—that Peter, the Abbot of Clugni, acquired the Arabic language at Toledo—that under his patronage an English student in Spain prepared the first Latin version of the Koran, and that Abelard of Bath, Daniel Morley and Robert Reading, were honoured in their generations for acquaintance with mathematics and philosophy gained in Spain. Perhaps he is correct in ascribing the principal channel of communication to the Moorish empire in Spain, and to the struggles between the Saracens and Italians for dominion in the isles of the Mediterranean. The school of Salernum, founded by Charlemagne in the 9th century, was doubtless very important, as the principal Arabic books, originals and versions, were there translated into Latin. In the 10th century, Gerbert, afterwards Silvester the 2nd., acquired from the Spanish Moors the decimal scale, and in the 11th, the Monastery of Cassino, amidst its other proficiencies, was pre-eminent for its cultivation of Arabic learning. But the same author shews, (Vol. II. p. 227,) that the wars for the recovery of the Holy Land tended much to produce the same effect. In 1285, Honorius IV. is mentioned as seeking for means of converting the Infidels, by establishing schools for instruction in Arabic and other oriental languages; and in 1312, the Council of Vienne having recommended conversion and the re-establishment of the schools as the way of recovering the Holy Land, it was ordered "that there should be professors of the Hebrew, Chaldaic and Arabic tongues in Rome, Paris, Oxford, Bologna and Salamanca, and that the learned should translate into Latin the best Arabic books. It was not till the time of Francis I. that this was acted upon. He founded the Royal College and sent even into the East for books.—See Du Boulay, Hist. de l'Université de Paris, Tom. III. p. 472."

* Meninski Lexicon, quoted by Mills, 334.

† Under the same patronage the Jewish students at Sora and Pumbedita were encouraged. A degree of the circle of the earth was measured, and many of the finest problems of astronomical science determined with wonderful precision.

‡ M. Sané's Reflexions, &c. p. xl.

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tacle was exhibited of a Christian priesthood succeeding (though after great opposition) in gaining the assistance of the civil power in treating with unexampled bigotry and cruelty, a people from whom they had met with nothing but humanity and toleration,* while the political fanaticism of Ximenes, as if to emulate, in the 15th century, the fabled barbarism of a Musulman of the first century of

* "Les Maures Vainqueurs des Espagnols, ne persécuterent point les Vaincus; les Espagnols, Vainqueurs des Maures, les ont persecutés et chassés." Précis Historique, prefixed to Le Gonsalve de Florian.

The comparative toleration of each other by the followers of the rival faiths, might be a subject of much interest, and would develope some curious matter, though I am inclined to think that the result would be very discreditable to the professors of Christianity, owing, perhaps mainly, to the ignorance in which they were studiously kept of the doctrines and principles of their opponents.

In the first period of Mahometan conquest, religious antipathy doubtless ran very high, though always curbed by a sense of political interest, which extended full toleration in consideration of tribute. The Mahometans seem ever to have borne in mind, that the God whom they worshiped was, after all, the God of the Christians.

When the first effervescence of furious zeal had subsided, the Christian Churches were left in peaceable exercise of their own worship and opinions, and during all the provocation of the bloody crusades, the followers of Mahomet seem to have aimed only at preserving political power and independence, asserting, not as the Christians did, that they alone had a title to the exclusive possession and veneration of the holy places, but that they held these objects of veneration dear and sacred. While Richard Cœur de Lion is represented by the chroniclers of his exploits as even enjoying a cannibal feast of a "Saracen young and fat," and vowing,

—"Everie day we shall eat
All so many as we may get,
To England will we nought gon,
Till we have eaten every one;"
(Romance of Richard Cœur de Lion;)

while Damietta was running with the blood of tens of thousands slaughtered in cold blood by Cardinal Pelagius on the capture of that city, (see Mills's Hist. of the Crusades, II. 186,) Alexandria had its Christian Church and its patriarchs, who were visited only with a rigorous exaction and occasional increase of their toleration tax.—I am not aware of any instances of Christian forbearance towards the Saracens similar to that of Camel, Sultan of Cairo, who, when the whole army of Pelagius was in his power after the slaughter of Damietta, shed tears of pity over their miserable condition, and opened the Egyptian granaries for their support; or to that of his successor towards St. Louis and his nobles after the destruction of their army at Massoura.

The ignorance which prevailed among the Christians concerning the nature of the Mahometan faith, its founder and history, was extreme. Mahomet himself, or a personification of his power, was talked of under all possible absurd names and titles, sometimes as a great *idol*, sometimes as a *pagan deity*, the object of the *worship* of his followers. An instance of this may be seen in the story concerning the Templars and the "Figura Baffometi" in Mills's Crusades, II. 407, quoted from Raynouard.—This ignorance led the Church into the impiety of openly cursing the God whose unity and perfections the Mahometan system pretended to co-operate with the Christian in maintaining.

The African Church in its confession of faith said, "I curse the God of Mahomet, who, he says, is one entire Deity, neither begetting nor being begotten, and like to whom there is no other being," &c. (Priestley's Hist. of the Christian Church, III., quoted from Robinson, p. 115.) There was, however, at several periods, considerable inclination shewn, arising, perhaps, from motives of policy, to soften down the asperity of this feeling, and to consider the Mahometan rather as a heretic than a Pagan or Infidel.

"Hildebrand, in 1076, (I quote from the History of the Crusades, II. 161,) wrote the King of Morocco a letter of thanks for some liberty granted to Christians, in which he says he is sure the King had been moved by the Spirit of God, and that both he and the King worshiped, believed and trusted in the same God, though the modes of their adoration and faith were different.

"The Emperor Manuel Comnenus was very anxious to expunge from the Greek Catechisms the anathema against the God of Mahomet, whom the Christians chose to think was a different being from the object of their own adoration.—The sticklers for orthodoxy were alarmed, and the din of polemics repounded through the empire.—A moderate party, however, reconciled the combatants, and it was

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the Hegira, consigned to the flames the labour of the philosophers, mathematicians and poets of Cordova,* the literature of a splendid dynasty of 700 years.—Ay de mi, Athama! might be the lament of the Christian as well as the Moslem surveyor of this melancholy ruin—the work of united political and religious bigotry.†

One very interesting feature of modern literature, romantic fiction, owes its brightest splendour, if not its origin,‡ to the communication of the wonders of Arabian imagination during the brilliant reign of the Spanish Moors, and the intercourse which took place during the wars for recovery of the Holy Land. Those creations of fancy which adorn the tales of the Eastern invaders, those glowing descriptions and luxuriant ornaments, the offspring of an equally luxuriant climate, the pictures of the enchanting scenery of Eastern lands, were eagerly received; the colder imaginations, and more barren fancy of Western regions, were kindled by the presence of these enlivening visitors:

"And wonders wild of Arabesque combine
With gothic images of darker shade."

Before the system of the pretended prophet, supported by the furious zeal of a brave, temperate and enterprising people, the Christian faith seemed in the 7th century deserted by Providence, betrayed and left defenceless by the powers to which it had long allied itself, and the princes in whom it had put its trust, in whose smiles its votaries had basked, and in whose crimes they had largely participated. As if to pronounce a solemn, fearful warning to the world, that the true spirit of Christianity saw nothing but degradation in such unholy alliances, no sooner had its false teachers raised themselves to the desired eminence of authority, whence they seemed to have only to dictate their crudest inventions for the doctrines of revealed truth, than a religion, grounded on mere policy and imposture, arose to combat them with the weapons they had assumed as the tests of truth.—The sword seemed by consent of both parties, to have usurped the place of reason, and if it be not presumptuous to interpret the will of Providence by events, seldom has it displayed darker frowns than lowered upon this Christian Church as it fell before the triumphant fortune of the impostor. It found itself identified with the interests of a state which had now no power to protect it, but from which it had no means of disengaging itself; yet hardly daring to deny to the taunts of its adversaries, that if the cause of God was rightly left to the decision of arms, and to the smiles of princes for its protection, success ought to be considered as the seal of the Divine approbation towards the victor.

If, then, the enlightened friend of Christian truth, mourning over any delay in the progress of that cause which he considers fraught with so much good to the human race, should inquire after the fate of the once renowned Churches of Asia and Africa, and the causes of their decay or dispersion,—I would answer, that they fell chiefly from their own misconduct—des-

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agreed that the imprecation should be transferred from the God of Mahomet to Mahomet himself, his doctrine and sect. (Mosheim's Eccl. Hist., Cent. xii. Part ii. Chap. iii.)—'We must take care,' says Zebedeus, the Roman Catholic zealot, 'that we fall not unawares into the heresy of Manuel Comnenus, Emperor of Greece, who affirmed that Mahomet's God was the true God; which opinion was not only rejected and condemned by the Synod, but imputed to him as extreme madness, being reproached to himself also by the Bishop of Thessalonica, in those bitter and strange words as are not to be named.'—Bacon's Abridgment, touching an Holy War."

* The library at Cordova contained 280,000 volumes, and more than seventy libraries were open to the public in Andalusia.

† The completest picture of the manners and splendid qualities of this striking people, the Moors of Spain, is exhibited in the "Historia de las Guerras Civiles de Granada," written originally by a Moor, translated first by a Jew and afterwards by Gines Perez de Hita, and published about 1600. The beautiful simplicity of the story, as well as of the historical ballads it has preserved, is well known. See also the Reflexions Historiques prefixed to the translation by M. Sané, 1809.

‡ According to Salmasius, afterwards supported by T. Warton, Hist. of Poetry, Vol. I.; Dunlop's History of Fiction, I. 100.

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titute for a long period of those qualities which could command our esteem, and now abandoned—a solemn warning against the pernicious combination of the interests of Religion and the State, and the attempt to "raise the fabric of ecclesiastical policy on the ruins of gospel liberty."

In the same countries where Christianity had spread its cheering influence with unexampled rapidity against all the opposition of power and bigoted interest, it dwindled away into insignificance and gradual extinction when known only as the corrupt but ambitious associate of the State, seeking to lord it over the consciences of mankind by the power of the sword.

It is true, that it is impossible to say with any certainty what would have been the result on future ages if Christianity had preserved herself uncontaminated by the blandishments of power; but thus much I think we may venture to assert with confidence,—that the results of the course actually pursued were bad—that the patronage of the State gave almost all their venom and bitterness to the dissensions which weakened and divided the Greek empire, and fostered, if not gave birth to, those corruptions which added plausibility to Mahomet's pretensions of reform—and, that the Church in its identification with the temporal authority of the Greek empire, "in passing to its summit of prosperity," degenerated as rapidly from its ancient purity, and forfeited the respect of future ages, in the same proportion as she acquired the blind veneration of her own.*

How far the support of the State would have preserved such churches as those of the East from the degradation to which their own corruptions were fast carrying them, let the Abyssinian Church testify, where full play has been given to the system which was then the ruling one, among those whose fate we are taught to deplore. The Church of Constantinople would not offer a much more inviting prospect.

So far from the Imperial protection availing any thing, we find it aggravating the sufferings of those who had enjoyed it; and that those whose connexion with the State was the least intimate, especially the heterodox sects, met, at any rate for many years, with protection in their property and worship, in the fullest extent, from the Mahomentan government, so that their condition became much more flourishing than under the Christian emperors.*

The Nestorians even enjoyed in Persia its peculiar favour, and were employed in most important and confidential situations; and in Egypt the Christian faith was also peculiarly favoured. The Monophysites in Syria enjoyed the same privileges; and if, when we are lamenting the downfal of the Church of Antioch, we at the same time recollect that for a century it had, by the heretical zeal of Severus (its patriarch under the reign of Anastasius) and the orthodox purgations of his successor, been one scene of bloodshed and oppression, we shall be inclined to make the Western powers divide some of the obloquy of its decay with the Eastern; nay, perhaps have some ground to look at the progress of the Moslem arms as giving an opportunity to the oppressed to breathe, and at any rate to purchase from their conquerors that liberty of worship which their own government denied on any terms. When "54 bishops were swept from their thrones, and 800 ecclesiastics were cast into prison," during the short dominion of one of the alternately prevailing sects, it is not too much to say, that "the oriental flocks, deprived of their shepherds, must insensibly have been either famished or poisoned;"† even though favoured with the protection of the civil power.

[To be continued.]

* Hallam. II. 200.

* Mosheim's Eccl. Hist. † Gibbon.

An Account of the Protestant Churches in Paris.

No. II.

The Consistorial Church of the Christians of the Augsburgh Confession.

IN consequence of a decree issued at Bayonne, 20th July, 1808, the Church (formerly the Church of the Carmelites) in the *Rue des Billettes*, at Paris, was appropriated to the religious services of the Christians of the Confession of Augsburgh, resident in the capital. A decree on the 15th of

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August, 1806, had granted them an oratory; their number being found to amount to upwards of 6000 souls; their Church was rendered Consistorial by a decree of the 11th of August, 1808, given at Nantes.

The Consistory of this Church is composed of two pastors and twelve lay-elders; it is subordinate to the general Consistory of Strasburg; each of the two pastors presides alternately for three months.

The service is performed in the French and German languages by turns, every Sunday and festival-day, at noon.

Though the pecuniary means of this Society be very limited, the pastors, with the assistance of the Consistory and the contributions of the faithful, have succeeded in establishing a school on religious principles, (the first Protestant school formed in Paris,) where the young people of the community are instructed in the branches of knowledge requisite for the middle classes of society. It is divided into two classes, and taught by two masters; the number of children who attend at present is about a hundred.

George David Frederick Boissard, one of the Pastors of this Church, was born 16th August, 1783, at Montbéliard, a town on the frontiers of Alsatia and of Switzerland, formerly depending on the Dutchy of Wurtemburg, now united to France. After receiving from his father, who exercises the functions of a minister of the gospel, the elementary instruction necessary to prepare him for the study of divinity, he followed, during five years, the course of the *Central School* and the *Theological Academy* at Strasburg. He was ordained to the sacred ministry at the end of the year 1803, and continued his studies till the termination of 1804.

The *Reformed* Churches of France being at this period in want of an augmented number of ministers, M. Boissard, with the consent of his ecclesiastical superiors, accepted the call of *L'Oratoire Réformé*, of Lille, of which he was the first pastor. He entered upon his office in the month of January, 1805; he was installed by M. Marron, President of the Consistory of Paris.

Two places being annexed to the Oratory of Lille, one at *Illies*, at a distance of four leagues, the other, at *Launoy*, at a distance of three leagues from Lille, rendered the duty extremely fatiguing: M. Boissard was consequently obliged to quit this situation after filling it two years and a half, and then accepted an invitation from the Oratory of *Nancy*, united to the Consistorial Reformed Church of Strasburg. He commenced his ministry there 12th July, 1807, the day of the dedication of the Church; he was installed by M. Peterseau, President of the Consistory of Strasburg. He continued at Nancy till 1809, when an invitation from the Consistory of the Church at Paris recalled him to the service of the Churches of the Augsburgh Confession. He began to exercise his functions in the Church at Paris, in conjunction with M. J. J. Goepp, on the last Sunday in November 1809; on which day they celebrated the dedication of that Church.

In 1813, M. Boissard published a very useful work for young people, entitled *Histoires de la Bible ou Récits tirés des Saintes Ecritures*. In 1815, M. Boissard and his colleague jointly published two religious works, one entitled *Précis de la Doctrine Chrétienne exposé par le Texte de l'Ecriture Sainte*; the other, *Prières à l'Usage du Culte domestique, suivies des Exercises de Préparation à la Ste. Cène.*

M. Jean Jaques Goepp, the other Pastor and President of the Christian Consistorial Church of the Confession of Augsburgh, at Paris, was born 6th April, 1771, at Heiligenstein, a village in Alsatia, at the foot of the *Vosges*, six leagues distant from Strasburg.

The son of a vine-dresser, he appeared destined, as well as his six brothers and sisters, to pass his life in rural labours; but having early shewn a decided taste for religious studies, particularly for the composition of sacred poetry, several pious persons at Strasburg, with whom his father transacted business, induced the latter to devote his youngest son to the theological profession, at the same time facilitating his means of doing it: M. Hebeisen, distinguished on the banks of the Rhine, in Switzerland and in great part of Germany, for his zeal in every thing which may contribute to the success of the gospel, was of this number. Goepp, the father, who him-

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self, as well as his wife, was penetrated with pure and sincere piety, yielded to the persuasions of his friends, and the young Goepp was sent to a boarding-school at Strasburg. He was accompanied by the tears and the blessings of a mother, who had not only watched over his infancy with the tenderest solicitude, but who, by her Christian life, and her simple and affecting manner of familiarizing him with sacred history, had given rise to that vivid sentiment of religion which no worldly event, no pressing danger has been able to deaden in his mind, and which has been his consolation and delight in the evangelical ministry to which he was called.

It was in the month of August, 1783, that M. Goepp exchanged the residence in the country in which his first years had been past, for that of the city of Strasburg. He there frequented the Gymnasium: in the seven classes of that establishment, through which he passed rapidly, he made those acquirements that were preparatory to the higher studies of the *University*, of which he became a member at Michaelmas, 1787. The professors of that day, under whom successively M. Goepp studied, were men of great eminence; of this number were Messrs. Oberlin, Lorentz, Herrn, Schneider, Schweighœusser, Blessig and Haffner. Messieurs Oberlin, Schweighœusser and Haffner, the two latter of whom are still living, honoured him with their friendship and special guidance; and on every occasion he takes pleasure in testifying his gratitude to them.

On Whit-Sunday, 1790, M. Goepp made his first attempt at preaching, in a village near that in which he was born; this was followed by several other attempts in the city, which confirmed his inclination for the pulpit, and gave some promise of future success.

But already the Revolution had burst forth; it interrupted the peaceful occupations of M. Goepp, as well as those of other literary men; in fact it nearly turned him for ever from his profession. The young men, who are naturally inclined to a life of bustle and excitement, were required to enter the service of the National Guard. The theological students were not excused from this service; there was a period when even their aged and venerable Doctors were not exempt: with a musket or pike on their shoulder, they mounted guard with their pupils; and it sometimes happened that he who had been the learner in the morning, gave instruction in the evening to his professor; this was the case for some years with M. Goepp, and more than once he passed the night, amidst the noise and smoke of his companions in arms, in making a fair copy of the notes he had written during the day from the lectures of the professors, or in preparing the lessons of the following day.

In the month of August, 1793, appeared the law on the requisition, which called on all young Frenchmen, without distinction, from the age of 18 to 25, to take up arms. Strasburg, as a fortified place and a frontier town, might indeed have claimed exemption for its youth, who were necessary to its own defence; such a claim, however, would have been disregarded; for the party then dominant in France had resolved to send away the sons that they might more easily oppress the fathers. All the theological students under 25 years of age were comprehended in this requisition. M. Goepp, appointed captain of a company, quitted Strasburg on the 10th of September, 1793, to repair with his battalion to Fort-Louis, seven leagues below that city. Two months after, Fort-Louis was besieged and burnt by the Austrians, and the garrison became prisoners of war. The officers were sent into Hungary; there M. Goepp passed eighteen months. He was exchanged at Bâle, in November, 1795, after two years' imprisonment. Some theological and other literary works, which he had purchased in going through Germany, were his consolation during this exile; at the same time he assiduously studied the military art, not knowing whether he should ever be able to return to his first profession; the quitting of which, however, he had not for a moment ceased to regret.

On his return to France, M. Goepp's most urgent wish was that of retiring from a profession which he had not embraced willingly, and of returning to the studies in which he delighted. He was fortunate enough to have his resignation accepted; but this did not prevent him from perpetual inquietude

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from the requisition to which he was subject. To escape this sort of persecution he was obliged to retire to a place in which he was less known. For some months he enjoyed a sweet repose in the country, in the bosom of his family; but being again disturbed, he accepted a trifling office, that of a secretary in the municipality of Ribeauvillé, a small town of Upper Alsatia; and afterwards that of agent of the Republic for collecting the ordinary revenues in the conquered provinces of Germany. In filling the latter office, which lasted two months, M. Goepp saw and had the opportunity of obliging some persons who had rendered him service during the time of his captivity; he afterwards enjoyed the consoling remembrance of having done some good, and prevented a great deal of evil.

Towards the end of 1796 it became possible for him again to give his attention seriously and in a more connected manner to his religious studies. Strasburg became once more the place of his abode; he returned to the instructions of his former professors, and in going over again the course of study he had formerly pursued, endeavoured to perfect himself in the knowledge of every subject to which he had attended. His course of philosophical and theological study had been nearly concluded before his military expedition. He had still to go through one examination in Theology, and to receive holy orders. He underwent the examination in 1797; permission was granted him to preach and to perform all the functions of a pastor; but as he deferred taking upon him the superintendence of a congregation, he thought it right to defer likewise the taking of holy orders. The two chief causes of M. Goepp's declining for the present the office of pastor were, first, his desire to study more deeply the theological subjects from which his attention had been too long distracted; and, secondly, the deplorable situation of the ministers in Alsatia, the majority of whom, in consequence of the suppression of tithes and the loss of the ecclesiastical possessions, were reduced to entire dependence on their parishioners, and by that means frequently rendered destitute, and their capability of usefulness destroyed.

Whilst waiting for more favourable times, M. Goepp undertook the education of the sons of an iron-master, whose works were at the foot of *Donon*, one of the highest mountains amongst the *Vosges*, ten leagues from Strasburg. He passed the summer with his pupils in this wild country, and the winter in the city. He remained six years with this family; they were Catholics, and they spoke the French language. The pupils gave satisfaction to M. Goepp, and he cannot but think with pleasing interest of the moments he spent with them. He must likewise regard himself as particularly under the guidance of Providence in connecting himself with these persons; for with them he acquired that facility of speaking and writing French which, as a native of Alsatia, he did not possess, and which eventually fitted him for the various situations in the Church to which he was successively called.

Whilst employed as a preceptor, he received from several congregations a call which he declined to accept; but in the year 1802, he had an invitation to which he thought it his duty to return a favourable answer. The situation offered was that of second pastor of the French Church at Strasburg; it afforded not the pecuniary advantages which M. Goepp might have enjoyed in a good German village; he considered it, however, as possessing a preferable claim to his services, because there was not at that time any candidate sufficiently familiar with the French tongue to be eligible to it; and also because it presented stronger motives for the improvement of his pulpit talents, than a living in the country would have afforded. Besides, the service was to be performed by the second pastor but once in three Sundays, and this duty would, for a time at least, be compatible with that of a preceptor which he had not yet renounced. M. Goepp accepted the situation, and his inaugural sermon was preached at Easter, 1802. In the following year he entered on an additional office, that of chaplain to the Lyceum; which obliged him to relinquish his situation as tutor. In 1806, he went for six months to Paris, in order to perfect himself in the language and literature, and especially in the style of preaching, of the French.

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He procured the services of some young men who were candidates, during this absence. On his return he resumed his functions, preached in his church once in a fortnight, and in addition to the religious instruction which he gave at the Lyceum, he commenced there a course of instruction on the German language and literature.

In 1808, M. Goepp undertook to give a course on the French language at the Gymnasium, in which his own literary studies had begun, and likewise to superintend the students at the College of St. Thomas. He was proposed for the office of professor to the Protestant Faculty of Theology which had just been instituted at Strasburg; at the same time, however, he received an invitation to the Consistorial Church at Paris, recently granted by the Government to the Christians of the Augsburgh Confession resident in the capital. This call he obeyed, and commenced his new ministry in the month of November, 1809. M. Goepp and his colleague, M. Boissard, arrived at Paris at the same time; their functions are the same; and their remuneration equal. Their community, consisting of about ten thousand souls, dispersed through all parts of the vast capital, and even in the neighbouring departments, give them considerable occupation.

In 1811, M. Goepp made a journey into his own country for the purpose of marrying a young lady who had been formerly his pupil and catechumen; this union would be perfectly happy but for the afflicting circumstance of the loss of two sons successively: a third remains to them, whose preservation they implore of the Almighty.

M. Goepp, as has been said, at an early age displayed his talent for poetical composition: various detached pieces from his pen have appeared in the German language, the greater part of which are of a moral and religious nature. Besides the two works before mentioned, composed with the assistance of his colleague, he has published, at different times, several funeral sermons, some in German and some in French. When about to quit his parishioners at Strasburg, he printed a collection of his sermons at their request. In 1814, he published a discourse, preached on occasion of the thanksgiving for the establishment of peace, and in commemoration of the death of Louis XVI. In this sermon he investigates the origin of those misfortunes which have so long oppressed France and the whole of Europe, endeavouring at the same time to point out their remedy.

IN your Number for October, 1819, (XIV. 645, 646,) you declared it as your steady conviction, that pains and penalties ought not to be attached to unbelief or misbelief, that such treatment of unbelievers is inconsistent with the principles of natural right and of religious liberty, that truth suffers by it, and that it is especially adverse to the mild and generous principles of the Founder of our faith. Now, Sir, I do not at all controvert the truth of this opinion, but I say that it has no application to the prosecution of Carlile or of those in the same predicament. All men ought to be at liberty to form their own opinions, and it is folly to attempt to controul them. I go further, and assert that they ought, in a grave and modest manner, to be suffered to advance their notions, and to support them with argument; and they have always in my time been free to write and argue as they pleased. Thus Hume and Gibbon and others have, in learned and philosophical writings, expressed or intimated their disbelief of Christianity without being molested with legal prosecutions, and even by those who most differed from them on this important subject, have been allowed great merit and eminent distinction as historians. The works of these authors were addressed to the intelligent and learned, and they were examined and answered by several able writers in the manner they deserved.

But the offence taken at Mr. Carlile is very different; he was not prosecuted for any opinions he held, and so he was told by the Lord Chief-Justice before whom he was tried; thus he might have held them in perfect safety, and even written upon them in a decent and respectful manner. Not for this was he prosecuted, but for contumeliously reviling Christianity, the religion of his country, and for industriously vending and circulating cheap and short tracts destitute of argument and of common decency, but

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directly tending to destroy all religious principle; thus working upon the passions and vicious inclinations of the inferior and uninformed classes of society, in opposition to the religion, laws and government of the country. This was a grievous crime, tending directly to a breach of the peace. It required the correction of the law, and even exemplary punishment to prevent evil consequences, and preserve the State from destruction.

The distinction between learned argument, addressed to those capable of judging of its validity, and bitter reviling of our excellent religion, and sedition, addressed to the lowest orders of society, appears to me so clear that I cannot but wonder how they can be confounded, unless it be by those who either are not capable of judging, or by those who are blinded by some bias or interest, whether known or unknown to themselves.

ANON.

Hill-House, Swansea,
April 22, 1820.

SIR,

NUMBER LXXII. of the British Critic having been lately put into my hands, I observe that, from the extracts taken by the Editor from the Rev. John Garbett's Letter in reply to the Remonstrance, it would seem that the terms, "frail and sinful" mortal, are used by me in direct application to our Saviour.

I have, therefore, to state that no such expression has been admitted into the Remonstrance, that nothing could be further from my design than such profane language, nor do I believe a charge of such a nature can be substantiated against any Unitarian.

It appears also, that on the authority of Mr. Garbett, the Editor has charged me with "stigmatizing" the text 1 John v. 7, as a "counterfeit passage." But I would have our opponents to understand, that, however competent I might possibly be myself to such a judgment, I should not have passed it, having the incomparably superior advantage of giving it, *as I have done*, as the decision of learned men on their own side of the question.

These misrepresentations constitute but a small part of the number contained in Mr. Garbett's Letter, and which, *should I think it worth while*, I may hereafter point out; in the mean time, as these two have found their way into the British Critic, I shall be glad to see them exposed through the medium of your valuable publication.

JAMES GIFFORD.

Hackney,
April 19, 1820.

SIR,

MOST of your readers must have seen the newspaper reports of the trial of Magennis and Bruce at Chester, for shooting at the Stockport constable, and probably noticed the circumstance I am about to refer you to. In ordinary times it might have little claim to attention, but at a time when the kingdom is agitated with apprehension at the progress of infidelity, and while the diffusion of writings having that tendency has become the subject for new legislative severities, the capital conviction of two of his Majesty's subjects on the principal evidence of a professed Infidel, is an event of no mean importance in the annals of English jurisprudence;—the address of the Chief-Justice Warren, on passing sentence, makes it still more remarkable:—"You, Magennis, have been convicted on evidence as clear as ever was adduced in a court of justice." This declaration confirms the deliberate decision of the jury, and seems to sanction a principle of equality as to the moral results of the various existing theological systems, and to abolish all distinction between the testimony of believers and unbelievers in the Christian revelation. Viewing it as a legal precedent, it is highly interesting and singular, and in relation to hostile prejudices and religious persecution it opens a large field for speculation. If the feeling that may be presumed to have actuated the jury is allowed to be correct, a man's veracity ought no longer to be questioned on the ground of his entertaining or rejecting opinions on matters foreign to the subject of his attestation; it is a plain, practical refutation of established prejudices, which, in the most important concerns of human life, places professors and unbelievers (independently of other circumstances) on the same moral footing, and the occurrence may be hailed as a decisive indication of the progress of liberal

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sentiment among the middle classes, and as a proof of the weakness of a lingering superstitious dread of consequences and tendencies, when fairly exposed to experience and a due exercise of the understanding. One of two consequences must obviously be admitted; either the solemn proceedings of a court of justice, by which two lives are forfeited to the law, rest on a questionable foundation; or they directly falsify the notion so industriously inculcated, that sceptical doctrines tend to demoralization; and in what a situation does the latter conclusion leave the prosecutors and instigators of prosecutions on account of these doctrines? How are we to characterise the operations of these very active societies and individuals for the preservation of morals, if infidel opinions are admitted to be no obstacle to a faithful discharge of the social duties?

S— C.

[The following communication has been accidentally delayed. Ed.]

Sir,

As the writer of the paper entitled "Irregularities in Public Worship," [XIV. 538—540,] I request room in your next for the insertion of a few lines in reply to what I cannot but deem the harsh observations upon it, contained in your last Number (pp. 99—101).

I shall, in the first place, notice the last paragraph in your Correspondent's letter, and candidly confess that my remonstrances (which I designed not to confine to any particular society of Christians, the evil I complain of, I fear, existing in all) was written hastily, immediately after my return from church, and under the impression of those disturbed feelings, which occasioned me to express myself with more warmth than I might perhaps now deem strictly expedient. My situation in the meeting was as B. supposed, what he calls "unfortunate;" but not more so than that of numbers of my fellow-worshipers, occupying the pews around me: and it is not easy for those who are in the vicinity of the pulpit, to imagine the disturbance that is occasioned to all who are placed near the doors, by those who enter after the service is begun. Devotion must be checked and interrupted when the words of the minister cannot be heard, which in justice to myself I must state to have been frequently the case, and perhaps in a more than usual degree on the morning in question.

This evil may, as your Correspondent asserts, exist in a far greater degree in some churches than in others, but wherever it exists at all, it is surely desirable to remove it; and my earnest endeavour to do this, if only in the instance of a few individuals, will not, I conceive by the generality of persons, be angrily stigmatised as the effect of "nervous irritability."

It is the observation, I think, of Richardson, that "when reproof is heard without pain, it is never efficacious;" therefore I ought, perhaps, to wish that my humble attempt to remonstrate on a subject which appears to me of considerable importance, may have excited uneasy feelings in those to whom it is addressed; and if any good is produced, I will patiently endure harsh remarks, remembering the expression of the Grecian patriot, "Strike, but hear me."

Your Correspondent must give me leave to say that he employed himself in fighting shadows, when he so warmly defends the highly respectable congregation which he mentions, against charges which have never existed but in his own imagination. That the members of it are most serious and attentive, no one has probably seen any reason to doubt, and the sole subject of my animadversion was, the number of persons who come in after the commencement of the service; which I have always deemed a serious cause of complaint, and not the less so because it is generally practised: and wishing, ardently wishing, that Unitarians would remove this reproach from their churches, I wrote "from the heart," hoping that my remonstrance might go "to the heart" of some of your readers; and, notwithstanding the misconstruction of my sentiments and meaning, which cause me again to come forward, I still hope that it may do so, and begging the excuse of yourself and of your readers for having detained them so long, I remain

A ZEALOUS UNITARIAN.

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SIR,

AS the great *end* of Christianity is to realize the blessings of an immortal life to mankind, so the great *means* by which it aims to accomplish this end, is the gradual establishment of "the kingdom of God and his righteousness;" in other words, the promotion of true religion and virtue, and the removal of their opposites, more especially by modifying and ultimately effecting the extinction of all those dominations to which they owe their chief support. To effect these objects the doctrine, miracles and example of Christ were immediately directed. Whatever blessings may be in reserve for our race, when they shall have attained to very exalted degrees of intellect and virtue, in a state *quite removed* from this earth and world, the immediate object of our Lord's efforts was evidently to introduce righteousness and consequent felicity *into* it. The whole of his prayer, John xvii., is occupied with the steps by which this object was to be accomplished, as the form of prayer which he has left for our use contains the express petition, that the kingdom of God may come, and his will be done *on earth as it is in heaven*. Much good and evil would attend the progress of his gospel, leading to the establishment of his kingdom, and the successive alterations and final removal of other governments. This good and evil, including a variety of circumstances, formed the frequent subjects of his predictions, and as the Jews, whom he addressed, were chiefly interested in the particulars of the *introduction* of his gospel into the world, and the consequences of its acknowledgment or rejection to those of their own generation, his prophetic declarations have often a pointed relation to these topics. The dreadful calamities which befel the Jewish nation in consequence of their incredulity and wickedness were foretold by him, sometimes in plain, and sometimes in figurative terms; the latter appear to have been in some instances mistaken for predictions concerning the punishment of all wicked men in a future world. There are other prophecies of Christ, which appear to relate to the calamities of the subjects of Antichrist in these later ages, and which being expressed by similar symbols, may reasonably admit of an interpretation upon similar principles.

The same or similar expressions are used in the Scriptures to denote war and other temporal calamities, which are supposed to relate to the sufferings of a future state.* *Flaming, unquenchable and eternal fire*, and the *undying worm*, which are some of the strongest phrases that are, or indeed can be employed to express punishment, plainly indicate in some passages the violence, miseries and destruction attendant on warfare; and it is reasonable to employ these plain passages in interpreting others where the sense is more obscure or uncertain, and to conclude that the purport of such phrases is the same, or similar in all cases, in which they are used in prophetic language to denote divine judgments, and where it does not appear from the context, or from other considerations, that they require a different interpretation. The term *Gehenna* in the Gospels is generally understood to signify the place—and *the fire of Gehenna* the state or condition of the punishment of the wicked beyond the grave; as is *the furnace of fire* in the parable of the tares, and the *everlasting fire*, or *everlasting punishment*, Matt. xxv. 41, 46. I submit the following remarks on the two former of these passages:

"*Gehenna*," observes Dr. Campbell, "is originally a compound of two Hebrew words *ge hinnom*, the valley of Hinnom, a place near Jerusalem, of which we first read in the book of Joshua xv. 8. The place was also called *Tophet*, 2 Kings xxiii. 10. We read, Jer. xix. 6—8, "Behold the days come, saith Jehovah, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; and I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and I will make this city desolate and a hissing," &c. Immediately after the apostrophe to the Pharisees, Matt. xxiii. 33, "How can ye escape the judgment of Gehenna?" follows from vers. 34—38, a like explicit prediction of temporal calamities to "come upon *this generation*."

* See Isaiah lxvi. 15, 16, 24; Joel ii.

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whereby Jerusalem would be "left desolate." In this passage our Lord, after referring to the judgment of Gehenna, as a future event of which his auditors had some knowledge, proceeds to particularize a very heavy *temporal* judgment to befal that same generation, whom he had denominated "a generation of vipers," and represented as liable to the punishment of Gehenna. In the conclusion, however, he is so far from intimating that it would be followed by another far more dreadful judgment in a future state, that the opposite inference is rather to be drawn from his words: "Ye shall no more see my face till ye shall say, Blessed is he that cometh in the name of the Lord;" which implies that a time would at length arrive when they would acknowledge Christ and be received into his favour. Since Gehenna is literally the valley of Hinnom, in which a judgment by the *fire* of warfare had been predicted by Jeremiah, and our Lord's prediction, in all its particulars, respects the like temporal calamities terminating in the same event, the desolation of Jerusalem, with this additional circumstance, that it should come upon that very generation,—an event which was most signally accomplished,—is there not every reason to conclude that the judgment intended in both cases was the slaughter of the Jewish people by war, whether at the same or at different periods? Joel, as quoted by Peter, Acts ii. 19, uses the phrase "blood and *fire and vapour of smoke*" in speaking of the same calamities as those predicted by Christ to that generation. The judgment by the fire of Gehenna seems, therefore, sufficiently explained by Jesus and his apostle agreeably to the prediction of Jeremiah, and confirmed by its actual accomplishment on that very generation of the Jews, without our having recourse to the hypothesis of a judgment of a still more dreadful nature, upon the same generation, in a future world. We believe that God is not a vindictive, but an all-beneficent Being, and surely it is more accordant with this belief to interpret the *Gehenna of fire* by its symbolic signification in other prophecies, by the prediction of the ancient prophet, by the illustration it receives from our Lord himself and his apostle, and by the unexampled miseries and calamities which *did* come upon those very people who were threatened, than to *suppose*, certainly without any evidence from the passage in itself considered, that the expression implies that this will be followed up by a far heavier judgment in a future world; especially when our Lord's *concluding* words, so far from countenancing it, lead to an opposite inference. As it was in the valley of Hinnom that "the cruel sacrifices of children were made to Moloch" by fire, it has been thought that from this circumstance it was employed as "an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state;" but the Scripture characters, we see, adopted such phrases as emblems of events more accordant with experience and with the attributes of the true God. If Gehenna in this place signifies a place of destructive warfare, it does not seem likely that any where else in the Gospels it should signify a place of exquisite sufferings in a future world.

It is the observation of Whitby upon Matt. viii. 11, 12, that "to lie down with Abraham, Isaac and Jacob in the kingdom of heaven, doth not here signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham by faith; to be his heirs according to the promise. This, saith Christ, shall be the blessing of the believing Gentiles; whereas the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed." From them, therefore, "*the kingdom of God*" was to be "*taken*," Matt. xxi. 43; they would by their unbelief be removed from the government of God and his Christ, and the consequences would be dreadful. Their state of ignorance, and the miseries they would undergo in consequence of their thus excluding themselves from the Divine protection; their expulsion from the land of Canaan, and captivity among the Gentiles, might be compared to the exclusion of guests from a bridal supper, at which the house of reception was filled with light, while those who were without were in darkness; and because those who were thus excluded from the marriage-feast were not only exposed to shame, but also to cold and hunger, therefore it is

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added, *there shall be weeping and gnashing of teeth*—language strikingly descriptive of the unhappy fate of the *Jewish* nation in consequence of their rejection of Christianity. The superior faith shewn by a Gentile above the Israelites, was the occasion of this prediction, and this faith constituted the entrance of the Gentiles into the kingdom or government of God, while the unbelief of the Jews constituted their exclusion from it. When Christ was addressing them they were "the children of the kingdom," or the subjects of the Divine government, and almost its only subjects; but they would be cast out: from them the kingdom of God would be removed, while the Gentiles, who were not its subjects or children, would be received into it from all quarters, forming a new and "peculiar people zealous of good works," or "a nation bringing forth the fruits thereof." A sufficient and consistent explication of *this* passage, therefore, seems to be furnished from the facts attending the first promulgation of Christianity, without recourse to the doctrine of the separation of the whole body of mankind, of all ages, into two classes in a future existence, and their consignment into two opposite and permanent states of felicity and suffering by the immediate hand of Omnipotence.

The expressions used Matt. xiii. 41, 42, correspond in so many particulars with those we have just considered, that to me they evidently appear to refer to the same facts, with the addition of some other well-known circumstances. *The Son of Man* here *sends forth his angels* to *gather* out of his kingdom all things that offend, and them which do iniquity; who *cast them into a lake of fire*, where shall be wailing and gnashing of teeth. As *fire* is the symbol of war and destruction, so a *lake* or *furnace of fire* seems here and Rev. xix. 20, to denote such a great and conclusive war as effects a complete overthrow and extinction of governments. Such was the Roman war, by which Jerusalem was taken, its temple razed, and the Jewish polity subverted. That *the end of the age*, ver. 40, signifies the period of the destruction of the temple, or the termination of the Mosaic dispensation, appears evident from comparing Matt. xxiv. 3, with Luke xxi. 6, 7. The *angels* must, then, be the Roman armies, who, by pointing their vengeance against the Jews, (while the Christians escaped from the calamities to which they were exposed,) gathered out of the kingdom these great offenders, and, together with their power to do evil, destroyed great numbers of them in that most fatal warfare. This being a great confirmation of Christianity, by the fulfilment of Christ's predictions, constituted the first *coming of the Son of Man*, to whom *God had given authority to execute judgment*; and the Christians now appearing to be God's only favoured people, would attract the notice of mankind, and by their superior knowledge and virtue, would "*shine forth as the sun in the kingdom of their Father.*" Ver. 43.

I am aware that the above observations may appear to some as having an injurious tendency, by diminishing the apprehensions of the sinner for the future consequences of his sins. But as they appear to me to be founded in truth, so I conceive that the views they present of retributive justice are much more consistent with the Divine attributes, as illustrated by experience, and much better adapted to operate upon our reason and feelings than representations of continued sufferings to one whole division of mankind, consisting, of course, of characters of very various descriptions, in a renewed life, by preserving it in a state of suffering (whether from literal or emblematic fire) which in the present constitution of our bodies must effect their destruction, or, by restoring the vital principle, to be subjected to final death.

The important passage, Matt. xxv. 31—46, on which some remarks will be offered, presents considerations which should peculiarly awaken the efforts of the virtuous and arouse the fears of sinners, whether *spiritual* or *temporal*, in these later times, and at this awful crisis.

E. S.

SIR,

THE Necessarian says that his doctrine is *demonstrably true*, and that no one can differ from him who thoroughly understands the argument; it is as clear as any proposition in

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Euclid. His antagonist replies, that if the Necessarian speaks truth, then nature lies. He says, I know and feel that my volitions are perfectly free, and that I possess the power to give the preponderance to this motive or to that, as I please. If it were not so, I should feel neither self-approbation nor disapprobation, which are gone the instant I am convinced of Necessity: my notions of right and wrong would be utterly confounded, which nature (if she is not playing tricks upon me) assures me depend on the power I possess of acting otherwise than I do: *ought* and *ought not* can have no meaning where all is *must*: and justice is robbed of her essential prerogative, which is to punish those crimes only which *might not* have been committed. To pray for the pardon of sin would be absurd; for no offence can be given, at least no blame can be deserved, where the act is unavoidable. And conscience, alas, poor conscience! how art thou degraded! I can trust thy suggestions no longer. Thou art a deceiver and an unjust judge. Hast thou not often inflicted the pangs of remorse upon my soul, assuring me I *could* have acted otherwise than I *did?* And is it not *demonstrably true* that I was under a *necessity* of doing that, for which thou couldst not *justly* punish me, unless I had the power to have acted differently?

Thus one part of our nature is put in contradiction to another. The strongest, internal, constantly-abiding convictions are *proved* to be false. But this is not all. If the doctrine of a moral necessity be true, then is the wickedest wretch on earth, who suffers misery within and all sorts of ill-treatment without, who is scorned, hated and loathed for his crimes, and finally put to death with ignominy—then is this depraved and miserable creature entitled to the brightest rewards hereafter; for he has only been doing heaven's dirty work, and is beameared with all this moral filth in order that others may be clean and fitted for better society. What are the afflictions of the virtuous, sustained as they are by the smiles of heaven and the sunshine of the breast, compared with the sufferings of the basely profligate, inwardly and outwardly wretched? What are the claims of these to future rewards compared with the claims of the *bad by necessity?* What *lies* does nature whisper and the gospel preach if this shocking doctrine be true!

But I shall be reminded of the distinction between the philosophical and popular languages—the modern esotericism and exotericism. This distinction can satisfy no inquirer possessed of clearness of perception. It is a mere juggle. Necessity admits of no modification. Voluntary actions are either necessary or free. If necessary, the popular language is false. If free, the philosophical language is false. They cannot both be true.

Farther, a consistent Necessarian must deny free agency to the Deity, and thus bring us back to the old notion of Destiny. Push it into all its legitimate consequences, and Atheism is the sure result of Necessity. But happily this doctrine is so revolting to common sense, so repugnant to the moral feelings, so contradictory to the practice of every reasonable being, (including its own advocates,) that there is little chance of its ever being generally received. The objections to it are so numerous and weighty, as to be tantamount to the reductio ad absurdum.

And pray, warm Sir, exclaims an opponent, are there no difficulties attending the opposite doctrine? How do you reconcile the prescience of the Deity with the free agency of man? &c. I reply, there are many difficulties. I cannot reconcile prescience with free agency. But both God and nature tell me I am free, and I believe them. Prescience is the attribute of a Being so utterly beyond my comprehension, that I do not think it reasonable to reject a certainty regarding myself, because it appears to me incompatible with what belongs to One of whom I know so little.

I confess myself unfriendly to popular discussions of metaphysical subjects, especially such subjects as seem to be quite beyond the grasp of human intellect, and still more especially where nothing new is advanced, either by way of illustration or argument. This question has remained in statu quo for centuries. I imagine it is where it was at the creation of Adam. I have heard that some persons derive great happiness from fully understand-

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ing the Necessarian doctrine. They are enviable mortals, pure intellectual essences, that live in æther and enjoy a perpetual calm. But this can be the lot of very few. The majority of inquirers are on the side of free agency: while many, I fear, who perplex their brains with this abstruse question, are in much the same state as Pentheus was, after he had presumed to pry into the hidden sacrifices of Bacchus. He was smitten with a frenzy which made him see double; and having a desire to return home to Thebes, another Thebes appeared to his deluded optics in an opposite direction, so that he kept running backwards and forwards, between the real and the imaginary Thebes, all his days, in a state of perpetual disquiet and unrest. A similar state of mind is often produced by reading books on Necessity. Is it not better to confine this and the like discussions to the schools, where they serve well enough to sharpen the wits of the young academicians, who retain in after life the good effects of the discipline, though they may despise the subtleties which had given such vigorous exercise to their faculties?

J. W.

SIR, *April* 11, 1820.

A MOST interesting discussion has lately taken place in the Repository between my friends Mr. Cogan, Dr. Morell and Homo, on the doctrine of Necessity. On the Philosophical part of the question, Mr. Cogan appears to me invulnerable, ("a definite effect must have a definite cause,") as well as in his arguments against Philosophical Free Will: but the moral question appears to remain just where it did before; for if man be the creature of the circumstances in which he is placed, why his good actions should be rewarded with immortality and everlasting happiness, or his evil deeds subject him to future punishment or annihilation, appears a subject involved in the deepest and most impenetrable obscurity.

J. S.

Norwich.

SIR, *April* 25, 1820.

I HAVE lately been reading Mr. Belsham's Sermons, entitled, "Christianity pleading for the Patronage of the Civil Power, but protesting against the Aid of Penal Laws," and, as a member of a Dissenting church, I cannot help entering my protest against many of the opinions which are therein delivered. I trust they will receive their full refutation from some able pen, but in the mean time allow me to make a few remarks upon them.

Mr. Belsham asserts, "that Christianity deserves and requires the support and patronage of the civil power." Is, then, Christianity that weak and puny thing, that it really stands in need of the help of kings and magistrates to keep it upon its legs? Is the glorious gospel of the ever-blessed God to be bolstered up by the helps of poor, feeble and fallible men? Does that Church against which the gates of hell shall not prevail, require the patronage of man to strengthen its foundations? Patronage, indeed! And bestowed by man upon the best gift of the Creator! What is the history of the Christian Church but a record of the fatal and miserable consequences which have resulted from the patronage of the civil power? John Calvin called in the patronage of the civil power; and all religious persecutions, in all ages, have arisen from the adoption of Mr. B.'s opinion, "that Christianity *required* the support and patronage of the civil power."

It is contended that the civil power should be exerted to protect Christian teachers in the discharge of their office, in the erection of places for worship, and in providing places and means of instruction for ministers. I can see no good reason for any interference by the civil power in these cases. We derive our right to teach Christianity from a source far above and beyond that of any human authority. It can neither be conferred nor taken away. Besides, what need of a law on the subject? It is not necessary that we be permitted by Act of Parliament to walk the streets, or to eat our dinners; and to make a law to *permit* us to teach Christianity, would imply the power to withhold such permission. All we say is, Let us alone. 2. Why are places of worship to be built under the direction of the civil power? Why cannot Christians of all classes provide for their own wants, and why should it "be left to the discretion of those who are entrusted with the public purse, to determine to what extent,

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and in what manner, this accommodation should be provided?"

No good that I can see, and none has Mr. Belsham proved, can possibly arise from placing this power in the hands of any government, who, it appears, are not only to decide upon "the number of religious edifices," but are to be the only judges of "their adaptation to the proposed objects." Thus the Catholic and the Quaker, the Episcopalian and the Baptist, however their tastes may differ, and however the service of one may require and the other disclaim decoration, must have their respective places of worship constructed upon the same model; and for the whole, be it remembered, "the public purse" is to provide: that is, the people are to raise money to build places of worship, but instead of spending it according to their own taste, and judging for their own necessities, they are to commit this money into the hands of men to spend for them, who cannot judge either of the one or the other. And this is held forth as one of the advantages of state patronage! 3. Mr. B. occupies four pages in proving what I am not disposed to contradict, that it is necessary for a man to learn Christianity before he begins to teach it. But why must the civil power interfere to effect this? Different talents are necessary for different churches. The ability to teach has a certain proportion adapted to particular places, and that which is equal to all the purposes of instruction in a small and obscure congregation, may be very unequal to the edification of a large and better instructed assembly. Of their respective wants let each congregation judge for themselves. Let those who wish for a learned ministry provide (as they are bound) the means of their education, and let those who are content with a plain and homely exposition of Scripture facts and hopes and promises, choose whom they will to teach them. The gospel gives no prescriptive right to any man to proclaim its truth and importance because he can read it in more languages than one. However much we may, and we ought to respect learning and eloquence, our attention is more taken up with the truth than with an elegant way of telling it.

The fifth page contains a gross calumny, so far as my experience goes, against Dissenting Churches and their ministers: "Where the teacher of religion is wholly dependent upon voluntary contribution, this circumstance tends to generate a mean, obsequious, passive spirit, and too often leads to unfaithfulness in duty," &c. &c. And as the remedy for all this, Mr. Belsham proposes "that the teacher of religion be supported out of the public purse." If what is here asserted be true, the majority of Dissenting congregations are tyrants, and the majority of their ministers despicable slaves and hypocrites. But where is the proof of this? Some instances may exist of a desire, both on the part of minister and hearers, to *exercise lordship*, but that those of our ministers (and they are by far the greater number) who are wholly dependent on the voluntary contributions of their hearers are thereby fettered in the discharge of their duty, we have only Mr. Belsham's assertion to prove, and he must excuse my requiring better evidence before I admit it to be true. But his remedy for this "mean, obsequious, passive spirit" is the most curious part of the business. Make your minister, says he, dependant upon Government, in order, yes, *in order* to render him honest; let him eat his bread at the will of the civil power, *in order* to render him independent. What effect this scheme *may* have, it is impossible to say, but reasoning from experience, we should say, that honesty and independence are the last, the very last results of a connexion between Church and State. Yet after this recommendation Mr. Belsham bethinks himself that a Christian minister so appointed and so paid, might become "indolent and negligent." In truth it is possible, and instances *are* to be found (I will not say how many) in which priests not chosen by the people, but deriving their maintenance from the civil power,

— Whose office is, with zeal sincere,
To watch the fountain and preserve it clear,
Carelessly nod and sleep upon the brink,
While others poison what the flock must drink.

How, then, are our ministers to be appointed? By their hearers? Oh! no. "The miseries and mischiefs of an election wholly popular, are experienced in *all* the congregations where

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this practice prevails." "An appointment by the civil magistrate would be inexpedient." That's all, only *inexpedient*; but why—why inexpedient? Those who pay the workman ought to choose him; and it seems but fair, if he is to be paid by the civil power, that the same power should appoint him. This, however, does not altogether satisfy Mr. Belsham, and a middle course is suggested, viz. Mr. Sturges Bourne's plan of a select vestry. "If," says he, "the minister is chiefly supported by Government, perhaps it might be advisable to vest the election of a minister in a committee chosen by the congregation." Perhaps it might; it would be very proper and consistent that our congregations, having first delivered over their pastors to be maintained by Government, should then commit the power of choosing them to a committee. The latter is quite as sure a mode of preserving their own independence as the former is of securing that of their ministers.

As one proof of the practical efficacy of his plan, Mr. Belsham says that "in Ireland, although Episcopacy is the favoured party, large sums are allowed by Government to the support of the Presbyterians;" but he forgets to add that, in return for these sums, the appointment of every Presbyterian minister is obliged to be ratified and allowed by the Lord Lieutenant. Such a bartering of their independence for a Government stipend will operate, it is to be hoped, rather as a warning than an enticement to the Dissenters of England.

We have yet to learn to what extent Mr. Belsham would have the patronage of the State extended. He tells us that "a wise and liberal Government would, with paternal impartiality, apportion its favour to one or other of the different denominations, according to the proportionate numbers of each:" but in a following page he thinks "it would be morally impossible that every particular denomination of Christians should be supported by the civil power." Now who are to be the favoured partakers of this bounty, and who are to be rejected? Why should the Baptists more than the Independents, or the Presbyterians more than they? Why should John Wesley's disciples be patronised and Whitfield's be left to shift for themselves? I should like to hear Mr. Belsham's reasons for the exclusion of one sect and the support of another.

But before we adopt his proposal for a union between Christianity and the civil power, let us just reflect for one moment on its effects. I will not refer to the murder of St. Bartholomew, the persecutions of the Protestants in France, the fires of Smithfield, the martyrdom of Servetus, the cruelties of Laud, or the tortures of the Inquisition, but I will take the clergy of the Established Church at the present moment in this country, as proofs of the natural effect which such an union is calculated to produce. Is there a more base, venal and time-serving race of men in existence? The determined enemies of all reform, in Church or State; swearing to tenets what hundreds of them do not believe, and cursing and anathematizing those who are not as much hypocrites as themselves; prostituting their pulpits for the purpose of upholding every nefarious act of a corrupt government; oppressors of the poor; deserting their flocks except when tithe-day comes; hated for their tyranny and despised for their ignorance; beginning a career of hypocrisy and servility at college, and acting up to it as long as they live. See them at a county election, the sworn foes to patriotism and independence, practising every art of meanness and tyranny, and leading their poor, drunken, deluded and trembling slaves up to the poll, and shouting, and teaching them to shout, "Church and State!" Look at the swarms of clerical magistrates throughout the kingdom, and see them the foremost to†

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and see the "paternal impartiality of the Government apportioning its favour" to those who were the most forward

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Remember the Birmingham riots, and who were the chief actors there.—The character of a priest was drawn by an acute writer 100 years since in the following terms, and there is no reason

† Prudence compels us to make an hiatus here. This character of the clergy is part of our Correspondent's argument, but we cannot let it pass without saying that we wish it had been otherwise expressed. Ed.

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to think that the likeness is not quite as strong now as it was then: "He is to be a great advocate for devotion, and a warm promoter of damnation—a prodigious declaimer against wealth, and a prodigious engrosser thereof—he avers that his Church was built upon a rock, and that the gates of hell cannot prevail against her; yet if a poor tailor creeps into a barn to pray, he throws her into a mortal ague and convulsions. He preaches charity, but damns all moderation and forbearance. He is a professed orator for peace, and a trumpet for war. A mighty reasoner, and a mighty champion against reason. He spiritually feeds you, and temporally starves you. He talks of trust in God, and to shew you how much he has of it himself, will rely upon God for nothing, but crams his nest with the wealth of the world. He damns you if you do not believe the Bible, and damns you if you read and understand it. 'All our possessions,' quoth he, 'are by divine right,' and, as a demonstration thereof, holds out a secular parchment of human institution."

Such is the practical effect upon the clergy, as we see and feel every day, of the connexion between Church and State. Many honourable and noble exceptions there no doubt are—men whose lives and conversation would do honour to any church; but of the majority, of the *great bulk* of the clergy, what I have stated is notoriously true. What its effect upon statesmen is, may be gathered from the reply of a celebrated Lord Chancellor in the late reign, who when applied to by the Dissenters for his support to their petition for the repeal of the Corporation and Test Acts, said, "*No! I shall support the Established religion, and if your d——d religion was established, I should support that.*"

Let Christianity rely solely upon her own merits; let her be established simply upon the truth of her own evidence, and let not the civil power be called to her *patronage*. She never yet received any thing but contamination from the connexion, and it is high time she were emancipated from it for ever. When in its infancy, when under the necessity of alone contending against the prejudices of mankind, and of subduing them by the intrinsic worth and purity of its doctrines, did Christianity then receive the patronage of the civil power? Far otherwise. Yet those were the days of its most splendid triumphs, and of its brightest purity. Let religion assert its own claims, and fight its own battles. Intermingled and connected with the State, it has been made an engine for every species of fraud and cruelty and baseness. We expect those who live by this monstrous alliance to laud and uphold it; it is their *craft*; they have sworn to defend it, and they are not very nice in what way they do so: but when we see a minister of (may I call it?) a Dissenting church invoking the assistance of Government, and calling out to the civil power for help, we must cry out in our turn, "To your tents, O Israel!" We have seen orthodox Dissenting ministers bowing and cringing to royalty, and bedaubing it with the most disgusting and fulsome flattery; nay, some have even read the Church of England Liturgy before princes; but that an Unitarian minister should implore the aid and patronage of the State for the gospel of the ever-blessed God, was (I hope) never before seen. Mr. Belsham has a right to the enjoyment and promulgation of his opinions. I usually read them with instruction and delight, always with respect; but I trust the Unitarian body will on this occasion disclaim and disavow any participation or concurrence in them. I do not know what the feeling of the London Unitarians may be; they do not see so many of the evils which result from the union of Church and State as we do in the country; but from all my Dissenting brethren who have read the Three Sermons, I have heard but one sentiment as to such passages in them as I have now animadverted upon, and that is of regret and disapprobation.

A NONCONFORMIST.

SIR,

HAVING formerly proved the sufficiency of Dr. Parkhurst's Grammars for self-tuition in the Hebrew and Greek languages, permit me to request information through the medium of the Repository, concerning the estimation in which his Lexicons are held by the learned among the Unitarians, and not having access to them at present, I wish to know whether others can be recommended, particu-

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lady in the Hebrew, containing equal Biblical knowledge without such a perpetual tax on letters and particles in favour of anti-scriptural doctrines.

H.

Bridport,

SIR, *April* 8, 1820.

"TO admonish one another," is an apostolic precept to professing Christians, and if this be done in the spirit of meekness and friendship, it needs no apology. Upon this principle I rely on the candour of my brethren in the ministry, (for whom none can entertain greater respect or more affectionate regard than the present writer,) not to take offence at the following observations. I have often attended meetings of ministers, and the public religious services usual on these occasions. Sometimes those who were appointed to officiate, have been prevented by unavoidable circumstances from joining their brethren. In cases of this kind, application has been, of course, made to some of the members of the Association, or other ministers present, to take the parts which had been assigned to the absentees. This I have frequently noticed to be declined by one and another with the excuse, "As I had no expectation of being applied to on this occasion, I am not prepared."

An anecdote, which I shall take the liberty to relate, will administer a more effectual reproof for excuses of this kind, than the most forcible arguments or serious remonstrances. At a stated half-yearly assembly of ministers, chiefly of the Presbyterian denomination in the West of England, upwards of thirty years ago, the time for commencing the service was nearly come, but the appointed preacher did not make his appearance. What was to be done? Each minister present was asked if he had a sermon with him, suitable to the occasion, but replied in the negative. A well-meaning orthodox tradesman of the place, who, by his general attendance at the Association, was well known to most of the ministers, observing that there was some subject of anxious consultation among them, inquired the cause. He was told, that the preacher was not come. "Well! then one of you, Gentlemen, must supply his place." "So we would, but none of us are prepared." Upon this reply, lifting up his hands and eyes he exclaimed, "Surely it may be said of you, what the prophet Isaiah said of the watchmen of his days, they are all dumb dogs, they cannot bark."

This reproof was not, indeed, couched in the polite style of my Lord Chesterfield, but those to whom it was directed had too much good sense to be offended at it. This ebullition of honest zeal, and the unexpected matter of the rebuke, with the solemn manner in which it was given, tended to disturb their gravity, and certainly excited feelings very different from those of resentment. I hope they also learned from it a useful lesson. If, indeed, it produced the same effect on them, as on the present writer, when he was told of this anecdote, it led them to a resolution never more to be liable to such a charge.

On these public occasions, each minister present should be both *prepared* and *willing* to engage in a duty, which he might not previously have expected, but which peculiar circumstances may render it expedient for him to perform. For every good word and work, let this be his motto, Nunquam non paratus.

T. HOWE.

SIR, *Clapham.*

SOME late disputes in the Repository about the titles and principles of certain Unitarian societies, induce me to offer you the few following remarks. I know they are not such as will agree with the sentiments of most of your readers, nor with those of any other religious party: yet I propose them as not only true and just, but as of capital importance; and I shall be satisfied, if I gain from a few of your readers a more particular attention than they may have paid them before. I will be very brief in my statement. What ground or standard of union may best be adopted, by those who, conscientiously disapproving the established and existing religious communions, wish to form together a new one more congenial to their own views of truth and habits of mind? First, shall it be an expression of that interpretation of Scripture in which they

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agree with one another, and differ from the rest? This has been the way in which all religious sects, as far as I know, have chosen to distinguish themselves. It is that which best accords with the importance which men in general attach to their own opinions, and the confidence with which they believe them. This same way of proceeding has also filled the Church of Christ with schism and hatred and wordy war, in every age: at many times with fire and blood: it has caused religion, even the gospel, to appear the most absurd of all vain sophistries, and has for ever turned the attention of Christians from the duties of living well, to the idle vanity of adjusting with exactness their articles of faith. All parties have thought it needful to have a *creed*, that is, some human interpretation of the gospel, as the badge of their religious profession. Now, I believe there remains a more excellent way: a way of peace, holiness and infallible truth. This way is simply this; to make the gospel itself our creed, and our only creed: whatever our sentiments be, to be content with scriptural language to express them; and though we may and must interpret Scripture, each man, according to his own judgment, yet not to attribute such undue importance to these private interpretations, as to make them a ground of separate worship, or of a party name, or the main object of our religious zeal. Is it not strange, that amongst the numberless sects into which the Christian Church has been split, there has not been one found, in eighteen hundred years, magnanimous enough to be content with the gospel alone, as the expression of its faith? Perhaps it will be said, that this would not have distinguished such a religious party from any other. But this is not true. I may boldly say, that such a principle would distinguish its espousers from every Christian sect that ever was, or now is. Modern Unitarians fall far short of adopting this principle; for if they go no farther than to use such an expression as that of "simple humanity," they as decidedly indulge in the spirit of creed-making, as the Pseudo-Athanasius. But here an objection will be made. It may be said, ought we not to contend for that which we believe to be truth, and to this end is it not necessary to adopt some human interpretation of Scripture to distinguish our sentiments? It is answered, that very little of this can be necessary, and certainly no such interpretation need be made the basis of religious profession. This I prove as follows. That which we believe to be important religious truth, we must, as Christians, believe to be also the clear and obvious doctrine of the gospel; that which the language of the gospel will naturally convey, to a man of common sense and unprejudiced mind. And for the truth of the gospel to be generally perceived, it will only be necessary that the counteraction of human interpretations should be removed, with the aid of any suitable information which criticism or history may supply. I see not how any sincere Christian can reasonably wish to give his opinions any greater advantage than this: an advantage which will exactly correspond with their real truth. He will thus take the most effectual means to propagate his own opinions if they are true, while he will, at the same time, render them harmless and inactive if they are false. Having thus unfolded this idea, which, though nothing new, is certainly but little regarded, I venture to solicit a particular attention to it, especially from societies which have not yet fully settled their principles; it is recommended to them as the most effectual way of combating those false doctrines which they wish to oppose, and propagating those which they believe to be true; while its open fairness and simplicity tend to secure a good conscience toward God, and to constrain the approbation of men.

EUELPIS.

P. S. To judge of the efficacy of the plan above recommended, we may consider what would become of the doctrine of the Trinity, among a people who should confine themselves to such language and forms of worship as can be warranted by plain, direct and unquestionable authority from Scripture. Prayer or praise to the Holy Spirit there is evidently none; nor is any petition offered to the Lord Jesus, except in direct connexion with some miraculous revelation of his person, while the whole weight both of precept and example directs prayer to

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be made to the Father only. And if such doxologies only were admitted, as are found in Scripture, the supreme and incommunicable glory of the Father would be fully proclaimed. Among such a people I believe this doctrine could not exist; it would die a natural death: yet the distinction of this people would be derived, not from their opinion on this or any other disputed point, but from their broad principle of scrupulous adherence to the gospel, which few could dare to dispute, though fewer would submit to practise.

I should feel much gratified at a friendly reply to these remarks from any of your readers.

SIR, *April* 9, 1820.

I HAVE been reading the leading article of the British Critic for the last Month, and the more I read in theology, the more and more only do I lament and deprecate sectarian names and sectarian controversies in religion. What is Trinitarianism? What is Unitarianism? What is Arianism? What is Southcottianism? &c. &c. To any disciple of Christ, what matters it one straw what they are, have been, or ever will be? "In that day when the secrets of all hearts shall be revealed," shall it be asked, Was you a Trinitarian; a Unitarian; a member of the Church of Rome; a member of the Church of England; a member of the Church of Otaheite? Of whom but Christ is a Christian "to learn"? On whose name did the apostles call, whose authority did they plead, whose commission did they bear, in whom did they hope to be saved? But admitting, as we therefore legitimately may, the titles of Christian, and of apostolical Christian, to be identified, why not at least stop here; whither, whither else, or one step beyond, need we ever, ever ought we to go for the words of eternal life?

The titles are as mischievous as they are unwarranted. Witness every record where they occur; they become immediately rallying points to error and to hostility. They do more than every cacoethes besides, to perpetuate division in a church, whose characteristic should be inviolable unity. I am a Trinitarian: I must therefore somehow or other believe, in the language of my creed, whatever violence I offer in doing so, to my reason or my faith, the Son of God to be God the Son, and a divine person equal with the Father. I am a Unitarian, and must believe, in the technical phraseology of my sect, the simple humanity of Christ, and the finite duration of human punishment. The Trinitarian is an idolater, the Unitarian "cannot be saved." How can a consistent Unitarian pray to Christ? How can a consistent Trinitarian recognize the sole supremacy of the Father?—Is there an honest man who attaches himself to any religious party by name, that is not conscious of such unjustifiable influences on his mind? Is there a candid one who will not confess that they have sometimes intercepted inquiries, and even opinions that might have issued in very different conclusions to those with which he is at present satisfied? Is there a pious and benevolent man whose head or heart does not often remonstrate against their ascendancy?

To what purpose these less generic names? They apologize for no error; they justify no opinion; they warrant no issue; they conclude no question. May I not found my one only hope of heaven on my Saviour's *death*, would many a "Bible only" Christian say to himself, and be an Unitarian? If not, then am I no Unitarian: I care not. May I not hold daily intercourse with him in thought, in converse, in prayer, and be an Unitarian? It matters not to me: would John, would Paul, have ever renounced such intercourse but with their lives, is the only question I care to ask, and am satisfied, let me belong to what named or unnamed class of believers I may. To be a Unitarian, must I believe that our High Priest, passed into the heavens, my Advocate with the Father, my Intercessor at the right hand of God, knows no more of my sighs, my tears, before the throne of grace, than any other man, who never ascended into heaven, who never died for my sins, who never rose again for my justification? Could I hold the contrary opinion and be blameless as *an apostolical Christian*, is still all that I am solicitous to know, all that I can possibly be interested to determine.

O, but they are so compendious, so

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convenient, these denominations. Convenient—for what? To prompt men who should and do love as brethren to *worship* as disciples of two different teachers, the servants of two different masters? To multiply almost in infinitum compartments in a fold where not the shadow of such an unseemly disfigurement should be seen? Yes; for such purposes and others nearly allied to them in worse than worthlessness, they are convenient indeed. Compendious, too, forsooth! Are they now more compendious than that by which the disciples were first and only distinguished at Antioch?

Then they draw the line of demarcation so intelligibly, so palpably between men who construe a common record differently. Nay, but what proficient in the Philadelphic School of Christ does not wish this line of demarcation were always as evanescent, as invisible, as possible? What two pious and amiable men, who had ever sate together at Jesus' feet, but would be fain to shut their eyes as they diverged afterward from each other—to approximate subsequently as closely as with a safe conscience they might—to meet in the wilderness of error upon the same common oasis of truth again? "Is it I that am the wanderer," will not both, looking, fondly looking in each other's face, often alternately exclaim? O let us once more shake hands, and travel over the ground together. Haply, I have kept my eye too exclusively fixed upon one great paramount object, to the neglect of some subordinate but most important one, whispers our Orestes; haply mine has been too distracted or prismatic meekly replies our Pylades. Devious as this path has seemed to you, my friend, are not these the vestiges of an apostle's foot that I now point to in it? modestly surmises the one: and have not you been unwittingly following a phantom of your own imagination, blending too intimately the day-spring from on high, with its sempiternal and single source? affectionately rejoins the other. Ah! ere we close this sweet counsel together, we shall walk, I see, in one house of God, not as friends only, but as twin children of a common Parent—both now with rapture cry out, we are anon about to meet where we shall never, never, part again. Is this the language, the spirit, of Unitarianism?—Is not this the language, the spirit, of Christianity?—But I am writing for a Magazine, not for a bulky tome. *Ex uno disce plura.*

CLERICUS.

Sir Gilbert Blane on Vaccination.

THE following important and interesting article is extracted from a paper read by Sir Gilbert Blane, Bart., to the Medico-Chirurgical Society, Nov. 10, 1819, and inserted in the Tenth Volume of their Transactions, just published:—

Sir Gilbert begins by stating it to be "21 years since vaccination was promulgated in the country by Dr. Jenner, and 15 years since it began to produce a sensible effect in diminishing the mortality from small-pox. Though no discovery in nature nor in medicine has been more important to the interests of humanity, nor any which ever so rapidly and universally has won the assent and practical adoption of mankind, yet he justly conceives it to be one of the reproaches of the country that it has not availed itself so much of it as of any other of its benefits.

"The small-pox" (he says) "is of all maladies that which, during the last thousand years, has destroyed the largest portion of the human species, and been productive of the largest share of human misery. There is, perhaps, no disease over which medical art has less power, and this power, such as it is, has consisted more in abolishing pernicious practices, than in ascertaining any positive methods of controlling its fatality, unless we except the inoculation of it with its own *virus*. But, though the beneficial effect of this on those on whom it is actually practised is undeniable, it has no tendency like vaccination to extirpate the disease; and from the impossibility of rendering it universal, it has actually been found to add to the general mortality of small-pox, by opening a new source of diffusion to its *virus*."

In order to bring this to the test of calculation, Sir Gilbert selects from the bills of mortality four periods, each of 15 years, for the purpose of exhibiting the mortality of small-pox in each of these series in regard to each other, of which the following is a summary:—

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Ratio of the Mortality of Small-pox to the Total Mortality.

From 1706 to 1720, one in 12.7; that is, 78 in 1,000.
From 1745 to 1759, one in 11.2; that is, 89 in 1,000.
From 1785 to 1798, one in 10.6; that is, 94 in 1,000.
From 1805 to 1818, one in 18.9; that is, 53 in 1,000.

In all these computations, fractions are not noticed in the last column of numbers.

"From this statement it would appear, that the proportion of deaths from small-pox to the total mortality increased in the course of last century; so that inoculation appears to have added to the mortality. It was in the rural population that the effect of inoculation in diffusing small-pox was chiefly felt. In this situation there is much less intercourse of persons with each other than in towns, so that not only many individuals escaped from exposure to this infection during their whole life, but whole districts were known to have been exempt from it for a long series of years, before it was universally diffused by inoculation." But Sir Gilbert does not think this quite a just scale whereby to measure the relative mortality of small-pox; for in the course of that century the general mortality itself was greatly diminished in relation to the population.

"But the truly important result from these statements consists in the clear, undeniable, and great diminution of deaths since the introduction of vaccination. It appears that in the last 15 years the mortality from small-pox, in the bills of mortality, has not been much more than one-half of what it was in the two like series of years in the middle and latter end of the last century." If to this be added the out-parishes and the unregistered burials among the Dissenters, Sir Gilbert Blane calculates that the account of lives saved in this metropolis by vaccination, in the last 15 years, will stand as follows:—

Within the bills of mortality	12,853
Without the bills of mortality	2,570
Unregistered cases . . .	7,711
Total .	23,134

He then goes on to remark on the fluctuations in the number of deaths in the last 15 years, which he partly attributes "to the small-pox inoculation of out-patients having, by an unaccountable infatuation, been kept up at the small-pox hospital for several years after the virtue of vaccination had been fully confirmed," "and partly to prejudice, created by mischievous publications. This mortality," he thinks, "though little more than one-half of what it was in former times, might have been entirely saved, if vaccination had been carried to the same extent as in many cities and whole districts on the continent of Europe, in Peru * and Ceylon.

"It is now matter of irrefragable historical evidence, that vaccination possesses powers adequate to the great end proposed by its meritorious discoverer, in his first promulgation of it in 1798—namely, the total extirpation of small-pox. The first proof of this was at Vienna, where, in 1804, no cases occurred, except two strangers who came into the city with the disease upon them. In 1805, there did not occur a single death from it in Copenhagen. Dr. Sacco, the indefatigable superintendent of vaccination in Lombardy, stated, in his annual report, 3rd January, 1808, that the small-pox had entirely disappeared in all the large towns in that country; and that in the great city of Milan it had not appeared for several years. Dr. Odier, of Geneva, so favourably known for his high professional, scientific and literary acquirements, testifies that, after a vi-

* In the summer of 1811, the author was called to visit, professionally, Don Francisco de Salazar, who had arrived a few days before in London, on his route from Lima to Cadiz, as a deputy to the Spanish Cortes. He informed me, that vaccination had been practised with so much energy and success in Lima, that for the last twelve months there had occurred, not only no death from, but no case of, small-pox; that the new-born children of all ranks are carried as regularly to the vaccinating-house, as to the font of baptism; that the small-pox is entirely extinguished all over Peru; nearly so in Chili; and that there has been no compulsory interference on the part of the government to promote vaccination.

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gorous perseverance in vaccination for six years, the small-pox had disappeared in that city and the whole surrounding district, and that when casually introduced by strangers it did not spread, the inhabitants not being *susceptible*. The Central Committee in Paris testify, in their report of 1809, that the small-pox had been extinguished at Lyons and other districts of France.

"These" (Sir Gilbert remarks) "are selected as some of the earliest proofs of the extirpating power. And in order to stimulate the good and the wise to aim strenuously at this consummation, let it be constantly borne in mind, that the adversary they are contending with is the greatest scourge that has ever afflicted humanity. That it is so, all history, civil and medical, proclaims: for, though the term 'plague' carries a sound of greater horror and dismay, we should probably be within the truth, if we were to assert, that small-pox has destroyed a hundred for every one that has perished by the plague.

"It is true, that in its last visitation of this metropolis, 154 years ago, it carried off 70,000 victims in a few months; but since that time, the deaths from small-pox, recorded in the bills of mortality, have amounted to more than 300,000; and a like number of the survivors have been afflicted with blindness,* deformity, scrofula, or broken constitutions, which is not the case with the plague.

"The description of those cases of small-pox," (if, Sir Gilbert says, they can be called so,) "which occur in vaccinated subjects, is shortly as follows: The invasion and eruption in every respect resembles that of the genuine small-pox. I have seen it attended with high fever and a thick crowded crop of *papulæ*, such as precedes the most severe and dangerous cases of the confluent kind. This runs on till the 5th day from the eruption, both days included, at which time some of the *papulæ* begin to be converted into small-sized pustules. The disorder then abruptly stops short. On the following day the fever is found to have subsided, with a shrivelling and desiccation of the eruption, and recovery proceeds without the least danger or inconvenience. The face is marked, for some time after, with brown spots, but without pits. It should never be forgotten, that all morbid *phenomena* are full of varieties and exceptions. Accordingly, though the fifth day is the most common limit of this disorder, it sometimes stops short on the third; sometimes not till the sixth or seventh; and in a very few cases it has been known to run the common course of small-pox. What forms the strong line of distinction from proper small-pox is, that, with a few exceptions, it does not proceed to maturation and secondary fever, which is the only period of danger. I am not prepared to deny that death may have occurred in a few instances, nay, there seems sufficient evidence that it actually has; but these adverse cases are so rare, as not to form the shadow of an objection to the expediency of the general practice. A few weeks ago, at a meeting of this society, (the Medico-Chirurgical,) at which forty members and visitors were present, I put the question, whether any of these eminent and extensive practitioners had met with any fatal cases of this kind. Two gentlemen had each seen a single case, and two other gentlemen took occasion to say that they had each seen a case of second small-pox, both of which proved fatal. It is evident, therefore, that according to that maxim which guides mankind in the conduct of life, namely, that of acting on a general rule and average, and not on exceptions, these adverse instances ought not to have the least influence on practice, even though they were much more numerous.

"As it is of the utmost consequence to establish the strong and important distinction between small-pox, properly so called, and that which takes place after vaccination, which may be called the mitigated, or five-day small-pox, a few of the most impressive testimonies respecting the safe nature of the latter may be here recited. Mr. Brown, of Musselburgh, gives the detail of forty-eight cases, in none of which did the secondary fever nor death occur. Here was a saving of at least eight lives, at the lowest computa-

* It appears, by a report of the hospital for the indigent blind, that two-thirds of those who apply for relief have lost their sight by the small-pox.

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tion, for this is the number which by the average mortality of natural small-pox would have died, if the constitutions of these forty-eight persons had not been modified by previous vaccination. Dr. Dewar, of Edinburgh, hearing that many vaccinated subjects had been affected with small-pox at Cupar in Fife, where the natural small-pox at the same time prevailed, he most laudably repaired to the spot to investigate the subject. He found that fifty-four vaccinated subjects had caught the small-pox. All these, except one, had the mitigated or five-day eruptive fever and livid. The fatal case was that of a child, who had a complication of other disorders, and having died on the fifth day, the small-pox, according to its ordinary course of fatality, could not of itself be the cause of death. All the rest were safe, while of sixteen cases of the natural small-pox, at the same time and place, six died; so that, if these fifty-three cases had not undergone the mitigating process of vaccination, nineteen or twenty would have perished. Between thirty and forty cases of the same kind have occurred at Carlisle, on the testimony of Dr. Barnes, a respectable practitioner of that city.* Many proofs might be adduced from the oral testimony of private practitioners, which would overswell this article. The only other to be mentioned is from the Report of the Central Committee of Vaccination at Paris, made in December last, in which the description of the disease occurring after vaccination corresponds exactly with the mitigated five-day cases which have occurred in Britain. They refuse the name of small-pox to it; but as I know from my own observation, as well as from the testimony of others, that the matter from it does by inoculation give the small-pox, we can hardly, perhaps with propriety, deny it that name; but it should be distinguished by some strong discriminating epithet, such as is suggested above.

"Now let all this be applied to the case of a community, in which the total eradication of small-pox is quite hopeless. Let it be admitted that such occurrences as have been described do frequently occur: let it even be admitted, for argument's sake, that every vaccinated case whatever must of necessity and unavoidably at some time or other in future life be affected with this mitigated species of small-pox, would it not even, under this great abatement, be one of the greatest boons that could be conferred on humanity, as an instrument or remedy which would disarm small-pox of its danger? The next greatest benefit to the total extirpation of small-pox would be the stripping it of its terrors by rendering it safe and harmless.

"It may be further remarked, that the benefit derivable from the different proportions of the persons vaccinated to the total population, advances in a considerably higher progression than the simple arithmetical. It is evident that the smaller the relative number of the vaccinated, the greater their chance of meeting with small-pox infection; and that though the disease they may catch is of a mitigated nature, it would nevertheless be desirable to avoid it on its own account, but still more on account of the prejudice it creates. This, in the eye of general benevolence, constitutes an additional, though secondary motive, for extending the vaccine inoculation as widely as possible, even though the attainment of the *maximum* of total extirpation should be impracticable and hopeless.

"It is of the highest importance to society that this subject should be seen in its true light, and in all its bearings; for the frequent occurrence of these cases of small-pox, however safe in themselves, have had a most pernicious effect on the credulous and ignorant, by giving a check to the practice of vaccination. How many parents are there now, who from a weak distrust in the virtue of vaccination, have to lament the loss of a child from small-pox, either casual or inoculated? Many such are known to myself. It is pleasing, however, to observe, that though this unmerited discredit into which vaccination had fallen, swelled the number of deaths in London from small-pox to 1,051 in 1817, good sense is likely still to prevail; for last year (1818) the deaths have fallen lower

* See also a clear and able exposition of this subject in the Medical and Surgical Journal of Edinburgh, for July, 1818, by Mr. Dunning, of Plymouth.

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than they have ever been known since the institution of the bills of mortality, the total number being only 421.

"On the whole matter, I believe, I am speaking the language of every man of good principles and feelings, capable of reflecting seriously and considerately on the subject, when I say that, whenever he applies his mind to it, he finds some new and increasing cause of complacency and satisfaction. Viewed as a mere physical fact in the natural history of the animal kingdom, the virtue of the vaccine *virus*, in resisting the action of the *variolous*, is, by its novelty and singularity, highly striking and interesting to every one whose taste leads him to take delight in contemplating and exploring the devious ways and varied forms of nature as curious exceptions to the uniformity and constancy of her laws. But the importance of this vanishes to nothing when the unexampled benefits of it to mankind are fairly weighed—benefits which could never have been dreamt of by the most sanguine philanthropist, who, in contemplating it, finds himself lost in astonishment at a boon to mankind almost beyond the grasp of his mind duly to appreciate. It will, in the eyes of future ages, be deemed an *epocha* in the destinies of the world, and one of the highest boasts of the country in which it took its rise, with a sense of unrequitable obligation to the individual who first disclosed and promulgated the secret, by drawing it from the dark recesses of rural tradition, and rendering it available to the whole human race.

"Such are the sentiments which must fill every well-constituted mind, and it behoves the whole medical profession, which has already done itself so much honour by the zealous and disinterested encouragement afforded to it, to continue its efforts in eradicating every remaining prejudice against it. It becomes Englishmen, in particular, to foster it, not only as the native offspring of his country, of which he has reason to be proud, but to redeem the character of the nation from the reproach of having of all others, whether savage or civilized, done the least justice to this noble discovery. There is no country which has prized it less, nor availed itself of it so little. Have we not seen it adopted instantly in Peru, in consequence of a flash of conviction from the light of evidence; and have we not seen this conviction fully justified by the immediate disappearance of small-pox from that whole region? To those nations who may feel an envy of the glory attached to our country by this discovery, it must be no small consolation to perceive that a large proportion of the English nation has hitherto been so besotted as not to know how to appreciate nor to avail itself of it, and that it has encountered more opposition among ourselves than in all the world besides?"

Sir Gilbert Blane concludes this important paper with four tables, a summary of which is given above.

The Review of Letters to Fox.

THE Reviewer of the Four Letters to Mr. Fox (pp. 109—111) is quite content to leave the arguments of *Hylas* (pp. 208—212) to the judgment of the readers of the Monthly Repository. But as that writer insinuates a charge which, if uncontradicted, might affect the credit of the Review department of this work, the Reviewer begs leave to put down, without comment, a few passages from Hobbes; which he thinks will suffice to shew, that in saying that the Author of the Letters (whose argument *Hylas* more fully developes) "appears in the train of" the reasoners, of whom the philosopher of Malmsbury may be reckoned the leader, he was not guilty of a calumny.

"It is true that they that have sovereign power may commit iniquity, but not injustice or injury in the proper signification."—Leviathan, Pt. ii. Ch. xviii. p. 90, Folio, Lond. 1651.

"It belongeth therefore to him that hath the sovereign power to be judge, or constitute all judges, of opinions and doctrines, as a thing necessary to peace, thereby to prevent discord and civil war."—Ibid. p. 91.

"For it has been already shewn, that nothing the sovereign representative can do to a subject, on what pretence soever, can properly be called injustice or injury; because every subject is author of every act the sovereign doth; so that he never wanteth right to any thing, otherwise than as he himself is the subject of God, and bound thereby to observe the laws

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of nature. And therefore it may, and doth often happen, in commonwealths, that a subject may be put to death by the command of the sovereign power, and yet neither do the other wrong: as when Jephtha caused his daughter to be sacrificed: in which, and the like cases, he that so doeth, had liberty to do the action, for which he is nevertheless without injury put to death. And the same holdeth also in a sovereign prince that putteth to death an innocent subject. For though the action be against the law of nature, as being contrary to equity, (as was the killing of Uriah by David,) yet it was not an injury to Uriah, but to God. Not to Uriah, because the right to do what he pleased, was given him by Uriah himself: and yet to God, because David was God's subject, and prohibited all iniquity by the law of nature."—Leviathan, Part II. Chap. xxi. p. 109.

"There is therefore no other government in this life, neither of state nor religion, but temporal; nor teaching of any doctrine lawful to any subject, which the governor both of the state and of the religion forbiddeth to be taught: and that governor must be one."—Id. Part III. Ch. xxxix. p. 250.

"My sixth paradox he calls a rapper. A rapper, a swapper, and such like terms are his Lordship's elegancies. But let us see what this rapper is. 'Tis this, The civil laws are the rules of good and evil, just and unjust, honest and dishonest. Truly, I see no other rules they have. The Scriptures themselves were made law to us here, by the authority of the commonwealth, and are, therefore, part of the law civil. If they were laws in their own nature, then were they laws over all the world, and men were obliged to obey them in America, as soon as they should be shewn there (though without a miracle) by a friar. What is unjust but the transgression of a law? Law therefore was before unjust. And the law was made known by sovereign power before it was a law. Therefore, sovereign power was antecedent both to law and injustice. Who then made injust but sovereign kings or sovereign assemblies? Where is now the wonder of this rapper, 'That lawful kings make those things which they command just by commanding them, and those things which they forbid unjust by forbidding them?' Just and unjust were surely made; if the king made them not, who made them else? For certainly the breach of a civil law is a sin against God."—An Answer to a Book published by Dr. Bramhall, late Bishop of Derry, called, The Catching of the Leviathan, (in Tracts of Mr. Thomas Hobbes, of Malmsbury, 8vo. 1682,) pp. 112, 113.

SIR,

YOUR Correspondent Hylas complains (p. 211) of your Reviewer's using words in an "unphilosophical" sense, but he surely falls into the same error in the very statement of his argument (p. 209); for he there speaks of *religion* being *insulted*, thus introducing a personification into a definition. His meaning is, that *religious persons* are insulted. They may be so; but if they be, the Master of their religion has taught them how to behave under insult; and it is left to Hylas to say, whether the Master prescribes retaliation and revenge or patience and forgiveness. Drop the personification, and consider the question as simply one concerning the proper conduct of the disciples of Christ when they are derided and injured on account of that discipleship, and it appears to me that all debate must be at an end amongst them that own the supreme moral and spiritual authority of our Lord.

The distinction which your Correspondent makes (p. 210) between an opinion and the publication of an opinion is scarcely worthy of a writer of his acuteness. An opinion cannot be known until it is published; and to punish the publication as an overt act is in reality to punish the opinion. The Inquisition never caused men to suffer for opinions, until by some means or other the opinions became known.

I see not how Hylas can shew on his principles that the primitive Quakers were truly persecuted, by which I mean that they were unjustly, vindictively and cruelly treated. They preached against the settlement of property in tithes, against the religious ordinances on which the moral feelings of the people were thought to depend, against the institution of the ministry which had been always accounted essential to the well-being of the state, and against oaths by which the sanctity of judicial proceedings was believed to be upheld: this preaching too was public: and had the preachers prevailed, an entire revolution would have been effected in the polity of England

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Under this view of the case there is but one way of proving the persecution, and that is by shewing, that opinions even when declared are not objects of legislative or judicial interference, but actions only.

I can perceive, though your Correspondent cannot, a clear distinction between reprobating an opinion and persecuting the person that holds it. Hylas will pardon me for saying that I look upon his scheme of right, with sentiments very remote from complacency; but I hope he will believe me when I affirm, which I do with equal sincerity, that I respect his understanding, and that I have no doubt that if I knew him I should esteem his character. Infidelity has as few attractions to me as to him; and yet I know Unbelievers whose conduct in social life wins my warm approbation, and whom, even while I sometimes endeavour to expose the evil of their opinions, I cannot but regard as friends.

With your Reviewer, I agree fully that the conduct of prophets in the exercise of a miraculous prophetic commission cannot be safely drawn into precedent by common men. The magistrate's authority is from man and not from God, or only from God as the source of all good, the source, for example, of those feelings that lead the patriot to resist the magistrate when he trespasses on the natural rights of mankind. If he asserts divine authority, let him prove it by the only sanction of the revealed will of God, except reason, that is miracles. But if he claims his power from human ordinances and agreements, tacit or express, it is evident that he cannot rightfully use it for any purpose that is not consistent with the powers, the wants and the interests of mankind: that is to say, he cannot rightfully use it for the suppression of opinions, because he is not infallible, and infallibility, though not necessary to distinguish between vice and virtue, is necessary to distinguish authoritatively between truth and error; because opinions cannot be put down by force, unless the holders of them be actually exterminated, and an unsuccessful attempt to crush opinions gives them greater buoyancy and notoriety; and because, on every principle of reason and religion, it must be concluded that the result of inquiry and discussion will be the final establishment of truth, which it is for every man's interest to obtain, and the general acquisition of which will be a blessing to society.

In short, I am persuaded equally that the prosecution of Unbelievers, stopping short as it does of capital punishments, promotes infidelity, and that the Christians who defend such prosecutions forget the apostolic rule, that in meekness we should instruct those that oppose themselves, and symbolize rather with the disciples who would have punished the scornful Samaritans, than with the great Master who rebuked their zeal, while he extenuated their fault on the ground of of their not knowing what manner of spirit they were of.

AMICUS.

SIR,

I OBSERVE with pain a disposition in some writers to charge such as protest against the employment of pains and penalties to silence Unbelievers, with an indifference to the Christian religion. This is most unfair, since the protesters found their disapprobation upon the moral precepts of the New Testament, which, as they conceive, forbid the returning of evil for evil, at least in the Church and in all that relates to godliness, and since also they endeavour, however unsuccessfully, to shew that vindictive proceedings against revilers do harm, instead of good, to Christianity, by exciting enmity towards it in them that are punished, and by countenancing a suspicion in very many spectators that force is resorted to for want of reason. They further point to the fact, that bringing Unbelievers into Courts of Justice serves as an advertisement of their unbelief, and causes infidel arguments and scoffs to be inserted in newspapers and other popular publications, and thus brought in the way of thousands, whose minds would never, but for this imprudent measure, have been unsettled by doubts or contaminated by impure associations of ideas.

The question must be set at rest by argument and not by authority: but while the opposers of religious prose-

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cutions are subjected to unkind imputations, it is allowable for them to estimate the weight of character on either side. For such prosecutions there are most Roman Catholics, all High Churchmen, all Tories, many philosophical (as they would be called) Infidels, and nearly all Attorney and Solicitor-Generals: against them are the most eminent friends of liberty, and the best advocates of Revealed Religion, in number small, but great in weight, Milton, Locke, Hoadly, Sykes, Lardner, Lowth, Pitt (the elder), Fox, Saville, Campbell, Priestley, and Watson. These names may not justify an opinion, but they should surely shield its professors from reproach.

R. B.

On the Right of the Magistrate to punish Unbelievers.

Letter II.

Chichester,
May 10, 1820.

Sir,

I HAVE just had the long-wished-for gratification of perusing Mr. Belsham's Three Sermons on the plea and the protest of Christianity on the subject of the interference of the civil power in the concerns of religion. If these able discourses have not produced full conviction in my mind, I am much more disposed to impute the failure to myself than to the distinguished author, and I am fully sensible, that any man who differs from him on topics of this nature, has great reason to distrust his own judgment. What I have to propose, therefore, in opposition to him, on the topics touched on in this paper, I wish to state with the utmost diffidence. Indeed, the conclusions which I am compelled to adopt are so much the reverse of every thing that my earlier associations and inquiries suggested, that I shall feel myself much obliged to any gentleman of clearer views and sounder understanding than myself, who may think it worth while to convince me of my mistakes.

I would set out with remarking, that the present is a subject of great difficulty, and that the difficulty is liable to be increased by treating it in a manner too general and abstracted. Ethics, except so far as they are taught in the revealed word of God, and especially political ethics, so far as they may be called a science, are *an experimental science*, of which the truths are to be brought out by *induction*, and not by any thing like *synthesis*: for the method of synthesis sets out from some fixed principle from which it descends to particular conclusions and applications. Now what is called a *principle* is too often like a *maxim*.

"Nothing," says Dr. Paley, "is so soon made as a maxim; and it appears from the example of *Aristotle*, that authority and convenience, education, prejudice and general practice, have no small share in the making of them; and that the laws of custom are very apt to be mistaken for the order of nature." [*Mor. and Polit. Philos.* I. 18, 8vo. edition, 1791.]

Much use, indeed, may be made of the synthetic mode of argument by dexterous partisans, who, having language and imagery at command, may draw many followers to their standard, and kindle in them every mode and degree of excitement, from temperate and laudable ardour to the wildest fanaticism, and from the pardonable infirmity of talking or writing unadvisedly to the contrivance and perpetration of the most atrocious crimes; but the lessons of practical wisdom and the efforts of enlightened patriotism must, unless I am greatly mistaken, originate in a very different source.

The two propositions which form the basis of Mr. Belsham's *Three Sermons*, and which he has illustrated, and, so far as relates to the first, has, I think, proved with peculiar skill and success, are, that *the Christian religion deserves and needs the countenance and patronage of the civil power*—but that *it distinctly and utterly disclaims the aid and support of civil pains and penalties*. To my apprehension (which may be a very erroneous one) these two propositions are, *primâ facie*, in a certain degree, opposed to each other: inasmuch as the patronage of the civil power must be considered as not less requisite in preventing or removing obstructions to the general diffusion of religious knowledge and Christian principles, than in positive assistance afforded by endowments for public or private instruction. I do not see how this contradiction can be reconciled. If it be fitting that by civil advantages and encourage-

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ments the magistrate should assist those who teach Christianity in places where he presides, it must be proper for him to restrain such as do all in their power to prevent its being taught; and if this cannot be done but by the infliction of civil pains and penalties, no choice is left to him. Those only who contend that the Christian religion neither requires nor is benefited by any civil patronage, can, as I conceive, consistently object to the application of civil penalties, in cases where it is obstructed or injured or insulted.

"But," says Mr. B., "Christianity and its divinely-inspired Founder commands us to let these infidels alone. Christianity is above their reach. They can do it no harm. Their arguments are altogether feeble and ineffectual," &c. &c. It is true their arguments may be feeble and ineffectual on the minds of serious and well-instructed Christians; but to such their arguments are not addressed. The young, the superficial and the thoughtless are the objects at which these infidel writers aim, and it is to be feared that they seldom miss their mark. To prevent this mischief surely lies within the province of that magistrate whose patronage and protection is required in behalf of Christianity. It is certain that this divine religion, at its first promulgation and for many subsequent years, needed no assistance from the civil power: it rose in opposition to that power, and finally subdued it to its alliance. What good or what harm it derived from that alliance is a question not immediately connected with the subject of this particular discussion; and Mr. Belsham has justly remarked, that some of its grossest corruptions existed previous to that [much deplored] connexion; but many points require to be settled, and many difficulties removed, before we can properly regard some of the precepts, and many of the practices, of those first ages as directions or models for us.

The forbearance of the holy Jesus, who "gave his back to the smiters, who, when he was reviled, reviled not again; when he suffered, he threatened not," is urged by Mr. B. with great force. We are emphatically reminded of the love due to our enemies, of the good to be done to those that hate us, and the prayers to be offered for those who despitefully use us and persecute us, and we are warned against the error of supposing that these injunctions were adapted exclusively to the apostolic age, and limited to the infant state of the Church. There can, indeed, be no doubt that, in a certain sense and with certain qualifications, the precepts in question apply to Christians of every age; but will any one infer from this, that the passage prefixed as a text to Mr. Fox's Sermon on the Trial of Mr. Carlile, [*as ye would that men should do to you, do ye also to them likewise,*] is relevant in the slightest degree to a point at issue between a judicial tribunal and a defendant cited before it?

St. Paul says, that "rulers are not a terror to good works, but to the evil;" and St. Peter remarks, that "governors are for the punishment of evil-doers, and for the praise of them that do well:" but it is observable, that our blessed Saviour and his chosen apostles, though they have given sufficiently precise directions for the conduct of *subjects*, have not explicitly given any for the conduct of *magistrates*, (as such,) or of communities. With a slight alteration of Mr. Belsham's words, we may say with him, that, with regard to the civil condition of mankind, "the gospel leaves them in the same state in which it finds them." The reason of this is obvious. Its rules are for the direction of individuals, and are designed for the government of their conduct by the due regulation of the heart and affections. Now a magistrate can hardly be considered as an individual: he is the representative of the community, and the organ both of its will and its power, and the due exercise of his office requires that he should divest himself of all passions and affections, except the single desire of promoting the public good. The momentous sanctions of the gospel are wholly and entirely personal, and if they had their full effect on Christians, without exception, in a community of such Christians, laws and tribunals and magistrates, being useless, would not be found; but, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," we must be content with the imperfections and errors inseparable from human jurisdictions.

If in any sense Christianity is taken

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under the patronage of the civil power, it must, in some way or other, be incorporated with legislation; it must make part of the law of the land. To what degree of minuteness, to what number of particulars the provisions of the law should descend, are points concerning which there will be great difference of opinions and practices: but this diversity does not affect the general question. In any community, therefore, where Christianity is thus patronized, or, in other words, established, to hold up its doctrines and the character and claims of its divine Founder to insult and scorn is, without question, to be guilty of a civil offence, not less heinous than that of libelling and calumniating the constituted authorities of the state, and, regard being had to its pernicious effects, much more so. If I injure wilfully and maliciously the character of a fellow-citizen, the law defends his right and punishes my wrong. If by the publication of improper prints or books, I corrupt the morals of the rising generation, no one will deem the law unjust, or the judge unmerciful, that visits me with suitable punishment; shall I then be considered as an unfit object of civil penalties, if I endeavour to remove the restraints of religion from the headlong propensities of the young, and the savage passions of the desperate, and by taking away all hopes and fears of futurity, do them a thousand times greater injury than can be incurred by the loss of reputation, or property, or liberty, or life?

If these remarks are correct, and the closest attention I can give the subject does not enable me to detect their fallacy, I am afraid we must regard some part of what Mr. B. has in his third Sermon urged with so much force and eloquence, as irrelevant. Certainly our Lord and his apostles did not teach "that the Christian religion was to be guarded by pains and penalties;" but neither have they forbidden that it should be so guarded, any more than they have forbidden "the civil power to protect and patronize the Church." [*Three Sermons*, p. 40.] I cannot help considering the case of Elymas as applicable, for the reasons assigned by the *Inquirer*, which I think are not invalidated by the remarks of your Reviewer: but on this I have touched in my former letter.

The duty of the first Christians, or of Christians of every age, meekly to submit to persecution for conscience' sake, is doubtless well established: but this seems to me to be a topic very little connected with the matter in hand. The circumstances are so different, that the obligations resulting from them can hardly be compared. To yield quietly to a superior and irresistible force is not only a duty of positive obligation, but a measure of prudence: but that, in points vitally affecting the stronger, concessions should be made to the weaker, seems to be what neither duty nor expedience requires.

Between salutary restraints on a licentious and irreligious press, and the most barbarous and unjustifiable persecution, there is every intermediate degree and shade of blame. The darkest shade of all falls on that savage intolerance which aims at extorting a man's private opinion on religious subjects, and compels him to profess according to some supposed standard of orthodoxy. Somewhat less dark than this is that persecuting spirit which would silence by the penalties of the law, calm, fair and decent arguments adduced against *any* religious opinions. The cause of genuine Christianity is much advanced by the discussions and defences which such objections call forth; but invective, ribaldry and falsehood, as they are not supported by argument, cannot be overthrown by it. They obtain an easy victory over the minds which they aim to subdue, and they defy all the neglect and scorn which they may incur from characters of an opposite description, and which have been thought by many wise and good men the only punishment proper for them.

Those of your readers, Mr. Editor, who have been accustomed to do justice to the purest virtue and most perfect wisdom that Paganism can boast, hardly need to be reminded of some circumstances which preceded and led to the prosecution and death of Socrates, and to which we may refer as not inapposite to the present subject. In the apology of that great man, as given by Plato,* we are told that he consi-

* Ἐμοῦ γαρ πολλοι κατηγοροι γεγονασι προς ὑμας, και παλαι πολλα ἠδη ἐτη, και

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dered the ridicule of Aristophanes as more dangerous to him than the charges of his graver accusers; and he explains the reason of this: on the minds of the inexperienced youth of Athens, the ribaldry and falsehood of the comic poet made an impression which neither the blameless and beneficent life, nor the sage instructions of the philosopher, were able to efface. Certainly the Infidel scoffers of our days have not the talents and wit of Aristophanes, but that they have not been inefficient architects of mischief, late events have afforded an awful proof.

If legal animadversion on publications of the kind just alluded to have the effect of giving them wider circulation and readier currency, as possibly may have been the case with Mr. Carlile's trial, this consideration is of great importance, and certainly the enactment and administration of penal laws, which sometimes have a melancholy tendency to multiply the crimes which they punish, is a matter requiring consummate prudence and skill; but of the expediency of restraining irreligious publications by all practicable means, I think there can be no doubt. The prevalence of Infidelity in France, and its influence on the political state of that powerful nation, I cannot wholly or in great part ascribe to restraints on free inquiry. Previously to the Revolution, the most licentious and unprincipled writings were circulated, read and admired, and doubtless had considerable effect. Had France shared more largely in the blessings of the Reformation, and of that freedom of discussion which followed it, it is indeed probable that she would not so soon have parted with religion altogether.

The objections adduced by Mr. Belsham from the unsettled and varying use of the terms "essential doctrines of Christianity," "blasphemy," "impiety," &c. are altogether unanswerable. In place of encountering them, I would wish to elude them by remarking that, in every community which enjoys the advantages of a civil establishment of Christianity, one great and countervailing disadvantage *must* attend it. However incompetent the magistrate may be to judge of theological questions, all decisions concerning them must finally rest with him, *quem penes arbitrium est, et jus.* This is indeed an unfavourable view of the subject, but we may turn our eyes from it to the consolatory prospect which future ages open. Whoever considers the civil and religious state of society in Europe from the eighth to the fourteenth century, and compares it with the present, cannot fail to anticipate improvements of indefinite extent. The light, constantly and on every side increasing, must in time reach the deepest recesses of regal and sacerdotal darkness. In spite of apparent and temporary retrogradations, the march of our species must be *forward*; but the easy and natural mistake of overrating the progress already made, by prompting to hasty and inconsiderate efforts, may have the effect of discouraging and obstructing what they were intended to promote.

HYLAS.

Birmingham,
April 30, 1820.

SIR,

ON the 18th instant the interesting ceremony was performed of laying the principal stone in the foundation of the intended Sunday-Schools, hitherto under the patronage of the Society connected with the Old Meeting House, Birmingham. Contrasting the original and humble pretensions of the Institution with its (perhaps) unexampled success, may stimulate others engaged in the laudable pursuit of public instruction, to follow the example. The year 1786 witnessed the commencement in this town of schools on the plan indisputably assigned to the benevolent Raikes, [See Mon. Repos. VI. 577—585,] and all parties concentrated their efforts under one general arrangement. A few Dissenters having, however, proposed a law authorizing such of them who might

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ὐνδεν ἀληθες λεγοντες· ὁυς ἐγω μαλλον φοβουμαι ἡ τους ἀμφι Ανυτον, καιπερ οντας και τουτους δεινους· ἀλλ' ἐκεινοι δεινοτεροι, ὠ ἀνδρες, ὁι ὑμων τους πολλους ΕΚ ΠΑΙΔΩΝ παραλαμβανοντες, ἐπειθον τε και κατηγορουν ἐμου ὐνδεν ἀληθες..... ἐπειτα ἰισιν ὁυτοι ὁι κατηγοροι πολλοι, και πολυν ἠδη χρονον κατηγορηκοτες· ἐτι δε ἐν ταυτῃ τῃ ἡλικιᾳ λεγοντες προς ὑμας, ἐν ᾗ ἀν μαλιςα επιςευσατε, ΠΑΙΔΕΣ ΟΝΤΕΣ ΕΝΙΟΙ ΤΜΩΝ ΚΑΙ ΜΕΙΡΑΚΙΑ, κ. τ. λ.—Platon. Dialog. pp. 60, 61, edit. Forster, Oxon. 1752.

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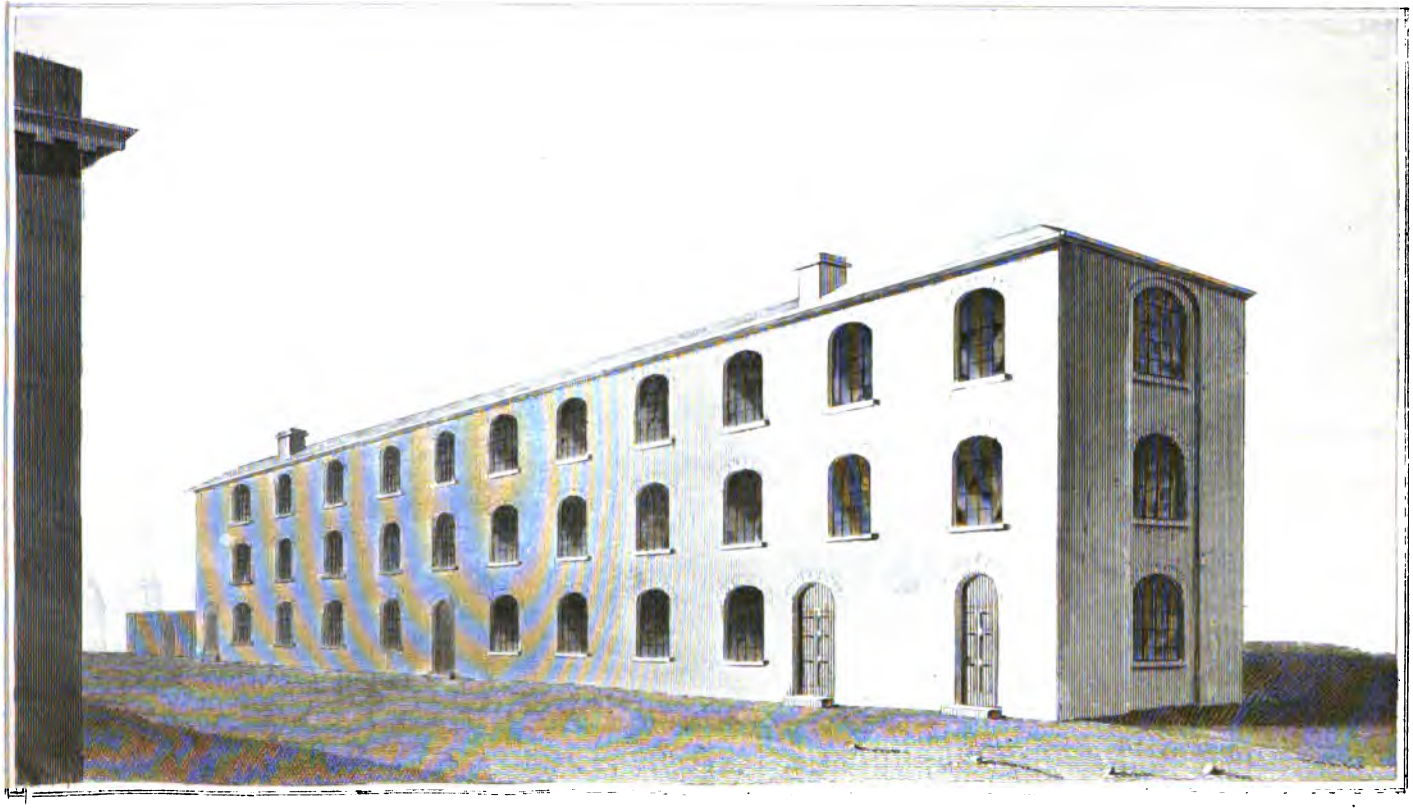

BIRMINGHAM OLD MEETING SUNDAY SCHOOL 1820.

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wish to avail themselves of it, to take the children recommended by themselves to their own respective places of worship, the motion was negatived by the casting vote of the Chairman, (a clergyman,) and in consequence the Old-Meeting Society immediately decided on establishing a school for themselves, April 1787. One of the first resolutions of their Committee was, that the number of boys and girls should for the present be limited to 20 each; and from that time to the present day the Institution has never ceased to increase both in numbers and in interest, so that it has now to boast a regular attendance of from 400 to 500 children, under the sole, gratuitous instruction and management of a numerous and respectable body of teachers, most of whom were educated in the establishment, and many of them are now become heads of families.—Part of the funds for the building has been raised by voluntary contributions, so that the rental for Sunday and weekly purposes will compensate the Trustees for the amount they may have to advance; and a pleasing circumstance farther connected with it is, that the loan of £400 has been offered and accepted from the capital realized by the Society in their sick establishment, entirely appropriated to the schools.

To commemorate the erection of the building, the following inscriptions were engraved on strips of copper, rivetted together like the sticks of a fan, put into a bottle with an air-tight glass stopper, the remaining space was filled with dried pounded charcoal, and the bottle was then hermetically sealed and deposited in a cavity of the stone on a bed of dry sand:

1. This building was erected for the purpose of a Sunday-School.
2. A. D. 1820, in the 1st year of the reign of Geo. IV.
3. Estimated expense, £1600 British currency.
4. Calculated to accommodate 600 pupils.
5. Architects, { Samuel Copland, John Edge.
6. Pastors of the Meeting-House, The Rev. { Robert Kell, Stephen Weaver Browne.
7. Treasurer, Thomas Lee.
Chapel Wardens, { John Haughton, Thomas Eyre Lee.
8. Principal promoter of the Institution, James Luckcock.

The stone was laid by the Rev. S. W. Browne, after having delivered the following Discourse on the spot to a very numerous and gratified auditory:

"The Almighty Creator of the universe has connected the discharge of the duties of life with the finest feelings of which we are susceptible, and the utility we are of to society is the purest glory we can offer to him. In the work in which we here engage, we may indulge a sentiment of complacency, since our efforts are made for the advancement of the virtue, and consequently of the happiness of that part of the moral world with which we are more immediately in contact. In our hands nothing can be more useful, nothing more honourable: it brings to the heart a delight better founded, and therefore far surpassing that of the conqueror, whose triumphs are founded on the miseries of mankind, and of which the acclamations stifle in some quarter or other curses deep, if not loud. The prosperities of wealth are generally purchased with restless toil and eager competition: sometimes a secret injustice, or an overweaning anxiety, destroys all their charm; the enjoyments of the voluptuous man, even when they ruin not his health, nor destroy his fortune, undermine his moral force, and prepare him for degradation; but the instruction of the poor in religion, in morals, in the useful arts of life, presents to the benefactor of his species a perennial source of unalloyed satisfaction. No tares are sown; the earth is not drenched with blood; no bad passions are excited or strengthened; the poor, on the contrary, are trained to the virtues of their stations, and raised to a participation of the daily and common comforts of existence, and society at large receives the benefit. What peace and security for heads of families to have the subordinate but indispensable duties of life discharged by those who are taught the responsibilities they incur, and who listen to the remonstrances of conscience! Avocations are every where to be found in the social state, in which the most attentive parents are continually obliged to confide to the care of servants, the children of their tenderest love, whose welfare is entwined with

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every fibre of their frames. Can any confidence be more grateful than that of resting assured no depraved principles will be instilled into their minds; no deceit practised; no violations of duty hinted at or encouraged? How often do pecuniary trusts devolve to the care of those who are about our persons! How often must the daily expenses of life be committed to the discretion of domestics by those who cannot attend to the supply of the wants of the family in detail! In almost every agricultural or manufacturing undertaking, the character of the persons employed influences very considerably the prosperity of the employer. Scarcely any man who has various or important interests in life but will tell you a great part of the welfare or misery of society depends on those who have no property of their own, but who live entirely on the labour held out to them by others. By erecting, then, these schools of religious and moral discipline, we increase the usefulness of the lower orders of the community, by laying the foundation of that instruction necessary to enable them to provide for their wants with advantage to themselves and to the world, and initiate them into the duties and charities of life. O happy period, when the subordinate classes shall, from moral instruction, be convinced of their duties, and perform them with a willing heart!

"In casting my eyes around, I have here the satisfaction of seeing a great concurrence in this moral effort: trustees, subscribers, wardens of our chapel, and ministers of religion, we all co-operate in so useful an undertaking, and thus knit more closely together the bands which should endear us to each other. The fervour of divine charity suffers no selfish feelings to predominate, and unites the eager searchers after happiness at the foot of the throne of their Father and their God, where we offer on the same altar a common sacrifice of mercy.

"And thou! benevolent promoter of this Institution, and you young men knit together in brotherly society, with what pure satisfaction, with what sublime joy must your bosoms glow in contemplating this your own glorious work, a work the honour of the town and of your patriotism, a work connected with the Christian instructions of that temple erected to the majesty and supremacy of the one living and true God, and dedicated to his worship by the oldest Protestant Dissenting Society of Birmingham, and in view of which repose the ashes of your ancestors, and the ancestors of the fraternal society of the New-Meeting-House congregation; a work of which the perfume rises to heaven, and re-descends on your heads rich with the dews of the celestial benediction!

"And let all of us be animated by this consideration, that when the various interests which have engaged our affections and directed our efforts during this mortal state shall be losing their hold on us, of what avail will have been all our agitation, if no traces of utility shall have marked our passage on earth? If in our private life we have not attended to the happiness of those around us; if no hearts have beat with transport at our view; if in our public relation we have upheld no useful institutions, discharged no active duties; if by no effort we have contributed to the improvement and civilization of mankind, we must descend to the tomb without one applauding voice. Surely no human being, animated by human feelings, can contemplate such an end without shuddering: no gloom can equal that palsied life which knows not the god-like emotions of humanity. Better, far better, to be driven on, even by the impetuous workings of the soul, than, thus benumbed, to anticipate the nullity of the grave. Let us, then, redeem the time while in our power; let us, indeed, restrain the propensities of our nature ere they lead us into vices; but let the great, the noble and the good signalize the days of our abode on earth, that our career, distinguished by the love and service of mankind, may, amid all our imperfections, be remembered with delight, and held forth in the circle in which we move as a blessing to the world."

The perspective view of the building accompanying this communication may render it somewhat more acceptable to the public.*

JAMES LUCKCOCK.

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* See the Frontispiece to the present Number.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Two Essays: One upon Single Vision with Two Eyes; the other on Dew. A Letter to the Right Hon. Lloyd Lord Kenyon, and an Account of a Female of the White Race of Mankind, part of whose Skin resembles that of a Negro; with some Observations on the Causes of the Differences in Colour and Form between the White and Negro Races of Men.* By the late William Charles Wells, M. D., F. R. S. L. and E. With a Memoir of his Life, written by Himself. London. Longman and Co. 1818. 8vo. pp. 439.

WE must express our regret that the limits of *the Monthly Repository* forbid or delay our notice of many literary and scientific works possessing considerable merit. To the volume which forms the subject of this article we have long been desirous of inviting the attention of our readers; partly because these pages evince no ordinary talent, but chiefly on account of the instruction to be derived from the *autobiography* of the author.

The anonymous Editor informs us that the writings of Dr. W. enumerated in the title have been selected for publication, either as the most interesting in themselves, or as affording the best exhibition of his character: some of them, it will be perceived, are on topics of Natural Philosophy and Natural History; while one discusses what may be termed a point of *medical jurisprudence*, and another treats of a very curious question in physiology. We should not have complained, had a few of Dr. W.'s biographical sketches and memoirs of his friends been substituted for "the Letter to Lord Kenyon:" these are dispersed through different volumes of *the Gentleman's Magazine*, and deserve, we think, to be laid before the world in a form more convenient and accessible.

Common readers will soon throw aside the *Essay on Single Vision*, and the *Experiments and Observations on Several Subjects in Optics*, which are of the nature of an *Appendix* to it: the problem is of very difficult solution; nor can Dr. W.'s theory be understood without a repeated and laborious perusal of his Essay, assisted by a knowledge of the reasonings of the best authors in this department of Natural Philosophy. Concerning "an object at the concourse of the optic axes," he says, 45, 46,

"—It is seen single, because its two similar appearances, in regard to size, shape and colour, are seen by both eyes in one and the same direction, or, if you will, in two directions, which coincide with each other through the whole of their extent. It therefore matters not whether the distance be truly or falsely estimated; whether the object be thought to touch our eyes, or to be infinitely remote. And hence we have a reason, which no other theory of visible direction affords, why objects appeared single to the young gentleman mentioned by Mr. Cheselden, immediately after his being couched, and before he could have learned to judge of distance by sight."

Dr. Hartley examines "the circumstances of single and double vision" with reference to the doctrine of association:* by Dr. Reid the property is considered as original;† while Dr. Smith derives it altogether from custom, and Bishop Berkeley maintains a profound silence respecting the difficulty. The student will find his advantage in consulting these writers on the phœnomena of vision, together with some other authorities cited by Dr. Wells.‡

His "Essay on Dew and several Appearances connected with it," is far more popular: this has been very favourably received by our author's learned contemporaries;§ and posterity will ratify their approbation. A fairer example of the Inductive Method of Philosophy has seldom, if ever, been presented to the world. The important results of a series of nice and most laborious experiments, are here stated

* Observ. on Man, P. I. Pr. 59.
† Inquiry, &c. p. 285, (ed. 1817).
‡ P. 2.
§ A second edition was published in 1815.

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with admirable distinctness and precision: and the inquiry was prosecuted under circumstances which subjected the perseverance of Dr. Wells to the severest test. We have not space for an analysis of this Essay; but we are confident that many of our readers possess both the disposition and the ability to gain an acquaintance with its contents.

The "Letter to Lord Kenyon," is, in effect, an appeal to the public on some matters in dispute between the College of Physicians in London and a certain description of applicants to be admitted Fellows of that body: for obvious reasons we shall not enter into the question, though we may be permitted to lament that the claims of several incorporated societies seem unfriendly to the general interests of science, and repugnant to the spirit of the age. This letter is written with considerable vigour and perspicuity: in the course of it, Dr. W. takes occasion to relate a few passages of his personal history, for the sake of illustrating his political character and opinions. What has principally interested us, however, is a charming eulogy* on a late illustrious Physician, *Dr. Heberden*—on a subject concerning which a great deal has been lately said—voting by ballot—we agree with our author, who observes, (320, Note,)

"—— Ballots are so little adapted to the freedom of Englishmen, that they are seldom in this country attended with the concealment which is probably derived from them among the crafty and dissembling Italians."

"The Account of a Female of the White Race of Mankind, part of whose Skin resembles that of a Negro," &c., is not a little valuable in itself, and for the conclusions to which it leads. Hannah West, a native of Sussex, (in which county her parents likewise were born,) and a patient in St. Thomas's Hospital, had the general appearance of a very fair female of the white race of men; while the left shoulder, arm, fore-arm and hand were covered, though not universally, by a black skin. This partial blackness was perceived at her birth, and attributed to an accidental circumstance: in none of the family besides did the peculiarity exist. After minutely describing her case, Dr. W. infers from it that the blackness of the skin in Negroes is no proof of their forming a different species of men from the white race, and that great heat is not indispensably necessary to render the human colour black. Some extremely ingenious remarks follow on the varieties of colour in mankind.

We proceed to lay before our readers an abridgement of the memoirs of this learned Physician's life, written by himself.

William, second son of Robert and Mary Wells, both natives of Scotland, was born at Charlestown, South Carolina, in May 1757. His father, who was a man of observation and a scholar, though a tradesman, had carried thither those opinions respecting the kingly branch of the British constitution which used to be denominated Toryism. These opinions he early endeavoured to impress on his favourite child William. Fearing that the boy should become tainted with principles of an opposite stamp, which began, immediately after the peace of 1763, to prevail throughout America, he obliged him to wear a tartan coat and a blue Scotch bonnet, hoping by these means to make him consider himself a Scotchman. The experiment was completely successful.

Before he was eleven years old, William Wells, together with his elder brother, crossed the Atlantic, and both were placed at a considerable grammar-school at Dumfries, then kept by Mr. George Chapman. From this seminary he was removed, in the autumn of 1770, to Edinburgh, where he attended several of the lower classes of the University, and went also to the school of a drawing-master, in which he formed an acquaintance with two highly respectable individuals, who afterwards ranked among his most intimate friends. To Carolina he returned in 1771, and was soon placed as an apprentice with Dr. Alexander Garden, the chief practitioner of physic in Charlestown, and a well-known naturalist. With this gentleman he did not live on very friendly terms: his private studies, however, during his apprenticeship, seem to have been assiduous and successful. After he had resided with Dr. Garden somewhat more than three years, the American rebellion (so this writer calls it) first broke out in New England.

Mr. W.'s father, who, as we have

* Pp. 375—377.

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seen, was a steady loyalist, now found it prudent to return to Great Britain. His second son, being scarcely less obnoxious for his politics, formed the same determination. But the services of William Wells were at this time of considerable importance to his master, who therefore resisted the execution of his design. His mother, nevertheless, sent him off to England, about three months after his father had parted from her: and in this country he arrived in the autumn of the same year, 1775.

At the commencement of the following winter he entered on his regular medical education at Edinburgh, where he studied three sessions. He passed his preparatory trials for the degree of doctor in medicine in 1778, but did not at that time completely graduate. To qualify himself still better for the exercise of his profession, he soon afterwards attended a course of Dr. William Hunter's lectures in London, took instructions in practical anatomy, and for three months became a surgeon's pupil at St. Bartholomew's Hospital.

It was not Mr. W.'s fortune in the earlier stages of his life to continue long upon one spot. A surgeoncy in a Scotch regiment, in the service of Holland, being offered to him, he accepted the appointment. On this adventure he embarked in 1779, and for some time was pleased with the change of scene. But a violent quarrel breaking out between him and his commanding officer, by whom he appears to have been most harshly treated, he resigned his commission. Immediately afterwards he went to Leyden, and thence to Edinburgh, where, in the autumn of 1780, he received the honour of being made Doctor in Medicine.

Carolina having been lately conquered by the King's troops, the father of Doctor Wells requested him to go to that country to look after the family affairs, which were greatly injured by the war. Accordingly, he arrived thither in 1781, and entered on his new commission with considerable zeal and spirit. In consequence of some arrangements with his brother, he "became," to use his own words, "a printer, a bookseller and a merchant;" besides which characters he sustained those of an officer of volunteers and an agent for some of his father's friends in England. His time and attention were even still further divided. Circumstances arose which occasioned him to conduct a prosecution before a general court-martial of militia officers as Judge Advocate: in this capacity he was violently and rudely opposed by the counsel for the accused; but his natural firmness prevailed, and the sentence given by the Court was altogether in conformity to his advice.

Orders being received, from the commander-in-chief at New York, to evacuate the garrison of Charlestown, Dr. Wells embarked, in Dec. 1782, for St. Augustine, in East Florida, carrying with him, among other things, a printing press, and a considerable quantity of printers' types. The press, of course, had been taken to pieces: and no pressman or press-joiner could be found who was able to put it together again. In this dilemma the resources and the strength of Dr. W.'s mind did not fail him. By the assistance of "the Printer's Grammar" and its "rude cuts," and with a common Negro carpenter for a workman, he completely succeeded in replacing the different parts of his press, and began to publish a weekly newspaper in his brother's name; the first thing of the kind ever attempted in that country. But having still much leisure, he became a captain of volunteers, and accepted the management of a company of young officers, who had agreed to perform plays for the advantage of the poorest loyal refugees from Carolina and Georgia. He was himself one of the *amateur* actors, and made his appearance with success in two tragic characters.

When the preliminaries of peace were signed, he went, at his father's request, to Charlestown, being furnished with a flag of truce from General Tonyn. This, however, was found insufficient to protect the liberty of his person. Immediately on his arrival, he was arrested, upon a private suit, and, refusing to give bail, was committed to prison. Here he was detained upwards of three months, during which time he was robbed by another prisoner, and most grossly abused by the jailor, against whose treatment of him he remonstrated with effect. His firmness in not deserting the security of the flag of truce, occasioned this

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confinement. But in one respect it was a most happy circumstance for him to be in safe custody. The night after his committal, a numerous mob assembled before the private house where they supposed that he was a guest, and they demanded that he should be surrendered to them; an event which, had it taken place, would probably have been followed by his loss of life.

After some delay, a Commissioner was sent by General Tonyn to demand the release of Dr. Wells, who still could not regain his freedom without the payment of what he considered as an unjust claim. On the termination of this affair, he embarked with the Commissioner in the vessel which had brought him to Charlestown, and proceeded towards St. Augustine, which he reached with the greatest difficulty, after being shipwrecked on the passage.

In May 1784, he finally left the American continent for Great Britain. The next spring he spent three months in Paris, and, returning to London, entered on medical practice in the autumn of 1785. Nor was he able to commence this career without borrowing £130 from one of his friends, as the circumstances of his father were now much embarrassed, and no pecuniary assistance could be afforded him from that quarter.

Dr. Wells passed several years almost without taking a single fee. He then was appointed one of the physicians of the Finsbury Dispensary. In this situation he was furnished with the means of studying medicine practically: from the Institution he received a gratuity of £50 annually; and hence he was introduced to some private practice. Yet he had resided in London fully ten years before his income from every source amounted to £250 per annum. To supply the deficiency, he made further loans, all which he afterwards discharged. It was not till about 1795, that his professional receipts became equal to his frugal expenditure.

In 1800, he was suddenly seized with a slight fit of apoplexy. This, for several months, interrupted the exercise of his profession: nor did he ever afterwards regain the complete possession of his memory. By means of a vegetable diet he effectually guarded himself from any further attack of the same complaint: but his general health became precarious and infirm.

During the autumn of 1812, Dr. Wells undertook his inquiry into the nature of Dew, and steadily pursued his experiments, notwithstanding the labour which they required, and the fatigue which they occasioned. His Essay on this subject was published in August 1814: he composed it with the greatest eagerness and assiduity, in consequence of some alarming symptons of disease which now manifested themselves, and of its being deemed improbable that he would survive more than a few months. Contrary to the apprehension of one of the most intimate of his personal and medical friends, his illness was not immediately fatal: he even appears to have resumed with some activity his favourite studies and the duties of his profession. His constitution, however, was undermined: a complication of ailments ensued; they seem to have terminated in hydrothorax—and he died in the evening of Sept. 18, 1817.

We cannot form an impartial estimate of the intellectual, literary and moral character of Dr. Wells, unless we advert to the diversified scenes and the eventful nature of far the larger portion of his life. The native firmness and vigour of his mind, appear to have been considerably increased by the difficulties with which he was called to struggle: and it will be scarcely paradoxical to affirm that his peculiar excellencies, as well as his defects, arose out of the singularity of his circumstances.

His *education* (we now employ the word in its more restricted sense) was greatly interrupted: yet his industry and perseverance surmounted every obstacle of this kind; and in the learning of his profession, and in that which is collateral to it, he rose to distinction, though not to wealth. He was sagacious, acute and patient in his inquiries: the talents, too, which he received from nature, and which the discipline of his life improved and modified, were further cultivated by study.

The list of his writings that is subjoined to the Memoir, attests his diligence: the Memoir itself he dictated to a friend at intervals, during his illness, after he had lost all hope of recovery, and while he was uncertain

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whether he should live to finish it, and when he was too feeble to speak long, or to write much. In a preceding stage of his life he had formed various literary projects: one was to shew that there is a material difference in the manner in which we acquire our ideas of the primary and secondary qualities of matter. During his last illness, he prepared, in his own hand-writing, a short statement of his opinion upon this subject: and we are informed that the paper has been submitted to a philosopher eminently capable of appreciating its merits.

In this Memoir, Dr. Wells unbosoms himself to his readers with the frankness which he seems to have been in the habit of cherishing;

——————— omnis
— pateat veluti descripta tabellâ
vita—.

He was distinguished by a love of truth and a strict adherence to it, by fortitude, ingenuousness and honesty. To his relations he exercised great tenderness and affection. Nor did he fail of conciliating the regard of individuals who are themselves both estimable and amiable. To number among his intimate friends such men as Dr. Baillie and Dr. Lister was an honour which he might well be desirous of recording, and which proves that no contrast in manners and in fortune, no varieties in temper and opinion, can subdue the mutual attachment of persons of eminent and solid merit.

The obligations of Dr. Wells to his friends are gratefully acknowledged by him: the following testimony to the kindness of one among them we have read with particular interest, and we are persuaded of its being strictly just:

"My obligations to Dr. Lister are extreme. During the whole of my disease he has visited me constantly twice, and sometimes thrice a-day; and during each of these visits he has conducted himself towards me with fully as much kindness as if I had been his brother."

An "original hardness of character" belonged to Dr. Wells. This is his own confession. Living till he was near eleven years old close upon the harbour of a large sea-port in America, and by this means associating much with sailor boys, he contracted a practice of swearing, of which he acknowledges himself to have been, from the time of being a child, frequently guilty. He was naturally irritable, and in his youth passionate and violent. Yet he appears to have employed considerable pains in correcting the faults of his temper. With no one of his five most intimate friends had he ever the smallest difference: and he declares that he has borne the grossest insult when it was unmanly to take immediate notice of it.

In his earliest childhood he began to shew an invincible firmness of mind, which, we suspect, often degenerated into obstinacy. While he was generally inflexible in will and purpose, he gave proof of being not a little tenacious of his opinions. "By principle," says he, "I am a constitutional Tory; but my manners, I should think, would lead most persons to regard me a Republican." On the accuracy of the language, *a constitutional Tory*, we shall offer no remark: in looking back, however, on Dr. Wells' early history, we see room to doubt whether his *Toryism* was entirely the offspring of his reason; we have not forgotten "the tartan coat and blue Scotch bonnet"!

From this Memoir of his life the philosophical inquirer into human nature will deduce several conclusions illustrative of the laws of the intellectual and moral habits. The diligence, the integrity, the self-denial of Dr. Wells, all—and most of all they whose circumstances are similar to his—will find their advantage in imitating: while the comparatively trifling professional success of this very able person, may teach every man who would be the architect of his own fortune, that "hardness of character" will greatly impede his progress, even if it do not totally defeat his hopes.

ART. II.—*Memoirs of the Life and Writings of the Rev. William Richards, LL.D. who died at Lynn, September* 13, 1819, (1818,) *in the sixty-ninth year of his Age. With some Account of the Rev. Roger Williams, Founder of the State of Rhode Island, as well as First Asserter of complete Religious Liberty in the United States of America.* By John Evans, A. M. (now LL.D.) 12mo. pp. 428. Sherwood and Co. 1819.

WILLIAM RICHARDS was born 1749, in the parish of

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Penrhydd, in the vicinity of Haverfordwest, Pembrokeshire, South Wales. Some of his ancestors were amongst the ejected ministers of St. Bartholomew's-day, 1662. His father was a respectable farmer, of the Particular or Calvinistic Baptist persuasion, who died while his son was very young. Owing probably to this circumstance, Mr. Richards's education was very imperfect; but his strong natural sense, and his assiduity in pursuit of knowledge, in some measure supplied this defect. He possessed from the first a serious sense of religion, and entered in early life through the rite of voluntary baptism into the Church with which his family had been connected. His piety and talents presently pointed him out as a candidate for the Christian ministry, and by the recommendation of his religious friends he was admitted in 1773, into the Baptist Academy, at Bristol, then under the superintendence of the Rev. Hugh Evans and his son Dr. Caleb Evans, where he continued two years. From the Academy, he removed to Pershore, in Worcestershire, as assistant to Dr. John Ash, the Author of the English Grammar and Dictionary, and of a work on Education, and joint Editor with Dr. Caleb Evans, of the Hymn Book, intitled, The Bristol Collection; the best of all the poetical compilations of devotion on Calvinistic principles. Though comfortable in this situation, he was induced by the advice of his former tutors to remove, in 1776, to Lynn, in Norfolk, to take the charge of a small religious society, then settling into a Baptist Church. Here he continued till the year 1795, when the state of his health led him to resign the pastorship. The testamentary benevolence of an aged female friend had previously rendered him independent of his congregation. He had frequently visited his native country; and now repeated his visits, making them of longer continuance, and employing himself in Wales in promoting the General Baptist or Arminian sentiments. On one of these visits, he married a lady of the Principality, whom in less than two years after their union, he had the affliction of committing to the grave: she was buried in the General Baptist Burial Ground at Wisbeach, where the following monumental inscription records her worth and her husband's grief:

"This Plain Stone is here erected
in mournful Memory of
EMIAH RICHARDS,
The beloved, affectionate and excellent
Wife
Of William Richards, of Lynn,
Who e'er retained for her this heartfelt
boast,
'That he who knew her best, did love
her most.'
Never was separation or bereavement
more
unfeignedly and sorely bewailed,
or the loss of an amiable Wife more
deeply
and deservedly lamented
by a sorrowing husband:
Yet *he sorrowed not as those who have no hope;*
for he believed that she was a real Christian.
She died Jan. 3, 1805,
in the 29th year of her age.
Stranger or friend! hast thou a partner
dear?
Go, press her closer to thine aching
heart:
With silent wing the moment hastens
near,
The solemn moment when ye too must
part!"—P. 237.

Ever after, Mr. Richards lived the life of a hermit. At the recommendation of a friend, says his biographer, he meditated another marriage connexion at the expiration of five years from the death of his wife; but the lady with whom he was to have been united, was also snatched away by death: this second disappointment completely weaned him from the world. His life was varied only by select intercourse with friends, by a limited correspondence, and by occasional literary avocations. He died September the 13th, 1818, in the 69th year of his age, and was buried in the same grave with his wife. His executors have placed upon his tomb the following appropriate epitaph:

"Sacred to the memory of WILLIAM RICHARDS, LL.D., author of many valuable publications, especially of the History of Lynn, where he resided forty-two years, more than half of which period he was pastor of the Baptist Church in that town.

"A man of fearless integrity, and unaffected piety, as well as of great goodness of heart—he thought for himself,

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with entire freedom, on every subject, always following the dictates of his conscience. He strictly adhered to and promoted what he believed to be Primitive Christianity; was the undeviating friend of Justice, Liberty and Peace, and the determined enemy of Oppression, Tyranny and War. He followed no party, but was the consistent disciple of Truth and Righteousness.

"Greatly beloved by an extensive circle of relatives, friends and acquaintance, he departed this life the thirteenth of September, 1818, in the 69th year of his age."—Pp. 292, 293.

Mr. Richards had received, in 1793, the degree of M. A. from the Baptist College (now known by the name of Brown University) in Rhode Island. In return probably for this compliment, he signified to the governors of it a little before his death, his intention of bequeathing to that institution his books, pamphlets and manuscripts, consisting of thirteen hundred volumes of theology, history and biography. To shew their sense of his good-will, the officers of the College conferred upon him, in September, 1818, the honorary degree of Doctor of Laws. But the diploma did not arrive till he was in the grave. It is, therefore, we humbly conceive, with very questionable propriety that this Rhode Island academical title is now attached to his name.—

Mr. Richards (for so we must continue to denominate him) was possessed of strong sense and warm feelings. He was not a scholar, nor was his information very extensive. He was a plain and energetic, but somewhat coarse, writer. He had great excellencies of character, and was highly and deservedly esteemed by his more intimate friends. His bereavements and his solitary mode of life will sufficiently explain the occasional querulousness of his discourse, and the character of censor which he appears at times to have assumed.

He was a zealous Protestant Dissenter, and we believe we may add, a rigid Baptist. We wish he had shewn still greater attachment to the English Baptists, and had left to one of their institutions his library, instead of sending it at the risk of shipwreck across the Atlantic to benefit a foreign nation.

His opinions on some of the leading controversies of the day were, perhaps, not defined. He was anxious to distinguish himself equally from Trinitarians and Unitarians. Dr. Evans has preserved a letter written a year before his death, in which is the following sweeping sentence:—"though all of them may be right in some things, yet in the main all our sects and parties appear to me to be Christian corruptionists. The period of the grand apostacy is not yet terminated. All belong to it in some measure, Unitarians not excepted." His biographer says, (p. 125,) "he was of late years a strenuous advocate for universal redemption, the immateriality of the soul, and the freedom of human actions."

In political measures he took a very lively interest, and always avowed himself a determined Whig or rather Reformist.

His publications were,

1. History of Lynn, in 2 volumes, 8vo. 1812. [From this work large and interesting extracts were taken, Mon. Repos. VIII. 5, 91 and 232, and X. 265 and 601.]
2. Review of the Memoirs of the Protectorial House of Cromwell, by the Rev. Mark Noble, F. A. S.
3. Reflections on French Atheism and English Christianity.
4. Food for a Fast-Day.
5. A Serious and Plain Discourse concerning Baptism. (Welsh and English.) 1793.
6. Review of Mr. Carter's Strictures on Infant Baptism.
7. Observations on Infant Sprinkling.
8. The History of Antichrist, or Free Thoughts on the Corruptions of Christianity.
9. A Word in Season, or a Plea for the Baptists. 1804.
10. Address on the Duration or Perpetuity of Christian Baptism, with some Introductory Hints upon the Subjects and Mode of that Ordinance. 1806.

Besides a number of miscellaneous papers, inserted in this and other Periodical Works, of most of which presentation copies were thrown off. (See particularly Mon. Repos. I. 63, 71, 120, 172, 229 and 397, and II. 225 and 289. Also Christian Reformer, I. 205.)

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Such a life as Mr. Richards's affords few materials for biography. Dr. Evans has therefore been obliged to introduce much desultory matter to fill up his volume. It cannot be denied, however, that he has produced a work to which few religious parties can object, with many passages of which all persons of a Catholic spirit will be gratified, and from which young persons or persons of small opportunities of gaining knowledge may derive much useful instruction.

Mr. Richards had meditated a life of Roger Williams, the Founder of the State of Rhode Island, and had collected, with this view, some information from America, which Dr. Evans has inserted in an Appendix. Roger Williams was a truly eminent man. He appears to have been the first in America who legislated upon the principle of universal liberty of conscience. He published, in 1644, a small quarto of 250 pages, entitled, "The Bloody Tenet of Persecution for the sake of Conscience, discussed in a Conference between Truth and Peace, who in all tender Affection present to the High Court of Parliament, (as the Result of their Discourse,) these, amongst other passages of highest consideration:

"1. That the blood of so many hundred thousand souls of Protestants and Papists, spilled in the wars of present and former ages, for their respective consciences, is not required nor accepted by Jesus Christ, the Prince of Peace.

"2. Pregnant Scriptures and arguments are throughout the work, proposed against the doctrine of persecution for the sake of conscience.

"3. Satisfactory answers are given to Scriptures and objections produced by Mr. Calvin, Beza, Mr. Cotton, and the ministers of the New England Churches and others, former and later, tending to prove the doctrine of persecution for cause of conscience.

"4. The doctrine of persecution for cause of conscience, is proved guilty of all the blood of the souls, crying for vengeance under the altar.

"5. All civil states, with their officers of justice, in their respective constitutions and administrations, are proved essentially civil, and therefore, not judges, governors or defenders of the spiritual or Christian state and worship.

"6. It is the will and command of God, that since the coming of his Son, the Lord Jesus, a permission of the most Paganish, Jewish, Turkish or Antichristian consciences and worships were granted to all nations and countries, and they are only to be fought against with that sword, which only in soul matters is able to conquer; to wit, the sword of God's spirit, the word of God.

"7. The state of the land of Israel, the king and people thereof in peace and war, is proved figurative and ceremonial, and no pattern nor precedent for any kingdom or civil state in the world to follow.

"8. God requireth not an uniformity of religion to be enacted or enforced in any civil state, which enforced uniformity, sooner or later, is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls!

"9. In holding an enforced uniformity of religion, in a civil state, we must necessarily disclaim our desires and hopes of the Jews' conversion to Christ.

"10. An enforced uniformity of religion throughout a nation or civil state, confounds the civil and religious, denies the principles of Christianity and civility, and that Jesus Christ is come in the flesh.

"11. The permission of other consciences and worships, than a state professeth, (only can, according to God,) procure a firm and lasting peace; good assurance being taken, according to the wisdom of the civil state, for uniformity of civil obedience from all sorts.

"12. And lastly—True Civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of divers and contrary consciences either of Jew or Gentile."—Pp. 346—348.

This truly Christian Reformer was much harassed in his settlement. The following is part of a letter from him, dated June 22, 1670, on an attempt of the proprietors of Connecticut to induce the government to invade the Charter which settled the bounds of Rhode Island:

"I could aggravate this many ways with Scripture, rhetoric and similitudes, but I see need of anodynes, (as physicians speak,) and not irritations. Only this I must crave leave to say, that it looks like a prodigy or monster, that countrymen among savages in a wilderness, that professors of God and one Mediator, of an eternal life, and this is like a dream, should not be content with those vast and large tracts which all the other colo-

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nies have, (like platters and tables full of dainties,) but pull and snatch away their poor neighbours' bit or crust: and a crust it is, and a dry, hard one, because of the natives' continual troubles and vexations.

"9. Alas! Sir, in calm midnight thoughts, what are these leaves and flowers, and smoke and shadows, and dreams of earthly nothings, about which we poor fools and children, as David saith, disquiet ourselves in vain? Alas! what is all the scuffling of this world for? What are all the contentions of this world about, generally, but for greater dishes and bowls of porridge, of which, if we believe God's Spirit in Scripture, Esau and Jacob were types? Esau will part with the heavenly birth-right for his supping, after his hunting for god belly: and Jacob will part with his porridge for an eternal inheritance! O Lord! give me to make Jacob's and Mary's choice, which shall never be taken from me.

"10. How much sweeter is the counsel of the Son of God, to mind first the matters of his kingdom; to take no care for to-morrow; to pluck out, cut off, and fling away, right eyes, hands and feet, rather than to be cast whole into hell-fire—to consider the ravens and lilies whom an heavenly Father so clothes and feeds; and the counsel of his servant Paul, to roll the cares of this life also upon the Most High Lord Steward of his people, the eternal God; to be content with food and raiment; to mind not our own, but every man the things of another; yea, and to suffer wrong, and part with what we judge is right, yea, our lives; and as poor women martyrs said, as many as there be hairs upon our heads, for the name of God and the Son of God his sake. This is humanity, yea, this is Christianity; the rest is but formality and picture, courteous idolatry, and Jewish and Popish blasphemy against the Christian religion, the Father of spirits, and his Son the Lord Jesus.

"Beside, Sir, the matter with us is not about these children's toys of land, meadows, cattle, government, &c. But here all over this colony, a great number of weak and distressed souls scattered are flying hither from Old and New England; the Most High and Only Wise hath in his infinite wisdom, provided this country and this corner, as a shelter for the poor persecuted, according to their several persuasions! Thus that heavenly man, Mr. Haynes, Governor of Connecticut, though he pronounced the sentence of my long banishment against me at Cambridge, yet he said unto me in his own house at Hartford, being then in some difference with the Bay, 'I think, Mr. Williams, I must confess to you, that the most wise God hath provided and cut out this part of his world for a refuge and receptacle for all sorts of consciences! I am now under a cloud, and my Brother Hooker, with the Bay, as you have been: we have removed from them thus far, and yet they are not satisfied.'

"Thus, Sir, the King's Majesty, though his father's and his own conscience favoured Lord Bishops, which their father and grandfather King James, whom I have spoke with, sore against his will also did, yet all the world may see by his Majesty's declarations and engagements before his return, and his declarations and parliament speeches since, and many suitable actings, how the Father of spirits hath mightily imprest and touched his royal spirit, though the bishops much disturbed him, with deep inclinations of favour and gentleness to different consciences and apprehensions as to the invisible King, and way of his worship. Hence he vouchsafed his royal promise, under his hand and broad zeal, that no person in this colony, shall be molested or questioned for matters of conscience to God, so he be loyal and keep the peace! Sir, we must part with lands and lives before we part with this jewel! I judge you may yield some land and the government of it to us, and we, for peace' sake, the like to you, as being but subjects of one King, &c. And I think the King's Majesty would thank us for many reasons. But to part with this jewel, we may as soon do it as the Jews with the favour of Cyrus, Darius and Artaxerxes. Yourselves pretend liberty of conscience, but, alas! it is but self, the great God self, only yourselves. The King winks at Barbadoes, where Jews and all sorts of Christian and Antichristian persuasions are free, but our grant, some few weeks after yours was sealed, though granted as soon, if not before yours, is crowned with the King's extraordinary favour to the colony, as being a banished one, in which his Majesty declared himself that he would experiment whether civil government could consist with such liberty of conscience!

"This grant was started at by his Majesty's high officers of state, who were to view it in course, before the sealing, but fearing the lion's roaring, they couched against their wills, in obedience to his Majesty's pleasure!

"Some of yours, as I heard lately, told tales to the Archbishop of Canterbury, viz. that we are a profane people, and do not keep the Sabbath. But,

"1. You told him not how we suffer

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freely all other persuasions, yea, the common prayer, which yourselves will not suffer. If you say you will, you confess you must suffer more, as we do.

"2. You know this is but a colour to your design; for, first, you know that all England itself, (after the formality and superstition of morning and evening prayers,) play away the Sabbath! Secondly, you know that yourselves do not keep the Sabbath, that is, the seventh day.

"3. You know, that famous Calvin, and thousands more, held it but ceremonial and figurative, from Col. ii. &c. and vanished: and that the day of worship was alterable at the churches' pleasure: thus also the Romanists confess, saying, that there is no express Scripture, first, for infant baptism; nor, secondly, for abolishing the seventh day, and instituting of the eighth day worship, but that it is at the churches' pleasure.

"4. You know that, generally, all this whole colony observe the first day; only here and there, one out of conscience, another out of covetousness, make no conscience of it.

"5. You know the greatest part of the world make no conscience of the seventh day; the next part of the world, Turks, Jews and Christians, keep three different days, Friday, Saturday, Sunday, for their Sabbath and day of worship, and every one maintains his own by the longest sword.

"6. I have offered, and by these presents, to discuss by deputation, writing or printing, among other points of difference, these three positions, first, that forced worship stinks in God's nostrils; secondly, that it denies Christ Jesus yet to be come, and makes the church yet national, figurative and ceremonial; thirdly, that in these flames about religion, there is no other prudent Christian way of preserving peace in the world, but by permission of differing consciences!

"Accordingly, I do now offer to dispute these points, and other points of difference, if you please, at Hartford, Boston and Plymouth. For the manner of the dispute, and the discussion, if you think fit, one whole day in each month, in summer, at each place by course. I am ready, if the Lord permit, and as I humbly hope, assist me.

"As to myself, in endeavouring after your temporal and spiritual peace, I humbly desire to say—if I perish, I perish! Its but a shadow vanished—a bubble broke—a dream finished—Eternity will pay for all!

"Sir, I am your old and true friend and servant,

"ROGER WILLIAMS."

Quoted in a letter from Isaac Backus to Mr. Richards: see Appendix, pp. 334—339.

Dr. Evans is, we perceive, publishing a volume of Cambro-British Biographical Sketches by Mr. Richards: some of these were amongst the contributions already referred to in the First Volume of the Monthly Repository.

ART. III.—*"Fünf Predigten von Ignaz Lindl.* 2 edit. 12mo. Petersburg, 1820." Five Sermons by Ignatius Lindl, a Memorial to his beloved Friends and Parishioners.

THE Author of these Discourses has produced an extraordinary sensation in Russia. He preaches at the Maltese Church in Petersburg to immense crowds of hearers. He is a Dane by birth; he professes Reformed Catholicism, and attacked not long ago the worship of images so eloquently, that the Sardinian Ambassador made a representation to the Emperor, requesting that he might be removed, for having taught heretical doctrines in a Catholic place of worship. Alexander, who has had of late a fit of polemics upon him, is said to have read over the obnoxious Sermons,—and not only to have sent an unfavourable answer to the Ambassador, but to have honoured the preacher with his special protection and approval. It is not difficult to ascertain his ulterior views, in thus supporting and encouraging a reforming Roman Catholic preacher; he supposes that he is "rendering good service" to the Greek Church, by allowing these dogmas of the Roman Creed to be attacked which are not recognized in Russia; and would certainly see with great complacency the barriers broken down which divide his Catholic and Protestant subjects, whom he would rejoice to submit to the same ecclesiastical domination. It has certainly long been an object with him to diminish the papal authority in Russia and Poland, of which the banishment of the Jesuits is a new proof; and he has found in the present Catholic Metropolitan, Sistrenciwitz, the Archbishop of Mohilow, a willing agent for carrying these plans into effect. We know that great anxiety and alarm have been excited among the Russian Catholics, in consequence of the pontifical powers which have been assumed by the Me-

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tropolitan. They have seen with smothered indignation a man, originally a Protestant minister, elevated to the highest ecclesiastical dignities, loaded with wealth and titles and authority, as a reward for having sacrificed, as they imagine, the interests of the "holy Church of Rome;" but they must suffer in silence.

As soon as Mr. Lindl felt the secure ground he stood on, by the decided protection of the Russian Government, he printed this small volume of Sermons. He says, that previously to his arrival at Petersburg, he "had thundered forth the word of God, for ten years, in vain;" and now, for the first time, begins to gather in the harvest of his labours. The first Sermon is from John xvi. 13, entitled, "Christ the One Thing needful;" the second from Luke xxiv. 46, 47, "The New-birth of Man;" the third from Matt. xvi. 17, "What is the Revelation of Flesh and Blood? What is the Revelation from the Father in Heaven?" the fourth from Matt. xi. 28, "Faith and the Fruits of Faith;" and the last from 1 John ii. 28, "A Word of Parting and Encouragement for the Faithful in our Days."

We shall give a short translated extract or two from each Sermon. We conclude it will be new, and we trust it will be interesting to our readers to know something of the style of preaching in a country so remote from us, and especially as these Discourses will probably be connected with considerable changes in the religious state of Russia.

"Superstition and unbelief have erected their throne in the house of impiety. Immorality and unfettered passion reign over mankind. Instead of christian brotherly love, we find every where self-esteem; a self-esteem—a selfishness, the worst enemy of God and man, is the stifler of every thing that is noble in the world—the peace-destroyer—the parent of discord and war and confusion—the cause of so much evil to man, of which we alas! have been all eye-witnesses, and shall yet witness, I fear, its more frightful progress.

"O how justly did our forefathers call this earth a valley of tears, which our voluptuaries now celebrate as a paradise! Indeed, indeed, the thinking man, the Christian, feels it is now more than ever a valley of tears, a valley of poverty, crowded, pressingly crowded—a valley filled with the tears and the blood of the miserable, and being filled more and more.

"What library in the world is large enough to contain the volumes which should record the tales of human miseries? So large, my beloved, so all-encircling—seizing all—sparing nothing; so dreadful, so unmeasurable in their results—so high, so deep is the shame and sorrow and suffering that sin has introduced into the world!

"Who, who then, I say, does not wish for deliverance? Alas for us, if there were no redemption!

"But exult, sorrow-stricken humanity, sighing for freedom—there is a Saviour, the deliverer of the world! He is the Christ, the Prince of life, the one thing only needful for the whole human race."—Pp. 5—7.

"'Come unto me, and I will give you rest.' Come, then, and follow his voice, his invitation. Who among you is willingly deceived? Who among you does not desire ever to hear truth, ever to aspire after it?

"Come on, beloved spirit! come to Christ! he is the truth. Abide in this truth, which shall free thee, shall inspire thee. He has said of himself, 'I am the truth.'

"Who among you would not walk in the right path, the path which leads through this valley of tears to the land of peace and joy?

"Come on, beloved spirit! come to Christ! He is the right way, the way in which thou canst not wander while thou journeyest. He has said of himself, 'I am the way.'

"Who would willingly remain in everlasting death? Who sighs not for a life peaceful and eternal?

"Go then to Christ! he is the life: and they who abide with him and in him have life eternal."—Pp. 10, 11.

Sermon II.

"And now let each propose to his heart the interesting inquiry: Am I born again to the Holy Spirit—a child of God; or am I still in the old birth of sin? Woe unto thee, man! if the coming anger of God should overtake thee in the grave of thy misdeeds—thou wilt not, thou canst not stand before his terrible frown.

"How fearful, hearer, is the thought if thy awakened conscience reproach thee! *Thou* art twenty years old, and not an hour for Christ. *Thou* thirty—*thou* forty—*thou* fifty—*thou* sixty—merciful God! what an age for the world—

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what a youth for heaven! Younger than the babe first opening its eye on the light of day.

"And yet more dreadful for thee, O man! if thou bear the burden of more than sixty years, one foot in the grave, and art yet wandering in vanity, not born again in the Holy Spirit; for these are the words of Jesus, 'Verily I say unto you, he who is not born from above, cannot see the kingdom of God.'

"How long yet wilt thou serve the world, the world's 'lust of the flesh, lust of the eyes, and the pride of life'? The longer thou lingerest, the firmer are the fetters of sin bound around thee."—Pp. 55, 56.

"On one side of you is Jesus sowing the good seed to a new birth, by means of his faithful servants and ministers; on the other is Satan, the prince of darkness, scattering the tares that shall be gathered together and burnt at the last day. Man stands between them—he is not constrained—he may choose between the good and the evil seed. Jesus would invite, impel him into his kingdom, but it is not of this world; but Satan is also there urging him to enter *his* kingdom, which is full of worldly riches and worldly joys—riches and joys which dazzle and mislead him, till they consign him to misery and perdition.

"Choose then, O man! but look forward ere thou choose."—P. 79.

The third Sermon:

"The little household of genuine Christians, trampled upon like the earthworm, exposed to all the frownings of the storm, oppressed and persecuted till the great Judge shall appear, and the great day of harvest dawn:—

"But now they must carry the cross; they must follow their great Redeemer; they must bear reproach and contempt; they must be silent; they must suffer, though they be called fanatics, or fools, or enthusiasts or dreamers; I have openly been so denominated!

"But if I preach that Christ, the spirit of Christ must dwell in, and lead and govern mankind,—this is no fanatical doctrine; it is a biblical, an evangelical, a catholic doctrine, taught by the Old and New Testament."—P. 101.

The fourth Sermon is a sort of comment on the beatitudes; it concludes thus:

"Beloved Christian souls! let us lose no time, for time is short and costly.

"Acknowledge your sins, with faith in Christ, and you will be poor in spirit. Weep for your sins and errors, and hunger after Jesus the sin-destroyer, and you will be satisfied with his holiness, which is the genuine tree of life. On this tree grow the lovely fruits of meekness, benevolence, pure-heartedness, peacefulness and long-suffering, which can never fail the true believer.

"These noble fruits, on which our godlike Master has scattered down beatitudes, are connected with other invaluable ones, which the believer shall gather in through eternity."—P. 132.

"O goodness without measure, without bounds! O love without parallel! What thou givest, thou makest our own. Thy mercy showers it down a hundred and a thousand fold! Here and there it descends, though we have not the slightest claim upon heaven; but to be able to serve thee, O God, that is blessedness."—P. 134.

The last Sermon has this peroration:

"Beloved in the Lord! when we cast an attentive glance on the present state of things, and on the events which have succeeded each other on this earthly ball, on those perplexities so wonderfully unravelled; when we call back to our lively remembrance the scenes of blood and murder from the beginning of the French Revolution; how a power, almost contemptible in its origin, marched on with mighty steps till it fixed itself on the highest pinnacle of Europe—a power which rolled over the lands like a mighty stream, and swept away thrones and dominions, destroyed the strength and the riches of nations, till the earth had drunk in the blood of sacrificed millions; which stung like scorpions, lashed like a scourge, till it was broken by the Lord of armies, and reduced to its original nothingness," &c.—Pp. 135, 136.

By way of conclusion we give a specimen of our author's prayers:

"O best-loved Lord and Saviour! Never again be the light of faith extinguished in our heart, but rather may it burn brighter and brighter that we may bring forth fruit in abundance, and become more like thy image. Where that light is put out, re-awaken it; where it has never shone, enkindle it, from thy great mercy which would have no sinner finally lost. Thou art the light that enlighteneth all that come into the world; open then the eyes of the blind who sit in darkness and the shadow of death, that they may see light and walk in the light. Amen."

J. B.

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By John Stedman, A. M., Head Master of the Royal Grammar School, Guildford.

By W. Green, A. B., Curate of St. Martin's, London.

In Aberford Church, Feb. 13. By James London, B. D., Vicar of Aberford and of Aymestry.

POETRY.

SATURDAY NIGHT.

The week is past! its latest ray
Is vanish'd with the closing day:
And 'tis as far beyond our grasp,
Its now-departed hours to clasp,
As to recal that moment bright,
When first creation sprung to light.

The week is past! and has it brought
Some beams of sweet and soothing thought—
And has it left some mem'ry dear
Of heav'nly raptures—tasted here?
It has not wing'd its flight in vain,
Altho' it ne'er return again.

And who would sigh for its return?
—— We are but pilgrims "born to mourn:"
And moments as they onward flow
Cut short the thread of human woe,
And bring us nearer to the scenes,
Where sorrow ends and heav'n begins.

A.

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HYMN.

How dark, how desolate,
Would many a moment be;
Could we not spring
On hope's bright wing,
O God! to heav'n and Thee!

Life is a prison cell
We are doom'd to occupy;
In which confin'd,
The restless mind
Pines, pants for liberty.

And sometimes streaks of light
And sunny beams we see:
They shine so bright
Thro' sorrow's night—
They needs must come from Thee.

Say shall a morning dawn
When "prison-days" are o'er;
Whose smiling ray
Shall wake a day
That night can cloud no more?

Blest hope! and sure as blest!
Life's shades of misery
Shall soon be past,
And joy at last
Waft us to heav'n and Thee!

A.

The following VERSES were written by ELIZA DAYE, of Lancaster: she had visited a sick Friend, who requested her to return on the following morning, but before that morning came she had been released by death.

Yes! in the morning I will come,
When risen from my earthy bed;
And thou hast left thy prison's gloom,
The chambers of the dead.

Yes! in the morning I will come;—
When he who liv'd and died to save
Shall break the fetters of my tomb
Victorious o'er the grave!

Till then, farewell! my Anna dear,
Hope views thee in a happier state;
For stormy was thy voyage here,
Thy duties painful! sufferings great.

THE WOES OF WAR.

Intense the bane of War, though all its woes
Survey'd appalling on the battle plain,
O'er-scatter'd with the limbs and trunks of slain,
And welt'ring wounded, in half dying throes
Panting for death to numb their writhing pain;
Fell griefs, alike to nature shuddering, swell
The direful sum, black catalogue of hell!
Horrors that waste, and miseries that remain:
Not age, meek chastity, nor infant smiles,
Stay the fierce Fiend, steel'd proof against remorse,
But plunders, ravishments, stabs, burning piles,
And mournful want, mark War's infernal course.
Christians, when men to arms with fury rush,
Let not the sun upon your silence blush.

R. F.

Kidderminster, May 8, 1820.

ODE

For the Anniversary Meeting of the Jews' Hospital, for the support of the Aged, and for the Education and Employment of Youth; His Royal Highness the Duke of Sussex, Patron; held at the City of London Tavern, on Wednesday the 15th of March, 1820.

RECITED BY ONE OF THE GIRLS OF THE INSTITUTION.

I.

How sad our pilgrimage would be,
Thro' life's allotted vale of tears,
Were there no angel charity,
To guide our steps, and soothe our fears!
She hastens with maternal smiles,
The woes of Orphans to assuage;
And, with a filial love, beguiles
The sorrows of deserted age.

II.

O! how your throbbing hearts would grieve,
Ye, that on tender parents wait;
Their grey and rev'rend heads to leave
Unsheltered, to the storms of fate!
What tears of bitterness would flow
If from your children ye were torn;
And left them to a world of woe
To wander friendless and forlorn!

III.

In us, and in those mourners old,
For whom I urge my double plea,
Your children, and your sires behold,
Allied by ties of charity:
If from your own, ye would remove
The sorrows we are doom'd to share,
Renew once more, your gifts of love,
And save, O! save us from despair.

H. S.

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OBITUARY.

1819. Nov. 28, Rev. JABEZ BROWN, of Stowmarket, Suffolk, in his 84th year. He was 28 years pastor of the Baptist Church, Yarmouth; and 22 years pastor of a Church of the same denomination at Stowmarket.

1820. March 14, at his house at *Knightsbridge*, in his 83rd year, MICHAEL UNDERWOOD, M. D., senior Physician to the British Lying-in-Hospital, and who had the honour of bringing into the world the late lamented Princess Charlotte, and of being the intimate friend of the late Rev. Mr. Toplady, whom he attended in his last moments, and whose "Dying Avowal," he was instrumental in publishing.

March 24, at *Caermarthen*, his native place, sincerely beloved and lamented, Mr. WILLIAM MORRIS, late of Manchester. He bore his long and severe illness, which lasted between nine and ten years, with such patience, fortitude and resignation, as became an enlightened man, and a sincere Christian. He was in the stricter sense a Unitarian, and for some time a worthy member of the Unitarian Church at Caermarthen. Of his conversion to that faith he gave the present writer the following account, which is now extracted from his funeral sermon: "Before my illness, though I was too thoughtless, yet the principles of a good religious education never forsook me. Thinking highly of religion, I would have given the world to be in the state of certain professors whom I knew. But I always expected a sudden change, or effectual, supernatural calling, according to the popular idea of conversion. After my illness came on, a sense of the necessity of religion became more pressing. I did not expect to live a month. I could not promise myself a day. I had seemingly nothing to do, but prepare to die. I, as regularly as I could, attended religious worship; but the doctrine was, that the first step in religion was the supernatural and effectual conversion, which had kept me back so long—a conversion which I had not felt and could not effect. I most earnestly prayed before going to meetings, that I might experience this operation of the Spirit. While there, I continued praying, and most attentively watching every emotion in expectation of such a call or conversion. I stayed behind during the communion service to wait and pray for it: but all to no purpose! I often cried in the most inexpressible agony, 'What can a poor creature like me do—threatened with death at every moment, and with eternal death if I do not experience a change, and such a change as I have not felt and have not the power to produce?'" All this my friend said with great solemnity and emphasis, and then added, "O preach against that cruel doctrine of partial and irresistible calling, which has been the means of deferring the reformation of thousands to their final ruin!" After he became thus perplexed and dejected, and almost thought all religion a farce, he happily met with some Unitarian books; and among others, some sermons of Price and Priestley's, and the latter's "Institutes of Natural and Revealed Religion." The force of truth soon overpowered his prejudices. He read, he compared, he approved. "All," he said, "appeared to me now in a new light: all seemed marked with the simplicity and consistency of divine truth." He daily improved his acquaintance with Unitarians, expressed a thankful satisfaction with their faith, and lived exemplarily and died peacefully in their communion.

His tranquil and pious state of mind may be seen from the dying benediction with which he closed some directions to his affectionate relatives. "I have now only to pray that God may bless every individual of my family that I leave behind me; and that he may be graciously pleased to lead them to, and keep them in, the paths of virtue and religion, the only certain and lasting means of happiness here and hereafter. So that when all the families of the earth shall be gathered together in the presence of the great Father of mankind; we all may, through his mercy, as humble and faithful followers of Jesus Christ, be admitted to that glorious kingdom which we have in promise; 'when God will set up his tabernacle with men, and will dwell with them: when he will wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.' Amen! Amen!"

JOHN EVANS.

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April 5, at his uncle's house in *St. Petersburg*, in his 20th year, Mr. JOHN VENNING, eldest son of Mr. Wm. Venning, of Holloway Place, Middlesex.

This amiable and much-regretted young man fell a victim to the severity of the late Russian winter (the first of his residence there); and the progress of his disease was so rapid, though in all its stages without pain, that in about three weeks he was no more. His family are greatly consoled by knowing that the religious principles in which he had been educated, had their full influence on his mind, by producing an entire resignation to the will of God, which was evinced throughout his illness. He was often found in the attitude of prayer; and about three hours before his death, when he was no longer able to raise himself in his bed, he requested his friends to pray for and with him, and then, without the smallest symptom of pain, and even without a sigh, expired.

Thus does the providence of God display its attestation to virtue even here; for this amiable youth was never the cause of one moment's pain, by any ill-temper or conduct, to his parents, who, with a melancholy satisfaction, pay this tribute to his memory.

April 5, in *Union Street, Deptford*, in his 74th year, JOHN HUGHES, Esq.

May 2, at *Walthamstow, Essex*, in his 72nd year, JOHN WANSEY, Esq., one of the lay Trustees of Dr. Williams's Library, and one of the oldest members of Dr. Rees's congregation in Jewin Street.

— 9, at her house, at *Hackney*, in her 85th year, Mrs. MARY DAWSON, relict of the late Thomas Dawson, M. D. of that place. [See Mon. Repos. V. 324.] Mrs. Dawson had resided in Hackney seventy-six years, and was the oldest member of the Gravel-Pit congregation. She was buried on the 18th inst. in the same grave with her husband, in the parish Church of St. Michael Royal, College Hill, London.

Lately, at *Brompton*, near *London*, aged 42, THOMAS BROWN, M. D., Professor of Moral Philosophy in the University of Edinburgh. He was the author of "Observations on Darwin's Zoonomia," 1798, 8vo.; "Poems," 2 vols. 1804, 12mo.; "A Short Criticism on the Terms of the Charges against Mr. Leslie in the Protest of the Ministers of Edinburgh," 1806, 8vo. The following list of his works is just published: "The Paradise of Coquettes, a Poem," 2nd Ed. "The Bower of Spring, with other Poems." "Agnes, a Poem, in Four Parts." "Emily, with other Poems." "Inquiry into the Relation of Cause and Effect." 3rd Ed. 8vo.

Lately, at the house of the Board of Agriculture, in Sackville Street, aged 81, ARTHUR YOUNG, Esq., Secretary of that Board, and member of most of the learned societies of Europe and America.

Dr. MILNER (see p. 245) was born near Leeds, of parents who had to boast of neither wealth nor pedigree. While he was a boy, his father, who was a weaver, died, leaving a widow and two children, Joseph and Isaac. The young Milners were obliged to be at the spinning-wheel by break of day in summer, and in winter they rose by candle-light, for the purpose of maintaining themselves and their aged parent. Such a course of unwearied application to a laborious calling might seem very unfavourable to study, and yet these youths devoted all the spare hours they could gain from their business to a few books which chance threw in their way. This disposition for literary pursuits, added to their sobriety and industry, made them the subject of general conversation; and at length a subscription was formed, by which the eldest was enabled to quit the loom for the grammar-school. Here Joseph applied to the classics with such diligence as to be soon qualified for the University of Cambridge, where he proceeded to the degree of M. A. On entering into orders, he obtained the curacy of Trinity Church, Hull, and was appointed Master to the Grammar-School in that town. [There is some account of Mr. Joseph Milner in Mr. Rutt's memoir of the late Mr. Dewhurst, Mon. Repos. VII. 730—732, and some further particulars in the same gentleman's strictures on a publication of Mr. Milner's, entitled *Gibbon's Account of Christianity considered*, &c., VIII. 14—17.] In the mean time, Isaac continued at the weaving business; but when his brother was established at Hull, he became anxious to follow the same honourable course. Joseph complied with his wishes, and took him for his assistant; after which he sent him to Queen's College, where he made a rapid progress in the mathematics, as well as theology and the learned languages. In 1774, he was senior wrangler, at which time he also gained the first mathematical prize. In 1782, he served the office of Proctor; and in 1783, being then M. A., he was nominated one of the Taxors of the University, and also Professor of Experimental Philosophy. At the University, he formed a close friendship with Mr. Wilberforce, which proved the occasion of an intro-

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duction to Mr. Pitt; and these three eminent men, about 1787, made a tour together on the continent. In 1788, Mr. Milner was elected President of Queen's College, on which occasion he took his Doctor's degree. The same year he was advanced to the Deanery of Carlisle, and in 1792, served the office of Vice-Chancellor. In 1798, the Doctor was made Lucasian Professor of Mathematics on the death of Dr. Waring; and the duties of that chair, as well as those of every other station, he continued to discharge with equal diligence and ability.

The Dean has published some papers in the Philosophical Transactions; the first, dated Feb. 16, 1778, concerning the communication of motion by impact and gravity; another, dated Feb. 25, treats of the limits of algebraical equations, and contains a general demonstration of Des Cartes' rule for finding the number of affirmative and negative roots; another in the following June, on the precession of the equinoxes; and "Animadversions on Dr. Haweis's History of the Church of Christ," 1800, 8vo.; and "Strictures on some of the Publications of the Rev. Herbert Marsh, intended as a Reply to his Objections against the Bible Society," 1813, 8vo. [This last publication is reviewed, Mon. Repos. VIII. 609—613. Some account of the Dean's opinions may be gleaned from the Review. Notice is there taken of his boasting of effecting by his exertions, when Vice-Chancellor, in 1793, the banishment of Mr. Frend from the University.] He published also a continuation of his brother's Church History, which is much extolled by the Calvinistic party, but which is imperfect, being brought down only to the Reformation.

Dean Milner died in his 70th year. He is succeeded, we understand, as President of Queen's College, by the Rev. H. Godfrey, B. D., one of the Senior Fellows.

Deaths Abroad.

At *Polock*, in *Poland*, in his 72nd year, Father THADDEUS BOGOZOWSKI, General of the Order of the Jesuits. Father Perucci, who resides at Rome, is spoken of as his successor.

With great regret we learn the melancholy death of JOSEPH RITCHIE, Esq., at *Mourzuk*, in *Africa*, about 400 miles south of Tripoli. He was a native of Otley, and was a young man of great abilities and enterprise; he was employed, under the auspices of the African Association, to make discoveries in the interior of Africa, and particularly to endeavour to penetrate through the great desert of Tombuctoo. The death of this enterprising young man is particularly to be lamented, as we are afraid a knowledge of the interior of Africa will scarcely be accomplished in our days. How many men of science have fallen victims to their thirst for knowledge! Of six persons who accompanied Nehrbur, the Danish traveller, in his tour through Arabia, he alone survived. Since then, Hornnman, Mungo Park and Burckhardt have also fallen a sacrifice to a climate which seems peculiarly obnoxious to European constitutions. *(Month. Mag.)*

REGISTER OF PUBLIC DOCUMENTS.

Address of the Body of Dissenting Ministers to the King on his Accession: with the King's Answer.

[The following Address was unanimously voted at Dr. Williams's Library, Red-Cross Street, soon after the late King's death; but the illness of his present Majesty for some time hindered its being carried up to the Throne. Opportunities there were of delivering it into the hands of the Secretary of State, or even of laying it before the King by deputation: the Body of Ministers, however, did not for a moment lose sight of their ancient privilege of presenting addresses to the King upon the Throne, and especially upon an Accession; and his Majesty, upon being made acquainted with their wishes, immediately signified his desire that they should be complied with.* The ministers accordingly awaited

* The etiquette of the Court has been, that when the Dissenting Ministers address by deputation, they are received in the closet, and when they address in a body, are received upon the Throne. In either case, they read their own address and receive an answer from the King. The importance of this must be apparent to every one. The privilege of being received upon the Throne is enjoyed as a custom by only a few public bodies; by the City of London, the two Universities, the London Clergy, and the London Dissenting Ministers; and, we believe, no others. It is not certain at what time the privilege, as far as regards the Dis-

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the pleasure of the Court. The King at length appointed Wednesday, May 3. This was not communicated by Lord Sidmouth, the Secretary of State for the Home Department, to the Rev. Dr. Morgan, the Secretary to the Body, until late on Saturday night, April 29th; consequently, several of the members could not receive the summons till Tuesday, and many, who were absent from town, could not, as they intended, be present on the occasion. However, on Wednesday, May 3, eighty-nine members assembled at Dr. Williams's Library, Red-Cross Street, and proceeded in private carriages and glass-coaches to the King's Palace in Pall Mall, where they were appointed to attend at three o'clock. Before they left the Library, the Secretary, with the view of preventing any disappointment or confusion, intimated, that as only a very few of other public Bodies who had presented Addresses, had been permitted to kiss the King's hand, owing to his late severe illness, the same arrangement might probably be followed on the present occasion.

Between three and four o'clock the Body were conducted two by two through the state apartments to the great-room, arranged, as far as was possible, in the order of seniority, where they were presented to the King on his Throne, surrounded by the great officers of the household, &c., by Lord Sidmouth, the Secretary of State for the Home Department. When the Chairman, Dr. Rees, had read the Address, received the King's Answer and kissed his hand, and twelve or fourteen of the senior members had been presented, the Chairman intimated his apprehension that the approach of others would fatigue his Majesty: on which the King observed with ardour, "By no means: so excellent an Address and so well delivered—I am highly gratified;" and continued to present his hand till the whole Body had received the same honour. To the Chairman he condescendingly intimated his satisfaction on seeing him present on the occasion, the more particularly as he was given to understand that he had accompanied the Address when his late Father had ascended the Throne: and as the Body were retiring, he was heard to say to the surrounding courtiers, "This Address came home to the feelings of every person who heard it, and more particularly to my own," laying his hand on his heart. Before the admission of the Body, the Address of the Court of Lieutenancy of the City of London had been received by the King, and it had been intimated to the members not to withdraw from the Palace before his Majesty should retire to his private apartments. After the Body had delivered their Address, a similar intimation was made to them, till their brethren the Friends, or Quakers, had presented their Address. When they had received their answer, the King descended from the Throne, and returned through the state apartments, the members of the different Bodies who had presented Addresses, forming a passage for him; and when he came up to the venerable Chairman of the Body, he noticed him again, shaking him by the hand in the most condescending and affectionate manner, inquiring after his health, and expressing his pleasure at seeing him on that day.] *

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senting Ministers, originated. Probably, it cannot be traced higher than the Revolution of 1688. When a late Deputation from the Body (of whom the writer was one) waited on the present Prime Minister, the conversation turned upon this subject, and his Lordship inquiring into the antiquity of the privilege, the Secretary replied, "My Lord, we have had it from time immemorial." His Lordship then remarked, alluding to his late Majesty, that there was but one person, probably, in the kingdom who could have stated the history of the custom; and he unhappily was not in a condition to explain this or any other matter.

The Body of Dissenting Ministers consists of Three Denominations; the Presbyterians, Independents and Baptists. Each denomination admits its own members, upon certificate of character, &c., and reports annually the state of the denomination to the Body. The several sects of Methodists are not included in the Three Denominations. A Secretary is chosen for the whole Body: the present Secretary is Dr. Thomas Morgan, the Librarian of Red-Cross Street; but there is no connexion between the two offices. The meetings of the Presbyterian denomination and of the Body are held at the Library, in Red-Cross Street; not however of right, but by permission of the Trustees of Dr. Williams's Library, which permission is annually renewed and acknowledged. By the same permission, the Deputies from the Congregations of the Three Denominations keep their Register at the Library. It is thought useful to make this explanation, because the mistake has sometimes prevailed that the Library belongs to the Dissenters, and that Dissenting Ministers have a right of admission.

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* By the courtesy of the Body, the Presbyterians, as being the first in order, present the Address on an Accession;

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The Address.

MOST GRACIOUS SOVEREIGN,

We, your Majesty's dutiful and loyal subjects, the Protestant Dissenting Ministers of the Three Denominations, in and about the cities of London and Westminster, approach your Majesty with profound respect, to express our sincere condolence on occasion of the breaches made by death in your illustrious House, and more especially on the demise of our late venerable and beloved Sovereign, your Royal Father; as well as our cordial congratulations on your Majesty's Accession to the Throne of the United Kingdom of Great Britain and Ireland.

We partake of the satisfaction which his late Majesty's subjects in general, and his own illustrious Family in particular, must have experienced in the extended duration of his life and reign: and whilst we lament the personal affliction which, during his latter years, deprived the nation of his public services, we bow with devout resignation to the mysterious will of Almighty God; and we reflect with pleasure on the filial attention manifested by your Majesty and the other branches of his Family, to his dignity and to his comfort, during his seclusion from the duties and enjoyments of social life.

We also render to the Supreme Arbiter of the condition of man our unfeigned thanksgivings, that his dissolution succeeded a gentle and gradual decay, without any previous suffering.

Among numerous other virtues that distinguished his character and reign, his solicitude for the education of the poor, and for the diffusion of those Scriptures which open both to poor and rich the best sources of instruction and comfort, will be recorded in future ages to the praise of our much revered Sovereign.

As Protestant Dissenters, we recollect with peculiar thankfulness that, conformably to the declaration with which his late Majesty commenced his reign, he not only maintained the Toleration inviolate, but enlarged its protection and benefits.

We should the more deeply lament the decease of our late Sovereign, if we were not warranted to direct our views to your Majesty, as his successor, and to assure ourselves by the experience afforded us during your Regency, that you will continue to us the same protection and similar benefits.

It is, we trust, needless for us to make any public avowal of our attachment to your Majesty's person and family, and the form of government established in the British realms.

Whilst we are ambitious of expressing ourselves the invariable friends of civil and religious liberty, we are no less the enemies of every kind and degree of licentiousness, both in principle and practice.

As none of our number were ever degraded by hostility to the civil Government of our country, as it is by law established, we are persuaded that none of us will be found amongst those who profane religion, deride the Holy Scriptures, and diminish the influence of sacred

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in other words, the Chairman is taken from their denomination. On the present occasion, Dr. A. Rees was chosen, almost as a matter of course. The choice was the more interesting to both his Majesty and the Dissenting Ministers, as Dr. Rees had gone up, while a student, to the late King on his accession, sixty years ago.

There was some diversity in the *costume* of the ministers on this presentation. The majority wore silk gowns and bands; others appeared in their usual dress. Formerly the ministers were accustomed to go up to Court in the Geneva cloak, similar to that which is used at funerals, and which was once the pulpit attire of Nonconformist preachers. Their being thus clad when they presented their Address to George I. on his accession, led a nobleman, who probably owed them no good-will, to ask, on seeing them, "What have we here? A Funeral!" On which the once celebrated Thomas (familiarly called Tom) Bradbury replied, "No, my Lord! a Resurrection." This dress being laid aside, the ministers differed in their judgment of what they should adopt in its stead: his late Majesty being applied to on the subject, answered, with his characteristic readiness and correctness of judgment in court formalities, "Let the Dissenting Ministers come in the same dress in which they appear before their congregations." This is now considered the rule; though some ministers who wear no peculiar pulpit vestments, put on the gown on such occasions. Others, chiefly amongst the Baptist brethren, have a conscientious objection to sacerdotal robes.

A few years ago, a living prelate (whom a late debate in the House of Lords has distinguished, in connexion with the Athanasian Creed), meeting the Dissenting Ministers at Carlton House, interrogated some of them with regard to their *undress*. The Secretary quoted the above authority of the King, and afterwards addressed to him a letter on the subject of his interference. By his silence, we believe, his Lordship shewed that he was *satisfied*.

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subjects on the minds of the people; but that it will be our uniform solicitude and endeavour to manifest and to inculcate a due regard to religion, to the constitution and laws of our country, and to the honour and tranquillity of your Majesty's life and reign.

Thus avowing our principles and conduct, we humbly solicit, and feel confident of enjoying your Majesty's protection and favour. Prompted as we are by inclination, as well as duty, it will be always our earnest wish and ardent prayer, that your Majesty's reign may be long, peaceful and prosperous; and that at a distant period your Majesty may exchange your present crown, after having exhibited its brightest lustre in the uninterrupted and increasing attachment of a free, grateful and loyal people, for a crown of celestial glory that fadeth not away.

The King's Answer.

I receive with great satisfaction this loyal and dutiful Address. The justice which you have rendered to the memory of my beloved Father, is highly gratifying to me: you may be fully assured of the continuance of that protection which you experienced during his beneficent reign, and my determination to maintain strictly and inviolably the Toleration now so happily enjoyed.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Somerset and Dorset Half-Yearly Meeting of Ministers.

On Tuesday, April 4th, 1820, was held at Dorchester, the Fourth Half-Yearly Meeting of Ministers and Friends residing in part of Somersetshire and Dorsetshire, who are united in the important principle that God the Father is alone the object of worship. The Rev. W. Blake, of Crewkerne, and the Rev. T. Howe, of Bridport, conducted the devotional parts of the service; Dr. Davies, of Taunton, delivered an impressive, eloquent and manly discourse from 1 Thess. v. 21; and Dr. Southwood Smith, of Yeovil, preached in the evening from Rom. xv. 13. Ministers and friends were present from Wareham, Bridport, Crewkerne, Taunton and Yeovil. Several new members were added to the Society. The next meeting will be held at Ilminster, Oct. 3, 1820. The Rev. Mr. Lewis, of Dorchester, is appointed to preach.

Quarterly Meeting of Unitarians in South Wales.

The Quarterly Meeting of *Unitarians* in South Wales was holden at Caermarthen, Thursday, April 6, 1820. Divine service the preceding evening was introduced by W. Williams, of Llangyndevrn; and Mr. John Thomas, of Pant-y-defald, preached, on the Doctrine of Reconciliation, from 2 Cor. v. 18, 19. The service on Thursday was introduced with reading and prayer by Mr. Richard Evans, of Swansea, and Mr. John James, of Gellionen, preached, on the Method of Salvation, from Ephes. ii. 8: "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God." At the close of the service, a public conference was announced, at which persons of different sentiments were invited to give their opinions on the subject of the Sermon, or any other which might be introduced. Trinitarian hearers did not stay. After the minister of the place was called to the Chair, *the Intercession of Christ* was the subject introduced for discussion. A wish was expressed to discuss also the interesting subject of *Divine Influence;* but, time not permitting, it was agreed to resume it after dinner. The ministers and other friends partook of a comfortable but economical dinner at the Golden Lion; and, after an hour, met again at the Chapel, when the above subject was largely discussed; and Mr. J. Davies, of Capel-y-groes and Ystrad, concluded with prayer the edifying and pleasurable business of the day.

The autumn Quarterly Meeting was appointed to be holden at Capel-y-groes; Mr. John Evans, of Caermarthen, to preach. The time was left to be fixed at the Annual Meeting, which is to be holden at Gellionen on the first Thursday after the 21st of June.

JOHN EVANS.

Scottish Seceders.

On Friday, April 28, the Burghers and Antiburghers completed their union, which has now been in discussion for two years. The convention of royal burghs having last year abolished the burgess oath, there remained very little difference between these classes of Seceders, except that the Antiburghers required a subscription to the covenant

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from every person whom they admitted to communion, which requisition they have relinquished. In the Burgher synod, the proposal for a union was carried unanimously, and without any debate. In the Antiburgher synod, there was a warm debate. One of the elders made an excellent speech, in which he said, that the Bible was the only religion of Protestants, and that nothing else should be required to be subscribed as necessary for admission to communion. The union was carried by 64 to 11. There still remain two small parties who formerly separated from the Burghers and Antiburghers. Of one of these small parties, Dr. M'Crie is the principal leader; but they have only a presbytery, not being numerous enough to form a synod. Their differences are chiefly on minute points of church government. The only difference of importance between any of these Seceders and the Established Church of Scotland, is on the point of patronage, the Seceders maintaining the right of the people to choose their own ministers.

New Unitarian Baptist Chapel at Dover.

On Tuesday, May 2, the *new* Unitarian Baptist Chapel *at* Dover was opened for divine worship. Mr. Kingsford, of Canterbury, preached in the morning from Gen. xxviii. 17, *This is none other but the house of God, and this is the gate of heaven.* The Sermon was replete with observations proper for the occasion, and animated with a spirit of pure and scriptural piety. In the afternoon, an able and energetic discourse was delivered by Mr. Gilchrist, from 1 Peter ii. 9, *Ye are a peculiar people;* in which, addressing his hearers as *Dissenters, Baptists* and *Unitarians*, he advocated the opinions and practices implied in those denominations against the usurpations of hierarchies, the abuse of baptism by Pædobaptists, and its neglect by Antibaptists, and the various corruptions of doctrine by which Christian worship has been directed to other objects than the One God and Father. Mr. Fox preached in the evening on Acts xx. 24, *To testify the gospel of the grace of God*, and maintained the claims of Unitarianism to the title of gospel or glad tidings on account of its intelligibility, its lovely representation of the character of God, its ascription of salvation to his unpurchased grace, and the hopes which it imparts of the final universal prevalence of purity and happiness. The devotional parts of the services were conducted by Messrs. Philpot, Cundill, Harding and Farren; and the very appropriate selection of passages of Scripture read by Mr. Marten, and of hymns by Mr. Pound, the ministers of the Chapel, gave an unity of design to the whole which much aided the effect of the services on the minds of those who attended.

The Chapel will seat comfortably about five hundred persons, and is capable of containing from two to three hundred more, as was shewn by the numbers present in the course of the services on the day of opening, every one of which was exceedingly well attended. It is built with great simplicity and good taste, yet with a proper attention to respectability of appearance, and is an excellent model for such erections. The congregation is under great obligations to Mr. Read, who volunteered his skill and experience as architect, and whose able and useful superintendence deservedly called forth the strongest tributes of praise and gratitude. There is a debt remaining on the Chapel, the liquidation of which, it is hoped, will be facilitated by the liberality of the Unitarian public; and when the judicious manner in which the work has been conducted, and the prospects of usefulness which seem opening in the town and neighbourhood are considered, it will appear that few cases have greater claims upon that liberality.

On Wednesday, the Annual Meeting of the representatives of the General Baptist churches in Kent was held in the Chapel, and the business of the Association transacted. Mr. Harding, of Bessels Green, preached the Association Sermon, which contained a candid and argumentative view of the more important peculiarities of its members. About a hundred friends of the cause afterwards dined together, including (according to a custom now happily becoming prevalent) a considerable number of ladies. The Chair was ably filled by Mr. Gilchrist, who in the course of the afternoon led the attention of the company to various subjects connected with the interests of the congregation, and with those of pure religion in general; and both by his own remarks, and those which he elicited from others, on a succession of interesting topics, contributed greatly to the gratification in which all appeared to participate.

The writer of this notice is sufficiently unconnected with the Unitarian Baptists of Dover, to be at liberty to add, that the liberality of sentiment which was so frequently and strongly manifest in the course of the above proceedings, and the kind hospitality with which strangers were welcomed on the occasion, ought not to pass without a respectful and grateful acknowledgement.

F.

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Annual Meeting of Unitarian Baptists at Ditchling.

THE Annual Meeting of the UNITARIAN BAPTISTS of DITCHLING and the neighbouring churches, was holden at Ditchling on Sunday, May 14. The Rev. Richard Wright delivered two very appropriate and impressive Discourses to a congregation more numerous than has been witnessed on a similar occasion for many years. In the afternoon, Mr. Wright brought the opposite systems of Calvinism and Unitarianism to the several tests of Scripture, the acknowledged perfections of God, and the appellation "gospel" or "glad tidings," in a manner which caused his attentive hearers to depart rejoicing in their faith.

In the evening, the friends who came from distant places and others, amounting to upwards of 150, were accommodated with tea in the Meeting-house, when Mr. Wright took occasion to communicate much of that animating information concerning the spread of Unitarian principles which his extensive exertions in the cause enable him to collect.

General Baptist Assembly.

THIS Anniversary Meeting was held, as usual, on Whit-Tuesday, May 23rd, at Worship Street, London.—In consequence of the Unitarian Fund Anniversary having been postponed from the following day till the Thursday, the attendance at the Chapel was unusually small; for, as many of the General Baptists who meet in the *Assembly* are subscribers to the Unitarian Fund, so many Unitarians who differ from them in their views as to Baptism, have been in the habit of attending the public service at Worship Street. This mutual encouragement is not only gratifying, but, perhaps, in some measure a duty; and the writer would rejoice to see more of those who agree with the General Baptists in regarding the Unity and Impartiality of the God and Father of all, as of supreme importance, give countenance to a small denomination of Christians, who have for generations past esteemed it more honourable to bear an *unsupported* testimony to these delightful views of the character of the Almighty Parent, than to seek the applause of their fellow-men by professing more popular, but less consolatory doctrines.

Dr. John Evans read the Scriptures and gave out the Hymns, Mr. Harding, of Bessels Green, Kent, the preacher elect, offered the prayer, and Mr. Sadler, of Horsham, preached from *Jude* 3, "— that ye should earnestly contend for the faith which was once delivered unto the saints."

Soon after the close of the public service, the business of the Assembly was resumed. The recommendations contained in the Report of the Committee, which had been previously read, were then taken into consideration. From the Report it appeared that two churches which had discontinued corresponding with the Assembly had renewed their correspondence, and that the Unitarian Baptist Church at Hull, under the pastoral care of Mr. Grieswood, was desirous of being admitted into union. This, on the recommendation of the Committee, was assented to. Some successful missionary labours have been gratuitously undertaken by Mr. Mason, a member of the church at York, respecting which Mr. David Eaton, some years since, published his interesting *Narrative*. In the neighbourhood of Selby, Yorkshire, the missionary labours of Mr. Briggs, and in that of Lutton, Lincolnshire, those of Mr. Smith, have been crowned with some success. Besides these commendable exertions, a plan is under consideration for sending out one of the Students at the General Baptist Academy, Newington-Green, to act as a Missionary in Kent, and perhaps in Sussex, during the latter part of June and all July, and for Mr. Wright, the Unitarian Missionary, to follow in the same track in the months of August and September. The services of the Students were reported to have been kindly received by congregations not professing to be Baptists, and in confirmation of this, a grant of £20, by the Unitarian Fund Committee in aid of the General Baptist Education Society was gratefully acknowledged. An appeal had been made for this pecuniary assistance, in consequence of the finances of the Education Society not being equal to its necessary expenditure.

After the business was closed, about sixty friends of the Unitarian Baptist cause sat down to dinner at the White Hart, Bishopsgate Street, Sampson Kingsford, Esq., in the Chair. In the course of the evening several sentiments were proposed by the worthy Chairman, in the prefaces to which he strenuously urged those great and generous principles on which during a long and useful life he has so uniformly acted. The company had the satisfaction of being addressed by Messrs. Wright, Gilchrist and Marten, as members of the Assembly, and by Mr. Fox and Dr. T. Rees, as friends of the principles avowed by that body. Dr. Evans also gratified the meeting by reading two letters, one from a lady who intends immediately to give £100, in aid of the General Baptist Funds, and the other containing an account of the progress of liberal opinions among the Bap-

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tists in America. The evening was past in the most harmonious manner, and the company separated at an early hour.

E. D.

Dudley Double Lecture.

On Whit-Tuesday, May 23, was the anniversary of the Double Lecture at Dudley—one of the most ancient institutions of the kind among Protestant Dissenters. The Rev. George Kenrick, of Hull, conducted the devotional service. The Rev. James Yates, of Birmingham, delivered a very interesting Discourse, on the Evidence of the Resurrection of Christ, from Luke xxiv. 34, "*The Lord is risen indeed.*" The Rev. Thomas Bowen, of Walsall, afterwards preached, on the Religious Duties of Parents, from Gal. v. 7, "*Ye did run well; who did hinder you, that ye should not obey the truth?*" While the writer bears testimony to the affectionate and persuasive earnestness by which this Sermon was distinguished, he cannot withhold the expression of his regret that Mr. Bowen is about to leave a neighbourhood where, for a long series of years, he has occupied a high place in the esteem of all his friends, and particularly of his brethren in the ministry.

Nine ministers, and three young gentlemen, who are pursuing their studies for the ministry in the University of Glasgow, were present at the Lecture. The congregation was numerous and respectable. The unavoidable absence of several ministers, who are regular attendants on these pleasing occasions, was sincerely lamented.

The Rev. John Corrie, of Handsworth, and the Rev. Timothy Davis, of Evesham, were appointed to preach at the next Lecture.

J. H. B.

Mr. Bowen has accepted an invitation from a Society of Protestant Dissenters, at Ilminster, in Somersetshire.

Unitarian Association.

The Annual General Meeting of this Society was held at the London Tavern, on Friday the 26th May, the time having been deferred on account of the alteration in the Unitarian Fund Anniversary.

The meeting having taken place so late in the month, we can give but a short account of it, confining ourselves to noticing the principal resolutions.

The Committee's Report was read, detailing the proceedings of that body as to the Marriage Law, and the bill brought by them into the last Parliament. The Report also contained an account of some private cases which had occupied the attention of the Committee.

It was directed to be printed, together with the Treasurer's report, (which presented a good account of the Society's finances,) at the discretion of the Committee, and to this document we must refer our readers.

It was resolved,

That the meeting concurs fully in the plan of relief suggested by the Committee, as proper to be sought on the Marriage Act, and that they be requested to continue their exertions in forwarding that measure.

That the thanks of the meeting be given to W. Smith, Esq., for his exertions on the application to Parliament for relief from the operation of the present Marriage Laws, and for his uniform zeal in the promotion and advancement of civil and religious liberty.

That this Society feels grateful to the Marquis of Lansdowne, Lord Holland, Sir James Mackintosh, and the other Members of either House of Parliament, who introduced petitions on the same subject, for their alacrity in forwarding the wishes and views of this Society, and for their promise of future support, when the intended bill shall be discussed.

That the Committee be instructed to keep in view the proceedings of the Deputies of the Three Denominations, on the subject of the repeal of the Corporation and Test Acts, and to co-operate with them in any measures that may be practicable.

Thanks were then voted to the Treasurer and Secretary, who were re-appointed.

Thanks were also given to the late Committee, and the following gentlemen appointed for the following year:

Members of the late Committee.

JOHN CHATFEILD, Esq.
IVES HURRY, Esq.
SAMUEL PARKES, Esq.
Rev. W. J. FOX,
Mr. RICHARD TAYLOR,
C. RICHMOND, Esq.

And as new Members.

MATTHEW DAVENPORT HILL, Esq. Lincoln's-Inn.
Rev. W. MOON, Deptford.
SAMUEL AMORY, Esq. Lothbury.
GEORGE ROBINSON, Esq. Fenchurch-street.

Several congregations were announced as newly added to the Association, and also several new Subscribers. Lists of both will be printed.

It was observed, that the lowness of the subscription fixed, evidenced the intention of this Society to enrol numbers, rather than seek a large revenue; and that it was very desirable that, especially

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among congregations, its connexion should be as extended as possible, so as to enable it to have recourse to its members for further aid, in case any extraordinary emergency should require it.

Unitarian Fund Anniversary.

This interesting meeting was held on Thursday, in the Whitsun-week, May 25th, the day being unavoidably changed from Wednesday, the usual day of the meeting. Divine service was carried on, according to custom, at the Chapel, in Parliament Court, Artillery Lane, Bishopsgate Street. It was introduced by the Rev. S. Fawcett, of Yeovil, with reading the Scriptures (Isaiah xl. and Acts ii.) and prayer. The Rev. J. Kentish, of Birmingham, offered up the general prayer. The Sermon was delivered by the Rev. Russell Scott, of Portsmouth, from Luke xiv. 23; it consisted of a manly argument and bold protest against secular compulsion in matters of religion, and in favour of complete and universal religious liberty. The Rev. J. Gisburne, of Trowbridge, read the Hymns.—At the meeting of the Society for business, which was held immediately after the religious service in the chapel, and which a large proportion of the congregation attended, the Rev. John Kentish was called to the Chair. The Report of the Treasurer was unusually gratifying, and that of the Committee contained much pleasing intelligence. It was resolved to request Mr. Scott to print his excellent Sermon. After much discussion, a proposal was adopted to extend the plan of the Society, so as to make it comprehend Foreign as well as British objects; and with a view to this extension, the Committee was enlarged, and three new members chosen on the ground of their qualifications for the Foreign Department.—The Rev. Wm. Hincks, of Exeter, was announced as the preacher-elect. The Subscribers and their friends, upwards (we believe) of 300 in number, afterwards dined together at the London Tavern. Wm. Smith, Esq., M. P., had been engaged for the Chair, but in his much-regretted absence, on account of Parliamentary duties, the Stewards invited to it the Rev. R. Aspland. The usual liberal sentiments were brought before the Meeting. The speakers were Mr. Freud, the Rev. R. Scott, Mr. Rutt, Mr. Christie, (the Treasurer,) the Rev. John Yates, (of Liverpool,) and the Rev. John Kentish, Mr. Young, the Rev. R. Wright, the Rev. W. J. Fox (the Secretary) and Mr. Talfourd. The spirit of the Meeting was attested by a long list of subscriptions. Many gentlemen were present from the country. The day was throughout harmonious and pleasant, and it may be truly said that the Society received from its proceedings a considerable accession of reputation, which is strength.—One feature of the Meeting at the London Tavern was new. Under the excellent management of the Stewards, the orchestra at one end of the ball-room and a capacious temporary gallery at the other, were filled with ladies, about 70 in number; who were exceedingly gratified by witnessing the proceedings, and the more so, as, by desire of the Chairman, previous to their introduction, no allusion was made to their presence. An unexpected contribution from the ladies aided the collection of the day. The advanced day of the month on which the Meeting was held, constrains us to defer other particulars to the next Number.

THE Anniversary Meeting of the *Christian Tract Society* was holden on Thursday, May 4th, (THOMAS HARDY, Esq. in the Chair,) of which the particulars are unavoidably postponed till the next Number.

THE Annual Meeting of the *Protestant Society for the Protection of Religious Liberty* was held on Saturday, May 13, the Rt. Hon. Lord HOLLAND in the Chair. The eloquent addresses of his Lordship and of Mr. WILKS are designed for the next Number.

MISCELLANEOUS.

By the death of the Hon. LEWIS DYMOKE, the Championship of England, enjoyed as a right appurtenant to the manor of Scrivelsby, devolves upon a clergyman, whose business it will be to ride on horseback into Westminster Hall at the CORONATION, and challenge to fight any man who denies the title of the King to the Crown. The motto of Mr. Dymoke is quaintly enough, *Pro Rege Dimico*.

Literary Instruction for the Blind.—An ingenious mechanical invention has lately been completed which offers a new and inexhaustible source of information to those who are afflicted by the privation of sight. It is called a Duplex Typograph, and enables the blind to receive and communicate ideas by means of letters, upon a principle adapted to the sense of feeling. Thus, then, has science discovered a new road to minds from which she has hitherto been almost excluded. The apparatus is compact and portable, and the system so simple and intelligible, that it may be acquired by the blind in a very short space of time, and its application is instantly comprehended by others.

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The inventor is Mr. J. Purkis, brother of a well-known musical character, who, by the aid of a skilful occulist, obtained the blessings of sight at the age of thirty, after having been blind from the time of his birth.

Judicial Evidence of Unbelievers.—As our Correspondent, S. C., (pp. 271, 272,) has made some observations upon this subject, we insert from the *Times* newspaper the report of the conversation to which he refers. JACOB MAGENNIS and GEORGE JAMES BRUCE were tried at Chester, April 8th, before Chief-Justice WARREN and Justice MARSHALL, for shooting at WILLIAM BIRCH, the constable, at Stockport, on the 23rd of July last, with intent to kill him. Both were found guilty, and Magennis has been executed: he confessed his own guilt, but asserted Bruce's innocence. He died penitent, or rather triumphant, maintaining that he had undergone a sudden conversion from infidelity to the assurance of faith!—The conversation which we extract arose out of the examination of PEARSON, a witness for the Crown, by Mr. JONES, the counsel for the defendants:

"Pray, Sir, what religion are you of?—I profess no religion; I am not in any society.

Are you of any religion, society or persuasion?

CHIEF JUSTICE.—I cannot see the utility of that question.

Mr. JONES.—I beg pardon, My Lord, this is the very essence of my case; it is a duty which I owe to my clients, and I will not relinquish it.

Are you of any religion, society or persuasion?

Mr. Sergeant CROSS.—The witness is not obliged to answer that question.

Mr. Justice MARSHALL.—You may ask if he believes in that God to whom he has appealed.

Mr. JONES.—I have an anxious duty to perform, and your Lordships may give me credit for it.

Mr. Sergeant CROSS.—The question is not a proper question.

Mr. JONES.—Those men are on their trials for their lives, and I will have an answer to my question.

Are you of any religion or persuasion?—I believe there is a God, and a just one, who will punish those who commit bad deeds.

Mr. Sergeant CROSS.—That is all that can be inquired into.

Mr. JONES.—Will you allow me, Mr. Sergeant Cross, to examine the witness?

Mr. Sergeant CROSS.—I will not permit any man to ask a witness a question which it is not competent to him to ask.

CHIEF JUSTICE.—The witness has said that he believes in a God.

Mr. JONES.—I have not followed the question one point since he made that answer, but Mr. Sergeant Cross shall not interrupt me."

At Brunswick Chapel, Liverpool, two learned Heathens, high priests of the BUDHUL religion, from the island of CEYLON, were baptized according to the ritual of the Established Church, by Dr. ADAM CLARKE, before a large congregation.

Oxford and Cambridge.—It appears by a summary of the members of the Universities of Oxford and Cambridge in their Calendars for 1819 and 1820, that the following is the number:—

Oxford.

1819.	Members of Convocation	1874
	——— on the Books	3984
1820.	——— of Convocation	1873
	——— on the Books	4102

Cambridge.

1819.	Members of the Senate	1495
	——— on the Boards	3698
1820.	——— of the Senate	1558
	——— on the Boards	3395

Church Promotions.—The Rev. Richard Mant, D. D. (Rector of Bishopsgate and Domestic Chaplain to the Archbishop of Canterbury,) to the bishopric of Killaloe. (The article from a Dublin paper in our last Number, p. 253, contains a mistake.)

Rev. R. Hodgson, D. D., (late Dean of Chester,) to the Deanery of Carlisle.

Rev. P. Vaughan, D. D., to the Deanery of Chester.

Judgment has been pronounced against ROBERT WEDDERBURN, convicted of Blasphemy. (See pp. 177, 178.) The sentence of the Court was, that the Defendant should be imprisoned in Dorchester gaol during a period of two years, and at the expiration of that time enter into sureties, himself in £50, and two other persons in £25 each, for his good behaviour for three years more.

PARLIAMENTARY.

Several petitions, chiefly from the North of England, have been presented, within the month, praying on behalf of Protestant Dissenters, for the right of performing the *marriage ceremony* amongst themselves.

In the House of Commons, on Tuesday, May 9, Sir JAMES MACKINTOSH gave notice of his intention to resume the question of the *melioration* of the

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penal code, on which the Hon. H. G. BENNET delivered his sentiments with regard to the decapitation of the unhappy persons lately executed for High Treason. He felt, he said, the utmost anxiety that his honourable and learned friend should persevere in his present undertaking of reforming the criminal code. He trusted, however, that his honourable and learned friend would not depart from the example of an illustrious and lamented person (Sir S. Romilly), in recommending the abolition of the present mode of punishment in high treason. To him it appeared that recent occurrences most clearly shewed the propriety of some change in this respect. A shock to humanity—a thrilling sensation of horror—could be of no advantage or service to any government, however important the occasion, or signal the example. Instances of this kind tended to throw disgrace on the national character,—to injure us materially in the comparative scale of civilization. The power of quartering and mutilating the bodies of convicted traitors was, in his opinion, a power which the crown would lose nothing in surrendering. He had attended closely, and received much instruction with reference to this subject, and was persuaded that a violation of natural feelings was a very injudicious mode of convincing human reason. By these observations he was only giving expression to the general feeling and sentiment of the country. It was, in his view, to the credit of the people that they had manifested the acuteness of sensation which had been shewn on a late occasion. There never was an execution which left behind it feelings of a more painful nature than the late melancholy execution at the Old Bailey. The last act of that dreadful ceremony, the appearance of a disguised individual as an assistant, had not a little increased the universal horror. A judicial vengeance of this kind went to inflict a wound on relatives, and to cause distress to those who must be presumed innocent. He could not, therefore, but express a fervent hope that his honourable and learned friend would connect with his other projected ameliorations of our criminal jurisprudence, the repeal of what appeared to him to be a barbarous and disgraceful ceremony.

In the House of Lords, on Friday, May 12, there was a debate on a petition from a clergyman, the Rev. PIKE JONES, complaining of the conduct of the Bishop of Exeter, in which the Athanasian Creed was introduced and treated with little reverence. The whole debate will be given in the next Number.

NOTICES.

Manchester College, York.

THE Annual Examination of Students will take place, in the Common Hall of the College, on Wednesday, the 28th, and Thursday the 29th of June. A few of the classes will be examined on the evening of Tuesday the 27th.

The Prizes for the Session will be adjudged by the Visitor at the close of the examination. The Trustees will hold their York Annual Meeting in the College Library, on Friday the 30th June, at 10 a. m.

The friends of the Institution will dine together on Wednesday the 28th and Thursday the 29th June, at Etridge's Hotel, at 5 p. m. Joseph Strutt, Esq., of Derby, President of the College, in the Chair.

THOMAS H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, May 17, 1820.

Applications for the admission of Students on the foundation or otherwise, are requested to be immediately addressed to the Rev. Charles Wellbeloved, Theological Tutor, York; or to one of the Secretaries.

The next Session will commence on Thursday the 21st September, 1820.

The Annual Meeting of the SOUTHERN UNITARIAN SOCIETY will be held at Chichester, in Sussex, on Tuesday the 11th of July, 1820. The Rev. Dr. Morell, of Brighton, is expected to preach. Service to begin at Twelve o'clock.

Eastern Unitarian Society.

THE Yearly Meeting of the Eastern Unitarian Society will be held at Norwich, on Wednesday and Thursday the 28th and 29th of June. Mr. W. J. Fox, of London, is expected to preach.

EDWARD TAYLOR, Secretary.

THE Ninth Anniversary of the KENT and SUSSEX UNITARIAN CHRISTIAN ASSOCIATION will be held at Maidstone, on Wednesday the 28th of June; when a Sermon will be preached on the occasion by Dr. Morell, of Brighton.

THE General Annual Meeting of the WESTERN UNITARIAN SOCIETY is postponed from the 12th, to Wednesday the 19th of July.

On behalf of the Committee,
J. MANINGFORD.

Bristol, May 24, 1820.

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FOREIGN.

FRANCE.

It is announced that Count Volney (whose recent death the Chamber of Peers and the French Academy have to deplore) has bequeathed in his will a sum amounting to a perpetual rent of 1,200 francs (50*l.* sterling), as a prize to be adjudged by the Institute to the author of the best treatise on Eastern languages, and especially on the simplification of their characters. His obsequies were solemnized on Friday last, in the burial-ground of Père La Chaise; it was conducted in the most simple manner; two peers of France and two members of the Academy supported the pall, and numerous literary and scientific characters followed in procession. M. Laya, Director of the French Academy, pronounced a funeral eulogy over his grave.

SPAIN.

The new system seems to consolidate itself daily. One of the Madrid electors writes to us as follows: "The forbearance of the constitutional party has greatly added to their strength. The shocks of private interests are necessarily felt in many of the provinces; but the elections are on the whole going on very favourably. We have no want of men of talent and good principles, and they will generally be fixed on. The influence of the clergy, though greatly diminished, is not destroyed, and it will be preponderant in some departments."

The indignation expressed against the Inquisition is by no means on the decline; papers are constantly issuing from the press exposing its horrors. The constitutionalists feel they have strong ground on this subject. Llorente's History of the Inquisition is about to be printed in Spanish, and of Dr. Puigblanch's "Inquisition Unmasked," a second edition will almost immediately appear.

ITALY.

(Translated extract of a letter.)

"Our beautiful Italy sleeps, or rather writhes in silence beneath the Austrian yoke; she is disunited, helpless, unable to arise on her own strength to liberty; some unexpected event may, however, await her,—or the influence of a great nation might instantly free us from the unparalleled rapine of the two-headed eagle. Come among us,—you will be astonished and delighted with the numerous friends you will find here, breathing wishes and prayers for the salvation of Italy."

DENMARK.

A Copenhagen paper announces the death of the celebrated Icelandic poet, JOHN THORLASKEN, who had translated into his native language *Milton's Paradise Lost* and *Klopstock's Messiah*.

POLAND.

WARSAW, March 16.—The Circassians and several tribes of the Caucasus had received from the Bible Society Bibles in their languages; but unhappily they now make them into cartridges.

A handsome simple monument, consisting of an obelisk, has been erected in the market-place of Jassow, in honour of the late Kosciusko.

CORRESPONDENCE.

Communications have been received from Messrs. Cogan; Howe; Silas (Gedalming); T. Davis; M. Maurice; Joseph Cornish; J. Fullagar; and T. H. Janson. Also, from S. C.; R. C.; A. C., and A Berean.

ERRATA ET CORRIGENDA.

Page 220, col. 1, *(Note,)* line 2, for Bibleothek, read *Bibliothek*.
——— ——— ——— line 7, for kleidekn i'hre, read *kleidesten ihre*.
——— ——— ——— last line, for off, read *oft*.

We are desired to state, that the Reporter of proceedings of the "Southern Unitarian Fund," p. 250, has mis-stated Mr. Bristowe's text; it should have been Daniel iii. 4—6.

The correct designation of the new chapel reported to be opened (pp. 249, 250) is, we are requested to add, *Woodd Street, Cromer Street, Gray's Inn Road*.

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Ultra-Catholicism in France.

IF it were possible to fear that the bright lights of improvement could be extinguished by the folly and the fraud of man; if it were possible to believe that there is something at work stronger than the spirit of truth and liberty, the present state of France would excite all the apprehensions and all the alarms of the wise and the good. The great principles of freedom, gathered together out of the mighty wrecks of the Revolution, seemed to have been fully recognized and established on a lasting foundation; but in a moment of false and fatal security they have been undermined, and civil and religious tyranny are already shouting over their ruins.

The reforming spirit had spread through a great part of Christendom, before it was openly proclaimed and honoured by those illustrious advocates whose names are connected with its most splendid early triumphs. In the love of learning, which began to be cultivated in Europe, the Reformation found its mightiest ally. Leo the Xth. scarcely suspected that he was the great patron of those heresies against which he fulminated his loudest anathemas; but we may safely assert, that for one heretic alarmed into recantation by the terrors of his bulls, he made a hundred by his patronage of literature: * and while the progress of civilization on the one hand broke the fetters of spiritual bondage and led on to Protestantism and reform, these in their turn, and as a natural re-action, destroyed the old and barbarous notions which held man in political servitude and slavery, and taught him to stand erect in the energy and strength of civil liberty.

These two positions, that the triumphs of Protestanism have been and are greatly dependent on the extension of knowledge and civilization, and that its progress must promote the cause of genuine freedom, are singularly corroborated by the present situation of France. * Since the period when the orthodox and infallible arguments of "sword and gun" had established the principles of "legitimacy," and a hundred and fifty thousand armed men had philosophically and satisfactorily demonstrated that nations are in reality nothing better than the appendages of royalty, the mere trappings of a coronation robe, or the animals which adorn a magnificent national estate, grazing there by the sufferance of the kingly possessor, something, as giving

* It is not a part of my plan to go into the historical question, in order to shew how much the interests of pure Christianity have been advanced by the spread of literature; but there are a number of little facts scattered up and down the records of past time on which I should willingly linger: for instance, I often think with peculiar pleasure on the tradition of the Italians, that St. Paul was an enthusiastic admirer of Virgil. Down to the fifteenth century the custom was preserved at Mantua of singing a hymn in honour of their great bard on St. Paul's day. They pretend that the apostle wept over the tomb of the poet, and exclaimed, "O that I could have converted thee!"

> Ad Maronis mausoleum
> Ductus, fudit super eum
> Piærorum lacrymas.
> Quem te, inquit, reddidissem
> Si te vivum invenissem
> Poetarum maxime!

* Of late several attempts have been made, in violation of the charter and in contempt of public opinion, to interfere with the rights of conscience in France. The lower tribunals in particular have shewn a great disposition to be intolerant. For instance, they fined the Protestant inhabitants of Nailloux more than 800 francs for refusing to hang out tapestry during the procession of the host. This sentence was confirmed on a second appeal, but ultimately reversed by the Court of Cassation. [Mon. Repos. XIII. 780.]

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strength and splendor to the great proprietor, but nothing individually or collectively apart from him; the Ultras, who knew full well that they could not connect themselves with a liberal and enlightened age, and that their strength could only be founded on man's intellectual weakness, have been constantly plotting the revival of those blessed days, when priests and kings were "all in all." They have had some triumphs; but to judge from the false and foolish hopes they are indulging, they are little read in the history of man. *They* cannot turn backwards the tide of improvement: its stream is strong, though perhaps not now impetuous. They see but a short distance into futurity; they are even scattering about with the disease the germ of a remedy, since in the beautiful arrangements of Providence, infatuated folly becomes its own corrective.

Let it be again repeated that the great allies of Protestantism are literature and liberty. The first edition of the New Testament had scarcely been issued from the press, ere the Reformation burst upon the world. Is it the remembrance of this interesting fact which has caused the pertinacious opposition of the Church of Rome to the circulation of the Scriptures?

The Ultras in France, contemptible for their number, would be contemptible on every account, but for the patronage of the reigning family and for the concentration of their strength in the two Chambers, which give them an influence in the general system of government, to which the weakness of their party in the mass of the nation would never have dared to aspire; but what they want in strength, what they want in argument, they make up in activity and intrigue. Their missionaries, the Jannisaries of their faction, are spread over the surface of France, scattering the poison of hatred and bigotry, fanning and fostering whatever is left of the ashes of old intolerance, and kindling where they existed not the flames of discord and persecution. The mummery of Popery is again introduced; virgins and saints are re-enshrined in their former niches; immense crucifixes are erected in the squares and the highways. All these are comparatively innocent; but their crusades against literature, their vehement opposition to the Lancasterian Schools and the Bible Societies, their admiration of the Inquisition, and their apologies for St. Bartholomew's-day and the murderers at Nismes, (which the writer has heard from their lips,) these are fearful and threatening symptoms on which pity would be wasted, and to which charity will not apply.

Will it be believed that one of their Journals (Journal des Débats) has ventured thus to address the Protestants: "Hommes imprudens! ne craignez-vous pas qu'il ne vous prenne envie de nous compter?" * That Llorente, the admirable author of the History of the Inquisition, has been deprived of the privilege of saying mass, because of his enmity to the holy office and the Concordat? That the Ultras objected (but not successfully) to the establishment of a chemical chair at Marseilles, under the pretence that "chemistry had caused the Revolution"? But those who love to mark the course of the philanthropist and the patriot, and who have seen how the estimable Grégoire was excluded from the Chamber of Deputies, the assassin-like malignity with which he was attacked by those who seemed emulating that famous mob of old, who cried, "Crucify him, crucify him," will wonder at nothing, for the Ultras seem capable of every thing. †

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* And when (mistaken men) you have counted the Protestants, and find you have thirty to one against them, will you have courage and Catholicism to attack and to extirpate them?

† Grégoire, in a letter to the writer, thus expresses himself: "J'espère vous revoir quand vous reviendrez, si cependant vous me trouvez vivant, car la furie des gens à qui je n'ai jamais fait aucun mal, mais qui sont stimulés et largement payés, est poussée à tel excès qu'après avoir tenté d'assassiner ma réputation il ne leur reste que de m' assassiner physiquement, et je ne doute pas de leur bonne volonté à cet égard. Cependant la Providence à la quelle je me suis toujours confié, m'accorde des compensations; car la virulence des outrages et l'evidence des calomnies ont tellement revolté les hommes justes et sensés qu'elles ont multiplié le nombre et la ferveur de mes amis et plus que jamais depuis trois mois j'ai été comblé de temoignages d'estime de la part des nationaux et des étrangers. Parmi les graces dont Dieu m'a favorisé

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Of late, too, the right of the Jews to claim the enjoyment of civil liberty has been vehemently attacked.

Non tali auxilio, nec defensoribus istis Tempus eget.

M. L'Abbé de la Mennais has lately written a book which has attracted considerable attention in France. It is a violent attack on the Protestants, which he calls an "Essay on Indifference in Religious Matters." He has been ably answered by M. Vincent, * of Nismes, whose volume is entitled "Observations on Religious Unity," † and these two works will be made the basis of what remains to be said on the general subject at issue, and on the present state of religious opinions in France.

M. de la Mennais is, perhaps, the individual whom the Ultras would, by common consent, fix on to represent them. He has some talents and learning. He is a writer in the Conservateur, an admirer of Chateaubriand, a friend of Marcellus. He speaks out honestly too. He vehemently protests against the circulation of the Bible, and insists that the Bible Societies are great propagators of crime; the very names of "liberty" and "reformation" he pursues with violent, implacable hatred. He boasts that his church is supremely intolerant (souverainement intolérante) towards error, and asserts that men *must* be forced into the safe and orthodox path. He is irreconcileably offended with the progress of civilization, and (as the persecutors of old) calls Christian charity, indifference—curses and anathemas, a proper zeal for religion.

On one occasion, however, he lets the secret escape him. Luther taught a worse heresy than any of his religious errors: "He taught that sovereignty resides in the people." Unpardonable blasphemy! whose consequences have brought even kings to a scaffold. *

A charge most industriously and repeatedly levelled against the Protestants is, that they have little respect for the holy Fathers of the church † This, next to accusing them of a want of reverence for the Sacred Writings themselves, which indeed it would be difficult to prove against them, is one of the arguments on which the Catholics mainly rely. But what do they mean by these charges? Are they themselves always willing to admit the authority of the Fathers? ‡ Will they pardon Tertullian for asserting again and again the materiality of the soul, and that there was a time when neither sin nor the Son existed? (Fuit tempus quum delictum et filius non fuerunt. Advers. Hermos. C. iii.) or Irenæus, who says Jesus Christ knew not the day of judgment at all, neither as God nor man? § Will they give up the personality of the Holy Ghost with Lactantius; ‖ own that the history of the creation is but an allegory with Origen, ¶ and St. Augustin, ** and use the language of the latter and of Tertullian with respect to Transubstantiation? †† Will they allow Justin Martyr to give equal authority to the

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j'apprécie infiniment celle d'avoir pû quelquefois faire du bien à ceux qui m'avaient persécuté et outragé. Je desire qu'il m'en fournisse de nouveau et fréquemment les occasions.

* M. Vincent is Editor of the Protestant Magazine, called Mélanges de Religion, which is published monthly at Nismes.

† Observations sur l'Unité Religieuse en Réponse au Livre de M. de la Mennais, &c. A Nismes, 8vo. To be had of Treuttel and Wurtz, Soho Square, London.

* "Luther et ses disciples persuadèrent à une partie de l'Europe que la souveraineté réside dans le peuple; et bientôt le sang des rois ruisselle sur les échafauds."—P. 49.

† It is to be hoped the Abbé allows his beard to grow, in order to escape Tertullian's severity on those who employ a razor "as lying against their own faces, and impiously attempting to improve the works of the Creator."—De Spectaculis, cap. xxiii.

‡ Many old Catholic writers, Cajetan and Andrada for instance, protest against the authority of the Fathers being put in the balance against Scripture testimony.

§ L. ii. cap. xlviii. see also Tert. de Resurr. cap. xxii. p. 338, (edit. 1664,) and Origen. Hom. in Matt. fol. 64.

‖ Hieron, Ep. lxv. ¶ Philoc. p. 12.

** De Gen. contra Manich. II. 2.

†† Non enim Dominus dubitavit dicere, Hoc est corpus meum, cùm *signum* daret corporis sui. Contra Adim. cap. xii. Tertullian explains this text, *figuré* corporis mei.

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Sybil oracles as to the Old Testament; permit Clement of Alexandria to assert that an amiable Heathen may be saved as well as a Christian believer, and to attack the horrible doctrine of eternal torments? Will they give the sacrament to children with St. Cyprian, and deny original sin with St. Chrysostom, or say, as Origen* does, that the very devils may be saved at last? Alas! there is more heresy among the Fathers than they are aware of.†

But this is little; for such heresies there are other authorities: faith has yet a much more difficult task. We must believe the story of the Phœnix resuscitated from its ashes, for the fact is recorded by Clement of Rome,‡ of Alexandria, § by Origen ‖ and St. Ambrose; ¶ the latter of whom says, Hoc relatione crebra et scripturarum auctoritate agnosci. (De Fide Resurr.) On the credit of Justin Martyr** we must admit that Ptolemy Philadelphus sent deputies to Herod to borrow the sacred books, though the former lived nearly two centuries before the latter was born; on the assurance of St. Epiphany†† we must assert that the Indus and the Ganges are the same river, that they water Ethiopia and empty themselves westwards of Cadiz. St. Basil‡‡ may tell us (and of course we must take the holy Father's word) that the Danube has its source in the Pyrenees, that it runs through France, and crosses the Po before it rolls into the Euxine Sea. St Chrysostom §§ may assure us (on the best information no doubt) that the four walls which surround heaven have their foundations laid in some remote part of the earth. Lactantius* and St. Augustin† may be allowed to abuse those who asserted the existence of the antipodes. St. Hilary‡ may call the birds of the air spiritual beings, and the flowers of the field angels of light. It is all canonical, the holy Fathers have said it. §

Christian charity would induce us to hope that the Abbé in this discussion has really carried into effect some of the good maxims of the *holy fathers*; as, for instance, that tricks and stratagems may be employed in controversy against heretics, if more honourable weapons fail. St. Jerome insists that a man may argue against his own conscience, if such an argument will help him against his adversary. St. Athanasius observes this style of reasoning in St. Dionysius, the Areopagite; and St. Basil justifies the doctrine, drawing a fine distinction between dogmatice disserere and disputare;‖—nice casuists these!

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* Aug. de Civit. Dei, L. xxi. cap. vii.

† The early Fathers, without exception, I imagine, taught and believed that the day of judgment and final consummation of all things would take place in their time. Those who wish to see their glosses on Scripture exposed, may consult Whitby's Dissertatio de S. Scripturarum Interpretatione secundum Patrum Commentarios: or Daille on the use of the Fathers, a work of uncommon merit. As to the Millenium, the gross and sensual notions of the Fathers form an admirable counterpart to the pictures of a Mahommedan paradise.

‡ Ad Corin. p. 34.
§ Stromat. p. 5.
‖ De Prin. II.
¶ De Pœnit. II.
** Apol. p. 2.
†† In Anchor. p. 6.
‡‡ Hom. III. §§ Hom. XIV.

* Instit. III. † De Civit. Dei, XVI.

‡ Hilar. Pictav. Op. p. 633, 4th Ed. 1693.

§ Some of the glosses of the Fathers on Scripture are almost too barefaced for credibility. St. Hilary says the words of Jesus, Matt. xvi. 23, ought to be read, "Get thee behind me;—Satan, thou art an offence to me;" the former part of the sentence only being addressed to Peter, the latter to the devil. St. Ambrose insists that Peter told no lie when he said "I know not the man," our Lord being not a man but a God; and both Clement and Eusebius assert that the Peter whom Paul withstood at Antioch was not Peter the Apostle, but somebody else. Surely if men are perplexed by a hard argument, they would do better to follow Anthony's precept, as given by Cicero, and pass it over in silence.

‖ See more of this in Daille, pp. 159—161. I believe it is L. Paramus, in his book on the Holy Inquisition, who gives a curious example of a pious fraud in connexion with a theological dispute. St. Ephrem, the Syrian, was to have a public controversy with a heretic. Finding he was absent, the Saint went to his house, and having induced the woman who lived there to lend him his opponent's Bible, he glued all the leaves together and returned it. In the height of the disputation, St. Ephrem dared the heretic to

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M. de la Mennais, in defiance of all history and all experience, charges Protestantism with having demoralized and depraved society.* He calls the French Revolution the triumph and the consecration of the principles of Protestantism, and asserts that it destroyed, in consequence, all the virtues of the French character. It has never occurred to the Abbé, perchance, and yet it is a truth confirmed by all authentic testimony, that the most decided friends and forwarders of revolutions are even such as *he*—in a word, the absurd advocates of kingly and priestly despotism. The deduction which he makes seems singularly remote from his premises, and instead of reminding him that the origin of the Revolution, the up-springing of an universal nation to liberty, was welcomed by the best and the wisest of every class of Christians, (and surely Protestants, as Protestants, had nothing to do with its crimes,) we would have him look back to the reign, the golden reign, of Louis the XIVth, the *great*, the favourite Prince of the Bourbon dynasty. Was there ever a more striking example of open, abandoned, universal profligacy? Yet he was Catholic enough in all conscience: he revoked the Edict of Nantes, and instead of banishing, would, no doubt, have rejoiced to be able to burn the Protestants.

Happily, Protestantism has nothing to fear from that tendency to improvement which is led on in the train of years.† Whatever lessens the power of ignorance and despotism, is its friend; whatever strengthens these is its enemy. Its hopes, its expectations are forwards and far stretching. In the developement of mind, in the progress of science, it finds its tried and surest auxiliaries. It heaves no sigh of regret over departed darkness, it sheds no tear of disappointment upon opening day. Liberty and light are its companions; they are never far asunder: truth and reason sing its triumphs over intolerance and barbarism.

It is well for us that we live in a day when a weak argument cannot always be enforced with a strong hand, or we might be reasonably alarmed at some of the propositions which are urged against us all. De la Mennais insists that the principle of Protestantism is that of Deism, of Atheism, all alike presumptuous pride and daring rebellion; and if there should be any mistake in this or any other severe judgment, and an innocent man should get persecuted and punished, n'importe; for, as the Abbé says, "L'autorité peut tout, soit pour le bien, *soit pour le mal:*" of course Roman Catholic authority!

The Abbé goes farther. He asserts that a *new* sort of persecution is now directed against the Catholics. Will it be credited that he insists the Catholics are *persecuted*, because they are not allowed to persecute? They conscientiously believe they ought to put down heresy, and yet they are compelled to see its triumphant progress. Lest this monstrous distortion of argument should appear misrepresentation, take his own words: "Les gouvernements favorisent l'indifference," (he always uses this expression when he means to say toleration,) "de tout leur pouvoir; et, chose inoule, s'efforcent d'entrainer le Christianisme dans ce systême; nouveau genre de persecution, dont nous sommes loin de connaître tous les effets."*

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produce proofs from the Sacred Volume. The latter anticipated a glorious triumph, but he could not open the book. The hearers cried out, "A miracle, a miracle!" and the heretic, having no notion of the trick that had been played him, was completely confounded, and gave himself up for convinced.

* This is no new charge. Pallavicini said, "the Protestants could not shew one man illustrious for piety, and few for learning;" but the time seemed gone by for *such* accusations.

† Some of those writers who do most honour to the Catholics are honest enough to own, that its advocates have often disgraced themselves and their cause by the precepts they have taught and the examples they have given. John Louis Vives says, "They have not only marred and smothered all other arts, but divinity too, which they have profaned with their curiosity, their vanity, their folly and rashness:" and in Julius the Third's time, the Catholic Bononian Council seems to have gone almost as far as the Reformers in recognizing the errors of the Popish Church.

* Instead of remarking on these absurdities, it will be wise, perhaps, to

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It would be well if those who attack Protestantism would better understand its principles. What does the Abbé gain by shewing the inconsistencies and pointing out the errors of the early Reformers, unless those inconsistencies and errors form a part of the Protestant creed? The great ground of Protestantism is opposition to the pretension that any human *authority* is a sufficient security for truth. M. Mennais must know that Protestants believe nothing merely *because* it has been believed by earlier Protestants. They will not justify a cruel deed because it was done by Calvin, nor maintain a weak argument because it was held by Luther.

The perplexities and absurdities to which the advocates of intolerance are reduced, never disturbed the Abbé. He owns he admires the "stability" of religious notions among the old Pagans, and thinks they acted very wisely in not troubling themselves about matters settled for them by the clearer heads of their pontifices. He has been rather premature in talking of the triumphs of pure Catholicism in Spain, and sadly misled in attributing the success of the patriots in the late invasion to their unpolluted religious principles. Will he now be honest enough to own that a "reforming spirit" had something to do with *their* exertions; that a love of liberty was, perhaps, almost as strong as an attachment to the Inquisition? He will quote Spain no longer! Spain offered at best a melancholy subject for congratulation, and Protestants were well satisfied that it should be quoted against them. It was the representation of Ultra triumphs, garnished in all their glory. Its supports were the tottering pillars of ignorance, persecution, tyranny, folly: they were touched as with the spear of Ithuriel—and they fell.

But when the Catholics come to persuade us how desirable and delightful it would be to have one permanent, infallible authority in matters of faith, let us agree with them that they are in the right, and point to the Bible. "The Bible, the Bible is the religion of Protestants:" but they would simplify and secure its correct interpretation—and how? By offering us (what would take a dozen lives to read, and a dozen centuries to understand) the ponderous tomes of church-tradition, the hundred folios of the holy Fathers, libraries full of decrees of councils* and bulls of popes, all contradictory and all canonical! Indeed a Catholic cannot do better than take his creed on the good faith of his parish priest, and his parish priest may wade through this sea of infallible authorities—if he can.

But where is this boasted "unity of faith," this unerring, universal, authoritative religion? At Rome, or at Santiago? Among Jesuits or Jansenists, Papists or Gallicists, the secular or the regular clergy?—all quarrelling, and all in the right. The Catholics have engaged in an impracticable work, which every day makes more difficult, and shews to be more absurd. Man becomes less docile as he grows more wise. If they will reason with us calmly, we will listen to them; but if they indulge in language that is uncourteous, in threats that are unchristian; if they misrepresent, if they calumniate us, they give us a bad opinion of their religion and of themselves. Even the cold and the indifferent are roused to opposition by uncharitableness and oppression; but let them not (like the Abbé) confound indifference with the spirit of tolerance and candour which now happily begins to pervade society, nor quarrel with the progress of Christian charity. They, in their turn, may want its protection; and surely they will admit that their advocate has fixed on a most unfortunate moment for charging the Protestant body with careless indifference; a

direct the Abbé to a poet of his own nation, who says,

"Quand l'absurde est outré, c'ést lui faire trop d'honneur
De vouloir par la raison convaincre son erreur:
S'enchérir vaudra mieux, sans s'échauffer la bile."

* Those who wish to inform themselves how many false councils have been published by the Catholics; how they have corrupted and suppressed the genuine ones, and how divided the authority of the Roman Church has been with respect to these subjects, may consult Robert Jenkins's "Historical Examination."

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moment in which their efforts for the diffusion of Christianity are without a parallel in the history of man: when new bonds of union—those of common exertions in the common cause of virtue—unite even rival nations; when such a mass of practical benevolence is in action; when every species of calamity finds pity, if not relief; when no distance, no difficulties, form an impediment to the plans and pursuits of beneficent philanthropy; when every sect, every class of Protestants, seems rivalling the rest in Catholic ardour.

Nor will it avail our opponents to quote the example of England in justification of a system of exclusion and of persecution.* It may be true that England is shamefully backward in recognizing the great claims of Christian liberty, and yet this is but a weak argument for the permanence of spiritual domination. It may also be true, as M. de la Mennais asserts, that our Anglican Church threw off the yoke of ecclesiastical authority to submit to one more ignominious, that of the civil power;† and yet this is far from proving that the human mind should be subjected to any yoke at all while pursuing its honest and rational inquiries.* The Abbé wishes that his Church alone should have the *power* of punishing men for their religious opinions. We should not envy it the disgraceful privilege. We wish we could look round the Christian world and say—To it alone belongs the *shame.*

The Abbé might have spared the contempt he pours upon the miserable "handful" (poignée) of reforming Vaudois.† They were not contemptible even for numbers, till mowed down by their merciless persecutors, and one stain and stigma would be removed from the "Catholic Church" if that black page of history could be blotted out.

If Catholicism cannot resist the progress of knowledge, nor flourish amidst that general improvement which in the last thirty years has wrought such wondrous changes in society, it has seen its best days—its knell is being tolled. When learning enabled its clergy to domineer over the vulgar,

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* P. 84, "Les Anglais tolèrent l'idolatrie à Ceylon, et persecutent le Catholicisme en Angleterre!" &c.

† I sometimes regret that amidst the discussions on the minor points of doctrine, the great principles which separated us originally from the Church of Rome are almost forgotten, and especially many of the monstrous notions which distinguished the Papists before the Reformation. No intelligent modern Catholic would justify the absurdities held by his forefathers. The Catholicism we now see around us is a *reformed religion.* What would be said, in the present day, of one of the legends in the Salisbury breviary on Thomas à Becket?

> Aqua Thomæ quinquies,
> Varians colorem,
> In lac semel transiit,
> Quater in cruorem.
> Ad Thomæ memoriam
> Quater lux descendit,
> Et in sancti gloriam
> Cereos accendit.

Or, how would the monstrous proposition of Boniface the VIIIth be now received, that "Christ had taken Peter *in consortium individuæ Trinitatis;*" the propriety of the title of "Our Lord God," as given to the Pope, being a necessary deduction, and this leading to another consequence, that "every human creature must be subject to the papal authority"? Lloyd on Papal Supremacy.

* The Abbé says he would have heretics visited with only spiritual punishments.—Is that because these are the most dreadful in the eye of a Catholic? Or is it (M. Vincent asks) in the same spirit with that of the Inquisition, which also disclaimed inflicting civil penalties, and handed over its victims to the secular power, saying, "Be merciful"?

† "Leur unique ressource est de chercher des ancêtres parmi les Albigeois, infâme colonie de Manichéens, qui passèrent d'Orient en Italie, et d'Italie dans les Gaules *dont ils epouvantèrent les habitans par des crimes inconnus;* parmi les Vaudois, une poignée d'obscurs fanatiques," &c., p. 217. Yet it was a French Monarch who said of these sects, "They are better men than I or my Catholic subjects."—St. Bernard's authority ought to weigh something with a Catholic, and he says of them, (the Waldenses,) "Nothing is more Christian than their faith, more commendable than their conversation. They hurt none, circumvent none, are true and honest in all their dealings, and keep their promises." Serm. lxv. And this, too, in an age when, according to the same authority, profligacy and hypocrisy were too extensive to be concealed, and too barefaced even to desire concealment. Serm. xxxiii.

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with that view it was encouraged and pursued.* For it would seem clear that, abstractedly, the Romish Church has no love of literature, since now that information has burst upon the lower classes of society, there is nothing but railing against education and inquiry and science. The spell of ignorance is broken. Let them be assured nothing can now avail them but the power of knowledge. Nor will it do to say that religion has no connexion with literature. "Vous ne pouvez rien penser, rien écrire, rien proposer, rien perfectionner, sans entrer dans la domaine de la religion." On no subject will a free and generous spirit allow itself to be directed by the mere overbearing presumption of an erring fellow-mortal, and least of all on one illumined by light from heaven. He who pretends to forge the chains of intellect, urges the strongest possible argument against himself. On this matter M. Vincent thus beautifully expresses himself: "Le Christianisme est pour moi la verité pure et sainte; il est la verité qui vient de Dieu; mais si, tel qu'il est, je devais l'adopter sans examen, et si le supplice était là pour me faire expier mon refus; peut-être je cesserai de le trouver tel; je braverais le supplice pour ne pas me laisser avilir; ou, si je cedais à la menace, même avec un esprit convaincu, il se joindrait à ma croyance pendant toute la durée de ma vie, un, sentiment de gêne et de lâcheté qui la dépouillerait de toute influence sur mon âme et peut-être finirait par me la faire haïr."

Little more seems necessary to explain the characters and dispositions of the Ultra-Royalists of France. They have their supporters in *this* country; and those who have been rejoicing in the triumph of their principles, hardly know to what those principles are leading. France is now threatened with the fate of Spain; but whatever conquests intolerance and despotism may gain, they will be insecure and temporary. Ages have at length given to liberty a spirit of immortality.

Elle peut tomber—mais c'est comme la foudre
Qui se relève et gronde au haut des airs.

B.

Walthamstow,
May 20, 1820.

SIR,

IT has sometimes been objected to Unitarianism that it is a cold and philosophical system, which by no means lays the same hold on the feelings with those views of religion which are denominated Calvinistic. This objection I wish briefly to consider. And in reply to it, I should say, that the true test of religious feeling, I mean that feeling which alone is valuable, is a good and holy life. Now, if Unitarians, as a body, fall below their fellow-professors in the practice of Christian virtue, some presumption may be derived hence against their doctrine. But this, I trust, is not the fact; nor is this, I believe, alleged against them. Having premised thus much, I do not wish to deny, that the Calvinistic system is calculated to make a stronger impression on the feelings than the simpler doctrine of the Unitarian. And fiction, in like manner, often has the advantage over truth in the power of impressing the imagination and the heart. But what are the feelings which this system addresses, and which it so powerfully affects? Chiefly and peculiarly the feelings of apprehension and terror. And certainly it is not less calculated to overwhelm the soul with horror than to confound and *prostrate* the understanding. But it will be said, that by the economy of Re-

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* In England, however, according to the testimony of William of Malmesbury, (in Will. I. lib. iii. p. 103,) "our priests could scarcely stammer out mass: he who understood grammar was esteemed a prodigy of learning: the great ones left the Church, and the mass of society was abandoned to shameful intemperance." Extravagant as are the extravagancies of the Catholicism of Southern Europe, there is nothing worse than may be found in the Salisbury Breviary, to which I have already referred. There is one grant of indulgence for 300 days, another for 500 years, another for 11,000, and another, of John XXII., for 90,000 years—a pretty liberal offer this for the repetition of three short prayers! Cardinal Richelieu once puzzled his chaplain by asking him "how many masses would fetch *any soul* out of purgatory." The chaplain was unable to reply; and the Cardinal helped him by saying, "As many masses would be required for *that* purpose, as snow-balls for heating an oven."

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demption it calls forth in the sincere believer the liveliest emotions of gratitude and joy. Be it so. But does it follow hence that the views on which these affections are founded are correct? Then we must establish a new test of truth; and those opinions must be considered as most likely to be theoretically just by which the feelings are most deeply interested. But is there, then, nothing in the Unitarian doctrine upon which the human heart can fix with a warmth of religious affection? I trust that the experience of many of its professors can bear witness, that, by the views which it gives of the Divine Being, it lays a foundation for that sacred admiration of his character which cannot be long cherished without terminating in love to him; and that, by the representations which it exhibits of the Divine government, it encourages the most cheerful trust in Providence, and an unqualified submission to the will of God. And though it directs every sentiment that can properly be termed devotional to the Universal Parent alone, it leaves room for that affectionate regard to Jesus Christ which will constrain the sincere believer to keep his commandments.

I now propose to inquire, whether the mere ardent feelings which are inspired by the Calvinistic doctrine can justly be considered as a moral benefit? And in this inquiry I would first ask, Are the feelings in question excited by practical principles? If not, it is fair to conclude, that they are practically useless. Calvinism, indeed, by the instrumentality of terror, may sometimes secure a *greater degree of attention to religion* than the milder doctrine of the Unitarian will usually direct to it. And this appears to be the only imaginable advantage to which the system can lay claim. But it may bear a question, whether what is gained in point of strong impression will make any compensation for what is lost by encumbering a system of plain practical truths with dark and inexplicable mysteries. But in relation to the present inquiry it is worthy of remark, that feelings which elevate the mind much above its ordinary tone cannot be long sustained, and consequently that the *sum* of devotional feeling in the serious-minded Unitarian may not be less than in the serious Calvinist, though the former may not experience the occasional fervours of the latter. And it may also be observed, *without any imputation on the sincerity of our Calvinistic brethren*, that the appearance of religious feeling, which is exhibited in their religious exercises, may sometimes go beyond what is actually experienced. A certain language founded on their system may be, and probably often is employed, when the feelings of which it seems to be the natural expression are not in fact excited. But granting that these feelings are awakened whenever the language which is appropriate to them issues from the lips, yet when they have subsided, the mind may be left less sensible to the influence of those practical considerations which address themselves chiefly to the understanding. In connexion with this remark I would observe, and the observation is by no means unimportant, that when strong religious feelings are excited by mysterious doctrines that have no necessary relation to practice, there is danger lest the concerns of morality should be regarded as uninteresting and of small comparative value. And that this is not an imaginary danger seems sufficiently proved by fact. To the great majority of Calvinistic professors the moral part of religion does not appear to present a subject of interesting reflection. And the preacher, who should make it his primary business to illustrate and enforce that bright assemblage of virtues which constitutes the Christian character, would be soon suspected of not being sound in the faith, and would probably be left in a short time to deliver his lectures on *dry morality* to empty pews. A Calvinist, I cheerfully confess, may love virtue, as a man, and may practise it, as a Christian; but *as a Calvinist*, he cannot regard it with the interest with which it will be regarded by the consistent Unitarian. He holds it, indeed, to be essential to the favour of God; but his notions of original depravity and the regenerating influence of the Spirit place it out of the sphere of human exertion; not to say that the atoning sacrifice and imputed righteousness of Christ seem to do away the necessity of *labouring to attain* that for the want of which so extraordinary a compensation has been made. In the esti-

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nation of the Unitarian, on the other hand, virtue is, strictly speaking, a human attainment, resulting naturally and necessarily from the proper exercise of the human powers, and, in itself considered, the object of Divine approbation and complacency.

But to return from this digression, I observe, once more, that where great stress is laid upon fervours of religious affection, there is no small danger lest the character should be estimated by them; than which no error can be more prejudicial to the interests of Christian virtue. In the opinion of the Calvinist, the most upright and holy life is but an equivocal evidence that the work of grace has been carried on in the heart. Certain feelings must be experienced before this evidence can be pronounced to possess any value. But it is easy to see that a man who is not enamoured of moral rectitude, may not unnaturally fall into the error of laying more stress on the requisite feelings, than on the practice which ought to accompany them; and I am greatly mistaken if it is not much easier to obtain the one than to observe the other. But after all, it will be said that Calvinism, by means of the powerful impression which it makes on the imagination and feelings, has a great effect upon the lower orders of society, and has been the happy means of reclaiming many from vicious irregularities to sobriety and decency of conduct. This I believe to be true; and it seems to furnish something like an explanation of a phenomenon, which to the Unitarian might appear extraordinary and perplexing; namely, that what he regards as a gross corruption of Christianity should have spread so widely and prevailed so long. To this system, however, he believes that the progress of mental improvement must one day be fatal; and he is at liberty to believe, that by that time the Christian world in general may have attained sufficient refinement to allow its full efficacy to the simple doctrine of the gospel, when stripped of the awful mysteries and adventitious terrors with which it has been encompassed by the misapprehension of man.

E. COGAN.

SIR,

YOU favoured us in some former Numbers [XIV. 461 and 670, 671] of your Repository, with an account of some steps taken to remove a national sin, the frequent and unnecessary use of oaths. Though you have not lately revived the subject, I trust it is not dropped. A recent event has more than ever shewn the necessity of some active measures being adopted on that subject. I refer to the General Election. Whoever has either engaged in, or seen the proceedings of others on that occasion, must be convinced of the demoralizing effect of oaths, both on the parties by whom they are taken, and on those by whom they are influenced to take them. The evil is not confined to Custom-house proceedings, or to the hustings, it extends to the collecting even of post-horse duties. The concern is common, and the duty of exerting ourselves to remove the sin that so much abounds, belongs to every Christian. It is one of those cases in which all may unite, without any one giving up one particle of his own system. The Ministers of the Three Denominations have on various occasions united to express their detestation of what is wrong, and have also pointed out what they have judged desirable to be done. Would not the subject of oaths fall within their province? The Friends have uniformly made their protest against this temptation to evil; and ought not other denominations to unite and awaken a due consideration of its operation? This would be a more effectual method to stop the spread of Infidelity, than multiplying penal statutes against its avowed advocates. If the public were once interested in the investigation, there is no doubt that the mischief would soon be removed. It cannot be questioned, that, if properly solicited, the subject would meet with powerful advocates in a Wilberforce, in a Grant, in a Banks, a Butterworth, a Buxton and a Lushington. Nor is it to be supposed that the Opposition Benches would withhold their aid, or the administration refuse co-operation. This is a cause in which a strong pull will not require a long pull; for the unity of human efforts may justly hope for a Divine blessing to be annexed. That this may be the case is the sincere desire of

F.

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Clapton,
May 6, 1820.

SIR,

AFTER what we have heard from the Judges in the course of Sir F. Burdett's trial at Leicester, and, subsequently, on the application to set aside the verdict, (as well as in some other instances,) I think it very desirable that a Letter of Mr. Bentham's to the Editor of the Examiner, which was inserted in No. 633 of that paper, Feb. 13, should circulate widely and be placed on record. If you have room for it in the Repository I should be obliged by its insertion.

T. H. JANSON.

"Supposed Sacrifice of Power by George III.—Supposed Independence of the Judges.

"SIR,

"Pardon me—but your wonted sagacity has for a moment been laid asleep by the authority of Blackstone. In your character of the late King, in your paper of the 6th inst., that act of his, whereby he deprived his successor of the faculty of removing any of the twelve Judges, seems to be spoken of as if it were a sacrifice made of personal interest on the altar of public welfare. In itself the thing, as far as it went, was doubtless good; but as to the *motive* look again: it was the power of his successor, you will see, that paid all the expense of it; his own, so far from diminution, received great and manifest increase from it. Suppose the power of displacing these functionaries to remain to the successor, observe the consequence; as the prospect of a demise of the Crown, from whatever cause, became nearer and nearer, the apprehension of thwarting the will and pleasure of the expected successor would, in those learned breasts, become more and more intense; and, in truth, as men die at all ages, while, against all fear of losing their situations, these functionaries would have been, as they are, perfectly independent of the Monarch in possession, *their* conduct, in case of ill-humour between him and the Monarch in expectancy, would always be at the command of the expected successor. I say in case of *ill-humour*: and, such is the nature of man, especially of man in that situation, never has there been a reign, in which there has not been war in that sublunary heaven, called a Court, between the person who has had the sweets of royalty between his lips, and the person whose mouth was watering for them. This in particular has, and in every instance, been the case in the family of the Guelphs, since they mounted the throne of Britain: and whether this could have been a secret to the son of Frederic Prince of Wales, let any one imagine. As to independence, on the part of those or any other functionaries—in a monarchy it is not in the nature of the case to be any thing like complete. Yes—as against punishment: no—as against reward; and in this country, who does not know, who does not feel, that the quantity of the matter of reward at the disposal of the Monarch has no bound to it?

"Public functionaries independent of the Crown? Where will you find them? As against the power of reward, look for them as long as you will, not a single one will you find. Judges independent indeed! Yes—if there were no such things as peerages or promotions: yes, if a Judge had neither friends, relations nor dependents.

"No, Sir, in the whole catalogue of vulgar errors, not many will you find that are more pernicious than that which is couched in the phrase—*the independency of the Judges*. Woe to the defendant in a political prosecution, woe to a politically obnoxious party in any suit, if the falsity of it be, though but for a moment, out of the eyes of Jurors.

"In a word, Sir, under this matchless Constitution, he who, in any of these or any other promoted or practising lawyers, looks for any thing better than a perpetual obsequious instrument in the hands of the Monarch and his Ministers, what does he see of that which is passing before his eyes? What does he know of human nature?

"In days of yore, when the state of the Constitution afforded an opposition capable of looking to office not altogether without rationally-grounded hope, dependence on one party might produce somewhat of the effect of independence as against another. Thus while you had a Murray who lay constantly prostrate before the throne, you had a Pratt who could stand sometimes on his legs. But these days are gone for ever. The possibility of their return remains no where but in the imagination of the Whigs.

"JEREMY BENTHAM."

SIR,

Edinburgh.

HIGHLY as I respect Dr. Priestley for his extensive talents, and still more for the singleness of heart with which he always supported what he thought the truth, I cannot but feel sorry that he wrote so hastily, especially those works in which there are many quotations from ancient writers, some of which appear to be obscure by the hasty manner in which

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they have been translated. This is the case with some very important passages in the History of Early Opinions. Vol. III. p. 56: "The doctrine of the incarnation," Chrysostom says, "was very difficult to be received." Here the term incarnation is very properly used, being the translation of the term σωματωσεως; but, p. 58, Oecumenius says, "by first elements the apostle means the incarnation." Here the word is ανανθρωπησιν, and it should certainly have been translated, "The things relating to the human nature of Christ." For he says, "what relates to the *human nature* must be learned in the first place; but to philosophise concerning the divinity of Christ is left to grown men:" where Dr. Priestley, by translating this word "incarnation," instead of "human nature," has made the passage scarcely intelligible. Again, in p. 390, Tertullian says, "Ergo nec *compassus est* Pater Filio," which Dr. Priestley translates, "Neither had the Father *compassion* for the Son." It should have been rendered, Therefore neither did the Father suffer along with the Son. I hope I shall not be regarded as at all detracting from Dr. Priestley's well-merited reputation by these remarks; but in standard works, such as the History of Early Opinions well deserves to be considered, it is desirable that the minutest error should be corrected. I would also observe, that the correction of these mistakes strengthens Dr. Priestley's main argument, and adds additional force to his proof, that the early Christians were Unitarians. I was very much struck with the following passage from Chrysostom, of which Dr. Priestley has only given the substance in English, though he has quoted the whole in Greek: "Wherefore God hath highly exalted him. The heretics say, that God gave him his exaltation *through* his suffering, as the reward of his suffering. And he hath given him a name above every name, that in the name of Jesus every knee should bow, of things in heaven, and of things upon earth, and of things under the earth. Thou seest, they say, that he was exalted after his crucifixion, that he received his exaltation as a reward, after his suffering." To this, Chrysostom answers, that John the Baptist called Jesus his superior before his suffering. How far this is a sufficient answer I leave to your readers to judge. T. C. H.

"The truth is, that as all parties use Scripture language, and adapt it to their own creeds, if a person writes to be understood, it is indispensably necessary that he should explain the sense in which he uses Scripture language, *in words that are not scriptural*. Otherwise men may go on wrangling for ever to no purpose, &c. * * * * I defy any one to say what my friend's Bible-Christianity is."—*Mon. Repos.* p. 87.

SIR, *Hackney, May* 15, 1820.

THE above passage from Mr. Belsham's letter, which escaped my notice until this hour, strikes me forcibly as well worth the attention of controversialists: it is exactly descriptive of an idea I had always entertained, and which was more than ever confirmed upon reading two letters from the pen of the Rev. R. Aspland, in the Times of the 10th and 11th of November last,* because these letters in which the writer professed to explain to the world the Unitarian tenets, contained (in a quotation from Mr. Butler) a string of scriptural phrases, which taken as they are understood by Christians in general, must still leave the uninformed reader in the dark, or perhaps I might be justified in saying, are calculated to mislead him, (however inadvertently,) by assimilating too closely difficult doctrines founded on the same passages of Scripture. A friend of mine, belonging to the Established Church, remarked upon these letters, that if *those* are the doctrines of the *Socinians*, he had entirely mistaken them; and it was not until some of the phrases alluded to had been explained to him, according to the peculiar construction of Unitarians, that the terms used, and the doctrines intended to be conveyed, could be at all reconciled to his satisfaction, and I doubt whether at last he wholly acquitted the author of writing under an impression that his opinions were not fit to bear the light, or at least the scrutiny of the Attorney-General. We are too apt to conclude, that language which is familiar to ourselves is so to others, and, no doubt, the Author of those Letters wished to shew the real distinction between the Unitarian scheme, and the opinions of their

* See Mon. Repos. XIV. 707—712.

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Christian brethren, as well as to distinguish their views of Christianity from Deism; but however well adapted they might be to the latter purpose, the peculiarities of the Unitarian doctrines are not sufficiently discoverable by the general reader—the unexplained use of one phrase, viz. "the Son of God," will suffice as an example.

So impressed was I with this conviction on the first perusal of that statement of the Unitarian creed, that the importance of some compendious book of reference for a candid and enlightened explanation of scriptural terms appeared to me beyond question; and a few weeks afterwards I took the liberty to suggest to the Rev. Dr. John Evans, the certain good effects which a dictionary of theological terms must produce, giving the various constructions upon which the respective opinions of a few of the leading sects are founded, with the etymology as far as practicable; and I am persuaded, that if one of your literary Correspondents could be induced to undertake such a work, he could not render a greater service to the religious inquirer. I have been told that the Author of the Sketch of the several Denominations obtained the sanction of a leader in each sect, before he sent the Article which described them to the press.

S. C—.

Sir,

In a former Letter, [XIV. 82 and 293,] I have considered the opinions of the modern *reasoning*-orthodox on the doctrine of future punishment, as reducible to this standard: namely, that though the Scriptures clearly indicate a distinction in the degrees of suffering, yet they hold out no prospect of a termination of the state itself, or, of a final restitution and recovery.

In offering a few further remarks on this view of the question, in order to avoid circumlocution, and treading as little as possible over beaten ground, I shall briefly state the sentiments of two eminent divines, Dr. S. Clarke and Bishop Newton.

Dr. Clarke, in his great work on "The Evidences," &c., observes, that "No man can say it is unreasonable, that they who by wilful and stubborn disobedience to God, and unrepented wickedness, have, during the state of trial, made themselves unfit for celestial happiness, should be eternally rejected and excluded from it." Bishop Newton, in his Treatise on Universal Restoration, says, "To suppose a man's happiness or misery to all eternity, should be absolutely and unchangeably fixed and determined by the uncertain behaviour of a few years in this life, is a supposition even more unreasonable and unnatural, than that a man's mind and manner should be completely formed and fashioned in his cradle, and his whole future fortune and condition depend altogether upon his infancy—infancy being much greater, in proportion to this life, than the whole of this life to eternity." He then proceeds to obviate any misconceptions which may arise in this view, as to the case of the righteous, whose state of future happiness hath been always justly regarded by the Christian Church as strictly and properly everlasting; stating his meaning only to be, that all created intelligences are comparatively imperfect, and necessarily fallible; but that the righteous having passed through a state of probation, sufficient, in the eye of Omnipotence, to have *formed a character*, and being now delivered from trial and temptation, and placed in a state of glorious reward and progressive improvement, under the more immediate auspices of the Almighty, their defection or apostacy will be *morally impossible:* but that it by no means follows, that a state of punishment, strictly eternal, will be the portion of the wicked, the two cases being so immensely different.

We need not stay to prove that the opinions of these two eminent men, on the latter topic, are as diametrically opposite, as the East is to the West; and, in any sober discussion, it is of great use, and serves to lessen our labour, to compare ideas so directly repugnant to one another, since, by the collision of discordant sentiments, truth is frequently struck out; as the conflicting elements purify the air, and at length unfold the beauties of creation in a bright and unclouded day.

Now, whoever examines this passage of Dr. Clarke's, (too long to quote,) will find that he hath not laboured the point with his usual precision and accuracy.

First, he takes for granted what is

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to be proved; and reasons, from the supposed certainty of everlasting punishment, ("to many," as he allows, "a great difficulty, as it is certain from our natural notion of the attributes of God, that no man shall be punished beyond his deserts,") to the justice of the Deity: whereas, all legitimate reasoning is never from doubtful points to known and established truths, but always proceeds from known and established truths, to uncertain and doubtful points. We must acquire and frame the best ideas we can of the justice of God, and thence deduce and regulate our ideas of the nature of future punishment.

Again: because "we know little of the circumstances, or various uses of future punishment, which we are sure will be well and wisely ordered;" doth it follow, that we must be equally persuaded of its eternal continuance? Or, that a certain truth, and, at least, a doubtful proposition, rest upon the same ground? Because neither wise Heathens or Christians know, nor ever pretended "to determine, the period of the sufferings of the hitherto incorrigible;" that, therefore, they will have no period at all? Or, because glorified saints and rational beings in future worlds, may be justly supposed to contemplate the wicked, in a state of adequate and limited punishment, without painful emotions; that they may be supposed also, to contemplate them in *an eternal prison*, and bound in the chains of everlasting darkness and despair, with the same degree of tranquillity?

The mildest idea we can justly frame of future punishment, is that of a state in which the suffering exceeds the enjoyment: now, every negation implies something positive; thus, the negation of health, implies indisposition or sickness; of vice, virtue; of happiness, suffering or misery; and *vice versâ*. The eternal negation of happiness must, therefore, even allowing for different degrees, be eternal unhappiness or misery. "Place me in Arabia," says a great writer, "separate from my friends, connexions and stated employments, and I shall be miserable!" How much more may this sentiment be applied to the moral delinquent in that awful state of separation, prepared indeed, not indeed by the vengeance, but by the *vindictive justice* of the Almighty, where, in the figurative language of Scripture, "their worm dieth not, and the fire is not quenched"! However lenient their immediate sufferings, the sense and forebodings of their never-ending duration, must gradually produce the most acute and tormenting impressions. Now, to think that the smallest offenders, who (by the mouth of truth itself) are to be beaten only "with few stripes," shall nevertheless continue in this state *for ever;* is to suppose that the Almighty Father of the universe, "who hateth nothing which he hath made," will finally disinherit those of his rational offspring, for comparatively slight offences, who might, probably, upon further trial, become faithful and obedient children; but, how can we believe this? Certainly, whatever we may think of the doctrine of *Athanasius*, of unconditional decrees, or of *Transubstantiation*—auricular confession, a visible, infallible head, pilgrimages, monkery and subordinate image worship, are nothing to it.

Perhaps it may be thought that we shall succeed better, if we reverse the picture.

Let us then suppose a character, compounded of every vice, in its highest possible aggravation: of the most brutal voluptuousness and sensuality, the most rapacious covetousness, the most intolerant pride and ambition, the most furious anger, the most savage cruelty, the most implacable revenge, the foulest envy and malignity, the most daring and blasphemous impiety. Suppose him, also, to be possessed of immense power, enabling him to execute his designs and purposes to a prodigious extent: in a word, a tyrant and oppressor of the first class; combining in his own person all the worst qualities of human nature, and utterly destitute of every thing excellent and praise-worthy; add to all this uninterrupted health and prosperity, and the years of an antediluvian: that is, suppose—an utter impossibility, an absolute chimera of the imagination—a being that never hath existed, does not now exist, nor ever will exist, at least in the present world. Were it possible that such a one could exist, it would be only for a short season; he would either fall by his own vices, by the just resistance of his subjects, by the jealousy of surrounding governments of

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inferior iniquity, or by the daring hand of the assassin. Divine Justice would not suffer him to live. Yet, even of *this* flagitious character, reasoning upon supposition, we cannot affirm, consistently with rational and well-grounded ideas of the Divine perfections, that it would be *just* he should be punished to all eternity; because (speaking with reverence) we can conceive a limited degree of suffering sufficient to effect every necessary moral purpose of the Divine government; and because any assignable period of existence and of transgression, however protracted and aggravated, bears no proportion at all to an absolutely unlimited duration. And "what shall the man do that cometh after the king?" How can we affirm this of minor delinquents?

Perhaps it may be thought that simple justice regards only *the punishment* of the offender: this is not true, in many cases, as to *human* judgments; but rather the reverse: and even when the punishment is *final*, the soul of the victim is charitably recommended to the Almighty to obviate every idea of a *vindictive* sentence. *Torture*, thanks be to God, is nearly abolished in all well-regulated communities.

The necessity of *final* judgments in this world arises from the inherent imperfection of human governments. None can deny that if murderers, highwaymen, midnight robbers, base assassins and treasonable rebels, could be effectually prevented from repeating their atrocious crimes, by a more lenient sentence than that of death, it would be far more desirable, and accordingly some states have adopted plans of this kind. But the extreme uncertainty of accomplishing this end, and the dreadful consequences to society arising from their repetition; together with the permission of the Divine law in particular cases, have been generally regarded as sufficient reasons for a contrary practice.

But such arguments appear to be not applicable to the Divine judgments in a future state; because, though we are sometimes obliged to consider the attributes of the Deity, as it were, *singly*; yet, to form more correct and suitable ideas concerning them, we must view them in their complex or relative light, as they subsist in glorious union and harmony in the Divine nature.

And in this view of the subject, and reasoning from received and acknowledged ideas of the Divine perfections, it may further assist our reflections to observe, that *an abstract proposition* is either in itself plain and self-evident, or partly evident and partly inconceivable or doubtful; or, lastly, utterly repugnant to all our ideas and apprehensions. When I read, "There is no peace to the wicked," and "without holiness no man shall see the Lord," I conceive truths which require no laboured deductions of reason to establish them, and to produce a full conviction in the mind. When I read that God is eternal, omniscient and omnipresent, I perceive that it must be so, from the very nature of the subject, and because the contrary involves a contradiction; for "since something now is, something always was," and that must be *mind* and not matter, unchangeable and independent: moreover, if there was a time when he did not exist, he may also cease to exist; and a God who is not omniscient and omnipresent, is no Deity at all to any practical purpose; he can neither be a moral governor nor a final judge. But *how* he is eternal, or *in what manner* he is omniscient and omnipresent—these things I cannot comprehend. When it is inquired, Do the rewards and punishments of futurity commence immediately after death, or are they deferred till the resurrection? I hesitate—the nature of the soul is little known; revelation is not determinate upon this point; it is of little consequence in a religious view; pious, wise and inquiring men have differed much upon the subject. But when it it asked, Shall man be punished to all eternity by an all-wise, righteous and merciful Creator, for the sins of time? there is evidently nothing in the human breast consentaneous with this supposition, no string that vibrates in unison with this sentiment; on the contrary, when it is proposed, a divarication of ideas immediately takes place in the mind, which, the more they are attempted to be reconciled by force or by persuasion, *divaricate the more:* that is, we have similar sensations to those we should experience, if a professed philosopher were to assure us in the most solemn manner, that cold and heat, white and black, were the same; or a part of any thing equal

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to the whole: we might admire his talents and be amused with his ingenuity, but should certainly conclude, that in this case he was either weak or wicked, or the slave of a system, or that "much learning had made him mad;" because, in the view of every plain understanding, these ideas are *disparate*, things directly opposed to one another, and which cannot possibly coincide or stand together. Now, there are *data* in theology, as well as in philosophy, clear and self-evident principles, partly obvious under the light of nature, and more fully ascertained and confirmed by the gospel; among which, those relating to the Deity are more especially to be cherished and maintained, as they lie at the very foundation of their religion.

AN OCCASIONAL READER.

Sir, *Bloxham.*

1. SOME persons have attempted to prove the final purity and happiness of all mankind from reason: they have observed that the Supreme Being is infinitely wise, powerful and good, and our Creator, and therefore he can and will bring all the human race to a state of purity and everlasting happiness. But if this argument proves any thing, it proves too much; for, by the same mode of reasoning, we may prove it almost certain that every living creature, from the huge Leviathan to the smallest insect, will enjoy a happy immortality. But who that considers how universal nature swarms with life, will attempt to prove that, because God is their Creator, and can cause them to live for ever, that therefore he certainly will do it? If we were innocent beings, we could not claim this of our Maker, much less can sinners. And how do we know but that in the *vast* and *various* family of God, it may be very expedient to form some creatures only for a temporary existence? We, I presume, believe so concerning many numerous tribes of insects; and and what are we but insects in the sight of our infinite Creator;

"Who sees, with equal eye, as God of all,
A hero perish, or a sparrow fall"?

2. Other persons assert that the Scriptures teach us this doctrine; they say that God is love; that he is merciful and gracious; that he delighteth not in the death of a sinner; that it is his will that all men should be saved; that he retaineth not his anger for ever; and that our Saviour will reign until he hath put all his enemies under his feet. But it is obvious that a good sense may be put on these passages without carrying the matter so far, not to observe that many passages of Scripture seem to teach a contrary doctrine. This appears so evident to some able advocates of this doctrine, that they have expressed themselves as follows: "But I do not lay much stress on particular texts of Scripture in this case, because it does not appear to me to have been the proper object of the mission of Christ, or any other prophet, to announce this doctrine, nor does it appear that any of them considered the subject in its full extent."—Dr. Priestley's Discourse at Philadelphia on Acts xvii. 18—20. Mr. Madge says on this subject, "That the doctrine is expressly and designedly inculcated in any one passage of the Old or New Testament, does not appear to me ever to have been satisfactorily made out."—Mon. Repos. XIII. p. 562. Dr. Estlin, however, and Dr. Southwood Smith, have both attempted to prove that the wicked will be raised to life after they have suffered the second death, even supposing this sentence should be literally executed, and that therefore they will be made pure and immortal beings. Dr. Estlin observes that "a first resurrection is spoken of."—Estlin's Serm. p. 141. By which he evidently meant to suggest that there will be a second. And Dr. Smith says, in his work on the Government of God, p. 247, "and is directly asserted by several," (Scriptures,) "particularly by those which speak of a first resurrection; for a first resurrection implies a second."

Now, it should be observed, that a first resurrection is no where directly spoken of in Scripture, but in Rev. xx. 5, 6. What is said in 1 Thess. iv. 15, does not militate against this observation. This first resurrection is, by some persons, supposed to be a resurrection from the death of sin to the life of righteousness. But others suppose that it refers to the resurrection of the pious dead at the second coming of Christ, i. e. at the commencement of what is called the millenium, which is to take place at least a thousand years before the general

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resurrection of the dead. Therefore, whether this first resurrection be understood in a spiritual or literal sense, it will take place a long time before the general resurrection of the dead; so that the first resurrection of the wicked at the last day, will be the second resurrection of the Holy Scriptures; and therefore, in order to prove that the wicked will be raised to life again, after having literally suffered the second death, it is necessary to prove that the Scriptures speak of a third resurrection of the dead, which, I suppose, no person is hardy enough to attempt.

3. I shall, therefore, take it for granted that the Scriptures say nothing decisively in favour of the universal restoration of mankind to purity and everlasting happiness. Now this silence of Scripture on a subject of such vast importance, is a very remarkable fact, and must probably arise from one or other of the two following causes:

1. It may arise from its not being a fact, that the whole human race will ever be made pure and happy. For is it credible that a doctrine of such vast moment, if true, should not have been revealed either in the Patriarchal, Jewish or Christian Scriptures? That a book so large as the Holy Bible is, written by so many different persons, in so many different ages of the world, and which contains a history of man from the beginning of time to the grand consummation of all things, should not plainly contain this very extraordinary doctrine, if it was determined on in the Divine mind, and his pleasure that we should believe it? That after so much has been written by holy and inspired men of God, that we should be left to reason and dubious inferences from revelation to prove the truth of it? Look, Sirs, at the Bible, and observe its magnitude, and recollect that the world was four thousand years old when the last part of it was written, and yet nothing directly, plainly or intentionally, it is acknowledged by some of its most able advocates, is said about it; that the subject does not appear to have designedly occupied their thoughts, or to have been a part of the mission of Jesus Christ, or of any prophet, to announce. And is this credible if the doctrine be founded in truth, and that it is the will of God that we should be made acquainted with it? But,

2. It may, perhaps, be said that the silence of Scripture on this subject arises from the circumstance that the proper time to reveal it was not come when the canon of Scripture was closed; that knowledge is progressive; that the light of revelation is like the great light of heaven, that shines more and more unto the perfect day; that though each of the latter revelations of God to man is an advance on the previous ones, yet that the moral world was not prepared to receive this doctrine when the last of the sacred penmen wrote.

This is the most plausible defence that can be made in support of it, if it could be first proved that the Scriptures say nothing that absolutely makes against it. For it must appear very evident to every sensible and unprejudiced mind that is well acquainted with the world, that mankind have never yet been in a sufficiently enlightened and moral state to receive such a doctrine with advantage. Human beings are, in general, such ignorant, feeble, erring, sinful and strongly-tempted creatures, that if they knew for certain that the blessed God would make us all holy and happy at last; that though we should trifle away our present day of grace, that another and another would be granted, until our infinitely powerful and gracious Creator shall bring us all to repentance and reformation, and so to final happiness, they would become a much more easy prey to temptation than they are at present, which is by no means desirable. How many youths have probably been greatly injured, and not a few completely ruined, by their imprudent parents and friends informing them in very early life that their future fortune was made sure to them, and that they need not apply to business, or deny themselves of this or that pleasure like other men! And can that be wisdom in the Supreme Being that is extreme folly in man?

4. The true state of the case appears to be as follows: The reasons adduced in support of this subject are by no means sufficient to found so momentous a doctrine upon; not to say that many passages of Scripture seem to militate very much, if not decisively, against it; that if it be really true, that

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the blessed God designs to bestow such a favour on the human race, that he is too wise and good a being to publish it at present to such ignorant, feeble, imperfect and wicked creatures as many of them are, plainly foreseeing that the information would be very injurious to them. For every thing there is a proper season. All this, be it observed, goes on the supposition that the blessed God intends to bestow such a favour on man; but that he does intend it, I dare not assert. The Scriptures inform us of the resurrection of all the dead; of the righteous being taken to heaven, and the wicked sent down to hell, to suffer the second death. When Adam was threatened with the first death, the serpent said, "Ye shall not surely die:" and so some persons now say concerning the wicked, that they will not for certain die a second time. But when I consider that the second death is threatened in terms perfectly similar to the first death, and that the first death is literally executed, I dare not say that the second will not be so too. This is the end of the line of revelation as it respects the wicked; all beyond is darkness, thick darkness, that may be felt by every considerate person. Here, therefore, I stop;—and he who dares to advance is a bold man, and in very great danger of stumbling, at the first step, on the dark mountains of ignorance.—We cannot make Scripture, or positively say what the Supreme Being will do with any of his creatures beyond what he has revealed to us. We had, therefore, better stop here, and wish and hope and pray, but assert nothing, but improve the light that we have, and wait patiently till the Father of Lights shall see proper to give us more.

Supposing we had been created on the first day of the world, and had been informed by an angel from heaven that the first six thousand years of this world would be spent by man in the manner we now know it has been, i. e. that war, famine, pestilence, ignorance, error, idolatry, vice, misery and death, would so much prevail through them; could we have believed that the infinitely wise, powerful and good God would ever have permitted so many evils to take place, and to continue so long? And if the evidence for the truth of the prophecy had been irresistible, should we not have stood *aghast—lost in wonder and awful amazement?* And shall we then, with this knowledge of our ignorance of the government of God, be so imprudent as to say what will hereafter take place in cases of vast magnitude, which are not revealed to us? "Who by searching can find out God?" "His judgments are a mighty deep." "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

Therefore, instead of preaching this doctrine, we should, if we take any notice of it, shew our hearers on what slight grounds it rests, and earnestly exhort them to improve their present day of grace, for that the Sacred Scriptures say nothing about a second state of probation; that "behold now is the accepted time; behold now is the day of salvation;" and should excite them to consider how awful the condition of those persons will be in a future state who were encouraged to sin here by the belief that there would be a second and a third state of trial hereafter, if they shall then discover that it was a fatal error; and that such unhappy persons will have great reason heavily to blame those who buoyed them up with such groundless hopes and unrevealed doctrines.—"When men tell us confidently such particularities as are not in the Sacred Story, we are to ask them whence they have their doctrine, and who revealed to them such particular supplements to the holy text."*

JOSEPH JEVANS.

SIR,

THE solemn scene exhibited Matt. xxv. 31—46, evidently relates to a period when the dominion of Christ will be established. At, or immediately after the destruction of Jerusalem, his *sign* is described as appearing in the *heaven*, and he is represented as *sending* "his angels to gather together his elect from the four winds," or, as Lightfoot interprets this passage, sending his disciples and selecting his

* John Worthington on the Millenium, p. 275.

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Church from the Gentiles after Jerusalem shall be reduced to ashes, and the Jewish nation in general excluded from the Divine protection. This flourishing state of Christianity, while Jerusalem was reduced to utter desolation, immense numbers of its inhabitants having perished, and the residue of the people being dispersed and pining in captivity throughout the Roman empire, in conformity with the predictions of Christ and the ancient prophets, must greatly contribute to promote the belief and increasing influence of his gospel. Whole societies of Christians were formed in many principal cities, and the knowledge of their principles were diffusing in all quarters, while "*not a stone upon a stone*" of the Jewish temple was left remaining—precisely as Jesus had predicted. These circumstances constituted the *sign* of his *coming*. But if the predicted "*sign of the Son of Man in heaven*," his being "*seen coming in the clouds of heaven*," and his "*sending forth his angels with a great sound of a trumpet*," indicate the circumstances attending the first promulgation of his gospel, and the calamities of the Jewish nation in consequence of its rejection, it is reasonable to conclude that a corresponding interpretation applies to his actual *arrival* "*with all* his holy angels" when he will be "*seated upon the throne of his glory*."

On this occasion, *all nations* are described as actually *gathered before* him, consisting, of course, of characters of various descriptions, but which he separates into two classes; those whose sympathies are congenial with his own, and those who have no sympathies in common with him. And it appears evident that while the first class of persons, in proportion as they are actuated by those sympathies, either are, or may easily be, rendered the subjects of his kingdom, the latter, in proportion to their want of such sympathies, are inadmissible into it. In the interval between the introduction of his gospel and its final prevalence, represented in the preceding parable of "a man travelling into a far country," his doctrine, like leaven, diffuses its influence; but the popularity of his *name* extending with greater rapidity than the genuine knowledge and spirit of his instructions, nominal Christians have increased, and nominal churches risen up and flourished, much faster than individuals and societies of real Christians. Many also may have cultivated dispositions congenial with Christianity, to whom it was never revealed. But all persons may be distinguished either by their actual conformity to the gospel, by dispositions congenial with its dictates, or by their propensities to conform to the principles and requisitions of authorities different from, and adverse to it, and whose influence must impair or destroy their sympathy for every person and every thing connected with true Christianity. These authorities, or the antichristian characteristics appertaining to them, appear to be designated by "the Devil and his angels."

Bishop Newton observes, that "the Roman empire is prefigured by the attributes of 'the great red dragon,' Rev. xii. 3;" and, on ver. 9, he adds, that "our Saviour said unto his disciples, casting devils (demons) out of the bodies of men, Luke x. 18, 'I beheld Satan as lightning fall from heaven.' In the same figure, Satan fell from heaven, and was cast out into the earth, when he was thrust out of the imperial throne, 'and his angels were cast out with him;' not only the Heathen priests and officers, civil and military, were cashiered, but their very gods and demons, who before were adored for their divinity, became the subjects of contempt and execration." The Bishop appears, indeed, to have believed in the existence of a potent, invisible spirit from which this symbol of the dragon was taken: but is there any more reason to believe in a real personage of this description, than in spiritual beings corresponding with the other beasts described in the Apocalypse, and which interpreters are agreed in regarding as merely emblematical of ruling authorities on earth?—In Rev. xix., a most destructive battle is described between "*the King of kings* and the beast and the kings of the earth and their armies," the result of which was, that "the beast and the false prophet were taken and cast alive into a lake of fire burning with brimstone." Can this lake of fire signify any other than the battle and its result, by which these principles of oppression and delusion were overcome and destroyed? When this is compared with

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Isaiah lxvi. 15, 16 and 24, does it not appear that these two passages relate to events of a very similar nature, if not to the very same? In the latter, "*flames of fire*" is manifestly a figure denoting destructive warfare, and in the former, *the lake of fire* is so intimately connected with, or rather so descriptive of, the destruction effected by a most decisive engagement, of the complete conquest of the tyrannizing principles or corrupt governments prefigured by animals, that it can scarcely be understood in any sense materially different. Into this *same* lake of fire, we read, chap. xx. 16, that the devil himself was afterwards injected, in consequence of another destructive warfare, of which he was the instigator, that is, he underwent the same utter destruction, as the result of the same line of conduct, in "*deceiving* the nations," that had been practised by the beast and the false prophet. The lake of fire into which they are represented as being *actually precipitated* in the Apocalypse, can be no other than "the everlasting fire *prepared* for the devil and his angels," Matt. xxv. 41. That this *will* be an everlasting fire with respect to these emblematical personages, (understanding by the phrase, utter and interminable destruction, as in the case of Sodom and Gomorrah,) is probable from the very strong terms employed in the several passages, and accords with the very nature of moral evil, which is necessarily of temporary duration. They are principles of "deception," but deception can last but for a time; its removal must both enable and dispose its former victims to a change of conduct. Into the same lake of fire, however, "whosoever was not found written in the Lamb's book of life, was thrown;" and it must necessarily be the case that the agents and instruments of tyranny and warfare must be sufferers by their misdeeds; must "have their part" in the calamities consequent on the overthrow of those corrupt civil and ecclesiastical establishments to which they gave their support, and on which they reposed their confidence, often in opposition to the claims of Christianity.

The parable relating immediately to the downfal of corrupt governments and the establishment of the kingdom of Christ on earth, with its consequences to individuals, makes no express mention of a resurrection from the dead; but as "the Father hath given to the Son to have life in himself," so it is highly probable he will proceed to exercise his authority when thus arrived at its plenitude, by realizing this glorious and awful event. In this general view of his judgments, he appears to glance at the whole concluding subject of the Apocalypse, from chap. xix. to the end of chap. xxi., which also coincides remarkably with several particulars in the concluding chapter of Isaiah, the last verse of which contains the very images of the *undying worm* and the *unquenchable fire* applied to dead bodies slaughtered in battle, which Jesus several times employed in describing the fate of transgressors. The scenes represented Rev. xx. 4—6, 11—15, seem to prefigure the resurrection, both to "life" and to "judgment." Transgressors are not only exempted from the blessings of the first resurrection, but are in the closing scene of this representation subjected to a "second death" by being cast into "the lake of fire." The consequences of their adherence to tyranny and superstition, and their opposition to Christian truth, meekness and benignity, will follow them beyond the grave, according to their different degress of guilt, from mere timidity and unbelief, to murder and idolatry; chap. xx. 8. Their personal identity being preserved, the consequences of their former habitudes will be felt, if it be but in the complete privation of all those sources of vitiated enjoyment which they derived from their attachment to the principles of evil, and their want of those dispositions which are congenial with the Divine government. Thus the lake of fire will, as it were, follow them into their renewed existence; all remaining evil, both moral and natural, must be totally destroyed before the kingdom of God and his Christ can be fully realized.* This appears in the distinct mention of the destruction of all the emblematical personages, representing moral and natural evil in succession. The mutual ejection of death and hades, with those who were not written in the book of life, into the

* See Rev. xxi. 27.

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fire, is a figure which can be fully explained only by the event. Does it not emphatically denote the destruction of that "*last enemy?* The *subjects* upon whom this destruction will be performed are human offenders, but the great *objects* to be destroyed are the evils in which they are involved. For *these* the fire is *prepared;* it is *they* which remain in it *for ever and ever.* "*Every man's work will be tried of what sort it is.*" "*If any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire.*" But in the end, God "shall wipe away all tears from men's eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Glorious consummation! May the anticipation of it fill our hearts and characterise our lives with devout gratitude and love.

E. S.

SIR,

THOUGH you may not have the polished writer in a Traveller, you have one who is anxious to promote the truth as it is in Jesus. I will tell you, at the request of two others, whose faith is much like my own, how we fill up our time. When we meet, we read either the Repository or Reformer, and they furnish us subjects for conversation, and often hints, as we think, for improvement. I will mention some we last discussed: The duty of travellers to strive to reach a place where they could worship comfortably on a Sunday. We enumerated the bad effects we had seen in professed Unitarians going to no place of worship, or going where their pious feelings were not excited, but something of disgust called forth. We regretted that many places we visited had Unitarians residing there, but no social worship kept up. If that practice is continued, a great bar is put to the spread of knowledge and the increase of devotion. We spoke of the benefit of a contrary conduct at Thorne, at Falmouth, and lately at Somers Town. We are not divines, yet we see no objection to religious services being conducted by tradesmen; and we remember once at Ipswich hearing an excellent Sermon read, and Dr. Priestley's prayers delivered in a pious way, by a person whom on the Monday we found behind the counter. Where ministers cannot be supported, local preachers (to use the term of the Methodists) should be encouraged. That plan has been of great use to the Methodist cause, and must be resorted to by Unitarians if they wish to spread their opinions. It is a pity in all places where there are two ministers, that the districts around are not endeavoured to be enlightened, as is done at Liverpool and in the neighbourhood of Portsmouth. The regular ministers might be assisted by those who have not had an academical education. The reading of the Scriptures and expounding them; the reading of prayers or extemporary prayers; the reading of a sermon, or the explanation of some doctrine, might be carried on by one or by more, who might agree to undertake in turns to conduct the service. Whenever fixed ministers can attend, let them shew their approbation and give their help. This seems to us to have been the plan of the apostles, and we wish Unitarians to recommend what they teach by their lives and conversation being according to the gospel. If these hints be deemed worthy of your notice, and they are inserted in your Repository, we shall be encouraged to make farther remarks; and one of my fellow-travellers thinks of pointing out some places where he considers what I now send might be usefully applied.

A TRAVELLER.

Cambridge,
June 2, 1820.

SIR,

I LEARN from your Review of the Life of the Rev. Wm. Richards, that some of the Dissenters of this country accept American academical titles. Considering the state of literature and science in the United States, this surprises me not a little. I am prompted to ask, what must be the rank of Dissenting dignitaries, when "Brown University, in Rhode Island," can confer an honour upon them? But perhaps my notions and habits acquired in this place, make me fastidious in these matters, and I ought to have known human nature better than to be so easily betrayed into wonderment:

"For never title yet so mean could prove,
But there was eke a mind which did that title love."

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I write, Sir, purely for information; and any of your Correspondents will oblige me who will instruct me how many of the titled Dissenting divines derive their honours from the United States; what mints of academic dignity there are besides "Brown University in Rhode Island;" whether Columbia in Carolina, Louisville in Ohio, Onion-Point in Indiana, Big-Creek in Missouri, &c. transmit diplomas into Great Britain; and how many years lands must be reclaimed from the Chickesaws or Cherokees in order to qualify them to manufacture literary patents of honour.

Another question, Sir, and I have done: your Dissenting ministers are, as appears from their late Address and their reception at Court, κατ' ἐξοχην, loyal: but I have always understood that it is a constitutional principle that the King is the fountain of honours in Great Britain, and that no titles can be lawfully assumed here which do not flow from the Crown, immediately or through the channel of some establishment under a Royal charter. If I am correct in this principle, it must be inconsistent with his oath of allegiance for any British subject to take, without the King's special license, a foreign title or degree, and any one doing so is guilty of *petty treason*.

I startle, however, at my own conclusion, and, eagerly awaiting help in my difficulty, hastily subscribe myself,

CIS-ATLANTICUS.

Essex House,

Sir, *June* 6, 1820.

I CANNOT think that my objections against visiting Unbelievers with the pains and penalties of the law, are in the least degree invalidated by the observations of your ingenious and learned Correspondent Hylas.

1. I see not the shadow of contradiction in asserting the expedience of an interposition of the civil power to encourage the promulgation of the Christian religion, and denying its right to punish Unbelievers and scoffers at religion. It is one thing to establish a professorship for teaching mathematics, and allowing premiums to proficients in that sublime and useful science, and another to inflict penalties upon those who dislike the science, or who ignorantly declaim against it as useless and dangerous. And the same principle is applicable to the subject of religion.

2. I do not think that Hylas has proved that our Lord's precepts, to bless those that curse, and to pray for those who despitefully injure and calumniate, are intended to be limited to the infant and suffering state of the church. On the contrary, it appears to me dishonourable to our Lord's character to prohibit retaliation only while retaliation is impossible, and to allow it when his disciples became possessed of power.

3. Nothing can promote the cause of infidelity so much as visiting the impugners, and even the blasphemers of the Christian religion, with the penalties of law. Can any thing be more disgraceful than to bind a man hand and foot and then offer to fight him? Is it not mean and pitiful in the extreme, first to throw a man into jail and suppress his writings, and then pretend to reply to his arguments? What must be the conclusion which any one who has the sense and feelings of a man would naturally draw from such premises? Such absurd conduct is really no better than a contrivance to rouse the best feelings of our nature in favour of a bad cause. No, Sir, let scepticism have fair play; let the infidel do his worst; let him attack God's sacred Truth, not only with his arguments, but with his calumnies and his revilings—Truth, invincible Truth, laughs at his puny efforts, and scorns his malice and his rage. For a time, indeed, they may appear to produce some effect, but in the end Truth, if left to her own energies, will be completely victorious. No one who possesses a just confidence in the omnipotence of Truth can doubt her ultimate success.

4. The Christian religion can never be purified from its grossest corruptions, unless infidel writers are allowed their full scope. Christianity is a plain and simple doctrine: it teaches that God will judge the world in righteousness, by the man whom he hath ordained, of which he hath given assurance to all men, in that he hath raised him from the dead. It requires to love God with all the heart, and to love our neighbour as ourselves. These are plain, simple, sublime practical truths and precepts; incapable of being distorted or turned into ridicule; and

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rarely, indeed, is it that the Unbeliever points his artillery at them. But these primary truths are in the prevailing systems of Christianity, so mixed up with error and absurdity, that the Unbeliever regards, or pretends to regard them as inseparable: and as one part cannot be true, he pretends that the whole is false. And he attacks Christianity through the corruptions which are blended with it, and often with too much success. When, therefore, a bold Infidel declaims against the Christian religion, and represents it as a system of delusion and fraud, instead of burning his books and throwing the hapless author into prison, and then pretending to answer his work by returning reviling for reviling, the proper though not altogether the easiest method would be, to inquire how far the charges are just—to separate the gold from the dross, Christianity from its corruptions, what is defensible from what is indefensible, and thus to shew that true Christianity is a gem of unspeakable value: that it contains nothing unreasonable, nothing mean, nothing contemptible; but that it is a doctrine of great moral importance, which every wise and good man must at least wish to be true.

Had Paine's Age of Reason been treated in this manner, I am fully convinced that it would not have done a tenth part of the mischief of which it is now said to have been productive. And Hylas must pardon me if I dissent from him in attributing much of the Infidelity of the French nation, and the miseries of the late Revolution, to the restraint imposed upon freedom of inquiry. The fact is, that so many persons seriously believe the gross errors which are mixed up with the Christian doctrine, and so many more are interested in supporting them, that it is found much easier to ruin the author than to reply to his arguments. Poor Bishop Smallridge's exclamation, "I dare not inquire, I dare not inquire," is the true principle of the generality of those who would rather persecute than reason. In France the publications of Infidels were connived at. But had a Protestant advocate attempted a reply, and shewn how utterly inapplicable their objections were to genuine Christianity, though unanswerable as applied to its gross corruptions, he would have been sent to the galleys.

Finally: if persecution is once allowed, it is impossible to set definite limits to its progress. In this Hylas agrees with me, and candidly acknowledges "the objection to be unanswerable." Nor do I think he has succeeded happily in *eluding* its force. When I consider the malignant cavils, the low scurrility of some late infidel writers, I confess I feel very indignant, and am ready to call out for the arm of the law to restrain, not argument, but abuse and ribaldry. But I check myself. None but writers of the lowest order can indulge themselves in these base attacks, and none but readers of the worst character can be affected by them. And they are easily repelled. But once allow that a man may justly be punished for reviling the Christian religion, and you open as wide a door to persecution, as the grand Inquisitor himself can wish. For as every bigot includes his own absurdities among the essentials of Christianity, and the more absurd the more essential, every attack upon even the grossest of the corruptions of Christianity would, in its turn, be exclaimed against as blasphemy against Christianity itself and an iniquity to be punished by the judge. Upon this principle to call transubstantiation impious would be blasphemy, to say that purgatory is a fraud would be blasphemy, and to call Athanasianism nonsense would be blasphemy. Hylas's doctrine, therefore, of the right of magistrates to punish Unbelievers, appears to me to assume too much: and I conclude, that a doctrine which by plain and direct inference leads to such injurious consequences cannot possibly be true.

T. BELSHAM.

P. S. Some of your worthy Correspondents, whose zeal seems to outrun their information, appear to be desperately angry with me for having presumed to assert that Christianity might be benefited by the liberal and judicious support of the civil power: and with true polemic logic they have argued, or rather declaimed, as if I had maintained, that because the interference of the civil power may be expedient in some forms and in a limited degree, it is, therefore, justifiable in every form and in every degree. To a triumph so obtained they are welcome. In the mean time, it is no inconsidera-

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ble satisfaction to reflect, that whatever may be the opinions of a few *lay-nonconformists*, I cannot fail to possess the unanimous concurrence of my *reverend brethren*, who all thankfully accept the exemptions and privileges allowed by law to Protestant Dissenting ministers, which they never would do, if they regarded such an acceptance as inconsistent with the rules and spirit of the gospel, and with the great principle of Protestant Dissent. They cannot, therefore, deny that *quoad hoc*, it is lawful for the civil power to support Christianity, and that Christianity is benefited thereby. This admission concedes the principle, which is all that I contend for. As to the mode, or quantum of support, that is quite another question, concerning which, the differences of opinion may be endless.

The Nonconformist.

No. XVIII.

Observations on Mahometanism, &c.

(Concluded from p. 266.)

THUS far we have reviewed the rise and progress of this singular faith, this new system of tyranny over the consciences of mankind, and shall expect to find it, in its turn, debased from what purity it originally possessed, by the traditions of officious interpreters, each anxious to make the base coin of his own imagination pass current as genuine truth, and by the weight of ceremonial observances and other abuses, protected by the state to gratify the avarice and bigotry of its servants; we shall expect to find it distracted by contending sects, each zealous to prove his faith divine, by transgressing every principle of humanity, which the religion of nature, as well as of revelation, has consecrated in the heart of man, and we shall, to a considerable extent, find our expectations realized. Indeed, the establishment of a state religion seems necessarily to produce the evils which it pretends to be designed to prevent, namely, disturbance of the peace and order of society. Its first effort is to prevent the progress of opinion and that march of intellect which must go on in spite of its exertions, while the restriction of any of the honours of the state to a favoured class stimulates, on the one hand, the possessors of them to oppression and to the support of opinions, not for truth but profit; and, on the other, prompts those who have the mark of distrust affixed to them, to become disaffected, and to struggle to redress their real or supposed injuries by violence and aggression. One powerful cause has, however, interposed to render the disputes of the rival teachers of Mahometan law less acrimonious, or at least attended with less fatal consequences than usual—Mahomet instituted no order of priests to embroil mankind in cruel wars to support their interested prejudices, under the pretence of zeal for the cause of religious truth; and I believe it will be found that persecution for difference of opinion, although its shades are innumerable, has been rare, unless on political grounds.

There has, indeed, of late years, under the Turkish government, been a more direct incorporation of a body much resembling a clergy, to whom considerable power is now entrusted. Mahomet and his successors, the Saracen Caliphs, held in their hands the undivided spiritual and temporal authorities: there were, and are still, (as I have before observed,) no persons who can properly be called priests; "those who have employment at the mosques have no distinguishing mark to make them known from others, nor any character which exempts from the obligations of other citizens. They have wives, they work and they pay taxes. The order of priesthood, which in all other religions forms a separate class in the state, and of which the members are looked upon as mediators between God and man, does not at all exist. All men are equal before their Creator, and the temples have no places reserved for any one, or privileged." * But under the Turks, a species of hierarchy has been formed by the separation of the concerns of religion from the usual temporal authorities, and vesting them in the body, which is called the Ulemah, and consists of the Imans or ministers of religion, the doctors of the law, or Muftis and the ministers of justice, called Cadis. In this council the grand

* Ali Bey.

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Mufti seems to have the principal influence. Its power is great, when we consider that it has the sole office of interpreting the Koran, and that that book is the foundation of municipal law as well as religious doctrine. Their *Fetvah* must sanction every law before it can be binding, and the Sultan can no otherwise controul it, than by removing the Mufti, and promoting the inferior members; but the esprit de corps, in the main, operates to make the Ulemah a powerful check, which he would not find it safe to resist. *

It is not necessary, nor would there be any interest in here entering into any detail of the principles and histories of the various sects which have from time to time exercised the pens, the tongues and the swords of the followers of the Prophet. Their interpretations of the Koran, their disputes about free-will and predestination, the authority of the Idiama-y-umeth, or the glosses and legal decisions of the first disciples of the Apostle, and the Keyass, or collections of canonical decisions of the Imams-mudjhitihids or interpreters of the first ages of the Mahometan religion, can have little interest for persons to whom it is of no consequence to determine whether the doctrines of the Shiites or followers of Ali be more or less orthodox, or more or less absurd, than the Sonnites or sect of Omar. † But it is at least important, with relation to our views of religious establishments, to observe, that the greater part of the misery and distress which these conflicting interests have occasioned, has arisen most undoubtedly from the intimate connexion of spiritual and political concerns in the mosque. ‡

This is peculiarly the case in the disputes between the grand rival sects of Sonnites and Shiites; the latter maintaining the high doctrine of indefeasible hereditary right, in all the pride of bigotry, and, in consonance with this principle, contending for the title of the line of Ali, to the Caliphate, in opposition to Abu Beker, Omar and Othman, whom it stigmatizes as usurpers; the former maintaining that the nomination of spiritual and temporal chiefs is a power which can only reside in those who are to be governed—upon which political difference have for some time been grafted the interminable disputes about that fruitful source of absurdities and corruption to the Mahometan Church, the Sonna, or book of traditions of the Prophet, amounting only to 7275, on which the true believer may rely as genuine, being selected only 200 years after his death, by the careful hand of Al Boukari, from 100,000 of a doubtful, and 200,000 of a spurious character. *

The Persians have adopted, it is well known, the Shiite faith, the Turks, the Sonnite; and, as Mr. Mills observes, no wars which ever desolated the Christian world have caused more bloodshed, or been more strongly stamped with the character of implacable animosity, than have the politico-religious controversies of these sectaries.

As a specimen of the controversial writings of these parties, a Turkish Mufti, in a book of denunciation against the tutor of a Sophi of Persia, (after reprobating the enormities of his sect, and among the rest their outrageous blasphemy in wearing the holy colour *green* on their shoes, and, what was worse, their breeches,) thus concludes: "In short, ye are the kennel of all sin and uncleanness—Christians or Jews may hope to become true believers, but as for you Persians, it is impossible; wherefore, by virtue of the authority I have received from Mahomet, I pronounce it lawful for any one, of what nation soever of true believers, to kill, destroy and extirpate you. And I hope that the majesty of God, in the day of judgment, will condemn you to be the asses of the Jews, to be rode and hackneyed in hell by that contemptible people." †

In the present day, however, the Persians, as well as some of the ablest of the Sonnite Doctors, have mitigated their religious prejudices, cease to call their erring brethren infidels, and admit that "they are believers, because they recognize the holy mission of Mahomet and worship God." The present distinct definement of the political re-

* Mills, 398. Edin. Rev. VIII. 44.
† Edin. Rev. VIII. 41. ‡ Mills, 327.

* For the supernatural assistance called to the performance of this holy work, see the article Boukari, in D'Herbelot and Mills, 326. The latter refers to a similar instance in the history of Christian Traditions, as told in Porson's Letters to Travis, (p. 379,) concerning the Epistle of Leo the Great to Flavianus, on the Incarnation.

† Thomson's Travels, 1744, II. 269.

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lations of the rival parties may, perhaps, be considered as accounting, with some probability, for their relenting from their ancient asperity.

The comparative indifference which has been often observed to be not at all uncommon among the more enlightened of the Moslem nations, to the observance in their full rigour of the formal observances and distinctions of their fathers, has doubtless contributed to the spread of some small portion at least of charity, between rival sects; and if such feelings once exist to any extent, the periodic pilgrimages, where the various nations of the earth, professing in the main the same faith, meet to perform together the most sacred offices of their religion, must have a great tendency to increase their influence. "It is here," says Ali Bey, "that the grand spectacle of the pilgrimage of Musulmen must be seen; an innumerable crowd of men from all nations, and of all colours, coming from the extremities of the earth, through a thousand dangers, and encountering fatigues of every description to adore together the same God, the God of nature. The native of Circassia presents his hand in a friendly manner to the Æthiopian or the negro of Guinea; the Indian and the Persian embrace the inhabitant of Barbary and Morocco; all looking upon each other as brothers, as individuals of the same family, united by the bands of religion, and the greater part speaking or understanding more or less the same language, the language of Arabia. No! there is not any religion that presents to *the senses* a spectacle more simple, affecting and majestic! Philosophers of the earth, permit me, Ali Bey, to defend my religion, as you defend spiritual things from those which are material, the plenum against a vacuum, and the necessary existence of the creation! Here is no intermediary between man and the Divinity; all are equal before their Creator! All are intimately persuaded that their works alone reconcile them to, or separate them from, the Supreme Being, without any foreign hand being able to change the order of immutable justice! What a curb to sin! What an encouragement to virtue! But what a misfortune that, with so many advantages, we should not be better than the Calvinists!"

While the Mahometan doctors, however, were debating points, which can only equal in their importance, at least in their eyes, those which agitated their Christian predecessors, when Islâm first arose in an obscure corner to call them to graver considerations; while the contending merits of the orthodox rituals, the Hanifi, Shafi, Hanbali and Maleki, were yet unsettled, and the mystery of the 99 epithets of the Deity yet unravelled; while the respective admirers of the 280 canonical Mufessirs vied in their admiration of their respective commentaries on the Koran, and the 235 disputed Articles of the Creed could still hardly be said, after the labour of ages, to be plain to the brightest capacity; while it was not yet even certain that the Prophet's steed Borak had a peacock's tail and a woman's face;—a sect arose, whose history and peculiar opinions have in fact given rise to these observations, and who, of course, excited the full weight of indignation and deadly hatred of the court and church, as opposers of the corruptions of the faith and the ceremonials which had taken place of the spirit of their religion, and impugners of the authority under which the successors of the Commander of the Faithful claimed to lord it over the consciences and properties of those whom fate had subjected to their tyranny. I allude to the sect of the Wahhabites, of whose history I can here merely give an outline; but whose principles of religious reform cannot but excite our interest, from their general rationality and simplicity, and from the circumstance of their taking their rise in, and owing their subsequent support to, the same spot and the same class of persons, among whom the faith of Mahomet originally arose.

The arid province of Nedjed, the centre of Arabia, was not only the cradle of Islamism, but the country where, in after ages, its doctrines remained most exempt from adulteration. Its roving tribes had no intercourse with strangers, and were too far removed from all foreign influence to receive the infection of new and heretical doctrines. The text of the Prophet was their only rule, the desert their only temple, and the Schaik or leader of each tribe its only Imaum. They transmitted the Koran to their posterity, as they had received it from their ancestors, in all its primitive pu-

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rity, unchanged by explanations, and unperverted by comments.* At length the abhorrence and contempt which they entertained for superstitious dogmas and observances, superadded to the ancient faith, penetrated into the hilly and fertile districts of Ared, and these being formed into a system by the head of a bold and enlightened Reformer, became the Creed, zealously adopted and fearlessly maintained, of a body of men, as extraordinary as those who, under the banners of Mahomet, with more propitious circumstances gave law to the world.

Their founder, Abdool-Wahhab, appears to have been born in the environs of Medina, and to have proceeded to study under the principal Moslem Doctors at Bassora and Bagdad, and afterwards at Damascus, where he first began to express his distaste of the superstitious principles and practices which had been engrafted on, what he considered, the pure and simple principles of Islamism, and only formed an unnecessary and arbitrary burden on religion.

Alarmed at the tendency of his doctrine, the guardians of the orthodoxy of the church raised a popular outcry against him, and he was obliged to fly, but appears to have every where publicly avowed and defended the purity, excellency and orthodoxy of his tenets. He bent his course towards his own country; but where could he expect to find a spot congenial to his objects? Medina and Mecca were deeply interested in maintaining, to their full extent, the ancient rites and ceremonials from which they drew their riches, and they therefore opened no field to the Reformer; but the simple Arabs of the Eastern countries received him and embraced his doctrine with eagerness, and here it spread rapidly, so that from 1747, his reform may be considered as firmly established.

The first grand principle of the Wahhabite faith is to reduce the whole system of religion to its pristine simplicity, by purging it of all the peculiar doctrines and traditionary fables which have been added to it since the days of its founder, and to confine it to the literal text of the Koran. With regard to the Koran itself, as it now exists, it appears to me that they reduce very much of the importance and sanctity which is attached to it by the orthodox, and this is necessarily the consequence of the different light in which they view the Prophet himself, whom they appear not to scruple to charge with himself corrupting the truths he was commissioned to enforce.

The accounts given by different authors of the precise opinions of the Wahhabites are in general so vague, and in many cases so contradictory, that it is difficult to form a very precise idea of them; but as far as I can collect, after examining and balancing nearly all, the following seems a tolerably correct outline of at least the philosophy of their system:

They are, of course, (like all other professors of Islamism,) firm supporters of the simple Unity of God, whom they consider as immaterial, eternal and omnipotent, and in their prayers to whom they are exceedingly fervent and devout. His existence they say is sufficiently manifested by his works, and his will cannot be mistaken, since he has implanted the distinct perception of right and wrong in the human mind, together with the conviction that virtue alone can be agreeable to the Author of nature. They do not, therefore, allow of the necessity nor existence of any written code of moral law dictated by God to man, nor do they believe that he has made any particular revelation of himself; but they admit that he has occasionally interfered in the concerns of mortals, in an extraordinary manner, and that he has chosen, and inspired for that purpose, certain instruments to promote the general cause of truth, and to lead mankind on its pursuit of virtue and happiness;—that some men, therefore, have been honoured with divine commissions, such as Adam, Noah, Abraham, the Hebrew Prophets, Jesus Christ, and lastly and more particularly Mahomet, whom they consider the last true Prophet and Missionary of God. They confine their veneration of these holy messengers to the immediate object of their missions; they forbid all kind of devotion to their persons, considering them as no more than other men, before God made use of them to communicate to the world his divine word, and that beyond the immediate objects of their missions, they were mere ordinary mortals, al-

* The reader will see that I borrow the substance at least of these sentences from Anastasius, Vol. III.

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though deserving of high honour and imitation for their piety. All the authority of these prophets, being thus strictly confined to the objects of their missions, should undoubtedly cease at any rate with their lives; for that Providence, by withdrawing them from the scene of their labours, shews its design of thenceforth furthering its plans for the training of mankind to knowledge and virtue, by other means and other instruments. And as the Supreme Being neither has nor can have any participator in his power, these Reformers contend, that to allow to Mahomet, or any other of the departed saints, any superintendence over the affairs of man, or any power to render him aid hereafter, is blasphemy. Their confession of faith is, "There is no other God than God alone; there are no companions near him; to him belong dominion and praise and life and death, and he is Lord over all."

Abdool-Wahhab never offered himself as a prophet divinely commissioned, or claimed any miraculous powers, as has been by some asserted. He only acted as a zealous Reformer, who was desirous of bringing religion to the test of reason, and of purifying its worship of all the senseless superstitious mummeries, with which the Imams, interpreters and doctors had encumbered what he considered its primitive simplicity. In his ideas on this subject he was not singular; many a well-informed Mussulman had long secretly despised these superstitions, and though he seemed, in the eyes of the multitude, to respect and pay an external conformity to them, in his heart looked less to the ceremonial and dogmatic peculiarities of his faith than to the general and purer principles of Theism, which alone seemed calculated to become universal. "We," said the Arabs of the desert, among whom, as we before observed, Islamism has always maintained its purity, "we have no water, how then can we make ablutions? We have no money, how then can we give alms? The fast of Ramadan is an useless command to persons who fast all the year round, and if God be every where, why go to Mecca to adore him?"* But Abdool-Wahhab was the first who openly and boldly denounced the superstitions of his countrymen as impious and ridiculous.

In opposition to the orthodox Mussulman who believes that after the death of Mahomet, his soul, reunited to his body, was carried to heaven on the mare of Gabriel, the Reformer taught that the bones of the Prophet rested in his sepulchre. The tombs of the Prophet and his immediate successors were consecrated with the most devout reverence, and made a source of gain by the craft of the church; but the Wahhabite despises this folly and knavery, and has thrown down their high places, and forbidden pilgrimages to them. The saints (amongst whom most unaccountably the Mussulman crowd generally reckons the fool or the idiot, who, as Ali Bey observes, is looked upon as the favourite of God, because he has refused him good sense) were accustomed to be interred in chapels or temples, to which crowds flocked to testify their devotion; but the Reformers have destroyed all within their reach, declaring that the worship of the saints is a grievous sin, as giving companions to the Divinity. They continue to preserve the usages of circumcision, ablution, &c., which they found established, but they consider all these outward observances as founded on expediency and usage, not on faith, and they have carried their disregard of traditionary lore so far as actually to erase that precious tuft of hair, which the true believer cherishes, as an assistance to the labour of the angel of light, who is to bear him to paradise.

Our estimation of the purity and value of these opinions, is much lowered by the knowledge of the vehemence and cruelty with which they are said to have been, in many instances, propagated by the powers who took the new faith under their protection. These seem, however, to have been in many respects greatly exaggerated. Ali Bey and Major Waring, both competent observers and eye-witnesses, (the first having been in Mecca when they took possession of it,) bear their testimony—the one to their "reason and moderation," the other to their "honesty and humanity," and surely such evidence ought to have great weight. It does not appear that Abdool-Wahhab himself or his son Moollah-Mohammed, ever appeared in the character of a military leader, or in

* Niebuhr's Descrip. de l'Arabie, pp. 16—24; Volney's Voyage en Syrie, &c. I. 380, quoted by Mills, 375.

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any other capacity than that of the public advocate of the new doctrines. They were, however, taken under the protection of Ibu-Saoud, the supreme ruler of Ared, who adopted their system as the established religion of his rising dominion, became its temporal chief, and sought to build upon it the more solid and tempting edifice of political power. The orthodox sect was supported by despotic force: it was allied to a government arbitrary in all its movements, and to *think* for themselves, it was necessary for the supporters of heresy to *act* for themselves. In the East, the form of government appears, from experience, to be almost necessarily what is called Patriarchal, and the command of the Ruler must be implicitly obeyed, whether in matters of religious or civil obligation; what resource, therefore, would there be for the Wahhabites but to oppose force by force, if they wished to preserve their independence? They have, however, done more than this, and have shewn most abundantly that whatever portion of the alloy they rejected from the Prophet's system, they adhered most zealously to the worst feature of the Establishment, which founded itself on his authority—the principle of making converts, not by argument, but the sword.

It is doubtful whether the Wahhabites have preserved the purity or acted up to the spirit of the doctrine of their Founder. From all that can be gathered from the works of modern travellers, it appears that they have adopted many of the superstitions against which the Reform seemed expressly aimed, and the cause has, as might be expected, been made in the end subservient to the ambitious projects of its temporal leaders.

Their progress was very rapid towards the end of the last century. Ibu-Saoud, the temporal pastor and zealous propagator of the new opinions, was succeeded by Abdelaziz, who, at the head of a powerful people zealous for political and religious independence, pushed on a rapid career of victory against the opposing Turkish power, which sought to bring into submission its rebel subjects, and to support the orthodox faith by all the zeal which the powerful influence of the Ulemah could inspire into the councils of the Divan. Nothing, however, could withstand the overwhelming attack, and the holy city itself submitted to be purged of its abominations by the Reforming Chief, who boldly challenged the Sultan himself to surrender his title of Commander of the Faithful, as devolving on him, to whom God had given the victory.

Arabia almost universally adopted the heresy with the same zeal with which it had, 1100 years before, supported the then Reform of Mahomet. In Syria and Anatolia, Damascus, Aleppo and Smyrna, many were known to be secretly proselytes. The Pacha of Bagdad trembled at the approach of the torrent: and that the new sect did not overrun at any rate the Eastern world with the rapidity of their ancestors in the first ages of Islamism, is ascribable only to the general growth of civilization, and the inventions which, by rendering war more scientific, have given wealth and discipline such great advantages. Though enthusiastic and daring as the followers of Abu-Beker and Omar, they have not now to contend against the degenerate vassals of Heraclius and Yezdegerd, but the disciplined resources of the Turkish and Persian empires. An adventurer * who spent several years in intimate connexion with them, after describing their admirable regulations of internal policy, and their fervent zeal in the cause of the Reformed religion, says, "To conclude, among the Wahhabites we see all that courage, activity and perseverance which make a rising nation; all that boldness of design and energy of execution which distinguish a new and vigorous government; in a word, all the advantages of despotism, and few of its inconveniences."

In the alarm which this impending revolution produced throughout the Turkish empire, it is said that some of the Ulemah had the simplicity to propose to reclaim the heretics by argument. Unfortunately, I can find no record of the proceedings of this council for the settlement of the faith. Such scenes, though under different actors, had been familiar to Constantinople in former days, and it is difficult to say that many of the subjects which had occupied the grave attention of some of its Christian councils, were of

* Vincenzo Maurizi, who passed under the name of Schaik Mansur, and was in the employ of Seyd Said, Sultan of Muscat.

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more importance, at least with reference to the immediate interests of the followers of the respective systems, than those which in the 18th century came under discussion. The result was, however, the same as of old—leaving each party of the same opinion, with the infusion of a larger portion of intolerance and fanaticism, the effect of personal collision. The Mufti would rest on the solid ground of church authority and the tradition of the saints, and was not likely to yield to the claims of the Reformer to be allowed to judge for himself, and to examine the principles and practice of the Establishment, nay, even the supposed inspired books of the Prophet, by the tests which reason and the character of the Divine perfections furnished, as, in his opinion, the infallible guides for the detection of error and imposture.

An appeal to success, as the seal of the ministry of either side, would be equally unsatisfactory; for the wide diffusion of the religion of the Prophet under his followers, would be counterbalanced by the astonishing progress of the tenets and arms of the Wahhabites, under difficulties and dangers unprecedented in the religious revolutions of the East. In whatever way these conferences were carried on, it is clear that in the end both sides had again recourse to the only effectual way of settling their differences, and the Turkish power, by great efforts, checked the progress of the Wahhabites, with whom a peace was now concluded. With its usual base and timid policy, the hand of an assassin was instigated against the life of Abdelaziz, who fell in 1803. His successor, Saoud, speedily recovered the advantages which his father had lost, and was at the head of the Wahhabite party, and in possession of Mecca, at the time Ali Bey was there on his pilgrimage.

As these scenes may appear far removed from our sphere of political relations, it may not be amiss to observe, that Saoud has had the honour of ranking among those whom his fame has induced to court his alliance, our own country, or at the least the East India Company; and this under circumstances not very creditable to us, though perhaps in keeping with some other instances of the fortune which has attended political connexions of weaker states with us. I give the story in substance as told with great apparent simplicity and truth by Vincenzo Maurizi.

An English armament, under the command, it is said, of a Col. Smith, appeared in 1810, on the coasts of the Persian Gulph, to avenge some aggression which had been committed by the Giovassem, who are described as pirates, but in alliance with, and protected by, Saoud, the Wahhabite Chief. On the appearance of the English force, Seyd Said, who had held his dignity as Sultan of Muscat as a very unwilling tributary to Saoud, immediately sent away his envoy who resided at the Court, and eagerly espoused the cause of those who appeared able to support his independence. The combined forces commenced active, and for some time successful, operations against Mallak, the Wahhabite General. The latter was, however, soon reinforced, and Col. Smith, finding the campaign likely to be long and serious, embarked his men, without, as it appears, making any provision for his allies, who were immediately attacked, and, behaving in a most cowardly manner, were destroyed in great numbers in sight of the English fleet. A treaty was immediately concluded between Mallak and the English commander, who is described as being disgusted with the cowardice of his allies, without any provision for their indemnity, the English merely engaging to be *neutral* in the war between the Wahhabites and the Sultan, a war, as it appears, undertaken solely in the confidence of their protection. This line of conduct, it is added, they did not think treacherous or impolitic, as no express convention had been concluded between them and Seyd Said; "while the late catastrophe had sufficiently proved that little advantage could be derived from his assistance."

"The degree of good faith and morality developed in this proceeding," Maurizi adds, "he leaves to the consideration of his readers; but as a stroke of policy, it was worthy of praise, as it secured permission to the English flag to float unmolested over the Persian Gulph, and extended the renown of the East India Company through countries where it had been before unknown."

The consequence was, that the fullest vengeance of Eastern despotism was immediately taken upon the unfortunate Sultan for his rebellion, and

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Mallak ravaged his dominions with fire and sword.*

On the death of Saoud, he was succeeded by Abdelaziz the Second, of whose reign I have not been able to obtain any account, except that it was occupied in a series of wars of various fortune, with the Pachas of Egypt and Bagdad, in which they sometimes penetrated nearly to Derejah, the capital of the Reformers, but were always obliged to retreat from the harassing nature of the warfare, and the natural obstructions which the country afforded to an invading army. In 1818, we find the unfortunate Abdallah Ben Sund on the throne, who, it appears, had, in a more successful attack of Ibrahim Pacha, which ended in the capture of Derejah, been defeated and taken prisoner, and was sent as a trophy to Constantinople, together with his Imam, (probably the successor to the spiritual authority of Abdool-Wahhab,) there to await the full measure of the revenge which religious and political hatred would have in store for those who had so long braved the anathemas of the Church. A thousand heads of his heretical followers accompanied them as an offering to the Commander of the Faithful, who, after leading the wretched prisoners in chains through the streets, and torturing them in the recesses of their dungeons, caused them to be beheaded in his own presence, and delivered their bodies to the insult of a populace eager to glut its bigoted vengeance on the carcases of wretches who had dared to question the authority of the Lord's vicegerent, and to brand with merited opprobrium the corruptions and depravity of the Established Church of their country.†

Such was the tragical fate of the Wahhabite leader, and such have ever, in a greater or less degree, been the lamentable consequence of adding fuel to the flame of religious bigotry, by entrusting to it the power of the sword, which it is ever ready to court by reciprocal prostitution. "Give me, oh Cæsar," cried the Mufti's predecessor, Nestorius, the Patriarch of Constantinople, before Theodosius, "give me the earth purged of heretics, and I will give you, in exchange, the kingdom of heaven! Exterminate with me the heretics, and with you I will exterminate the Persians!" If ever experience has established the relation of cause and effect, surely this alliance of religious and civil authority has produced degradation to the one and corruption to the other, by adding to the already too numerous temptations to rulers to govern badly, and sacrifice the interests of their people to their own prejudices and passions, the plausible pretext of supporting particular opinions from a sense of religious obligation, and a zeal for the welfare of society,—to provide for which, each speculator, Mahometan or Christian, must have the liberty of thinking his own system best calculated. What is this but to scatter, amidst even the best and wisest institutions of society, the seeds of prejudice, bigotry and disunion? And does not all history shew that in the result of such a system to the cause of religion, her interests are every where merged in the political and secular views of aggrandizement, to which she has been more or less associated? What chance can truth have of fair investigation where a band of hirelings is embodied, whose interest it instantly becomes to defend their privileges and the systems in which they originate? Does the head

* As the East India Company has now an expedition engaged in the same object on the Persian Gulph as the one above alluded to, we shall perhaps hear something more of their old allies the Wahhabites. They are, however, probably now the weakest party, and to desert them may therefore be "a stroke of policy worthy of praise."

† What has been the fate of the remaining Wahhabite power does not appear. The Pacha, I understand, has retreated; his victory being probably the result of a coup de main, attended, in such a country, with little permanent effect. Notices of the Wahhabites, (for there is little that deserves more than that name,) which the inquirer may compare and arrange into the most accordant system he can, will be found in Waring's Tour to Shiraz; the Travels of Ali Bey; Edin. Review, VIII. 40; Monthly Review, LXI. 518; Mills's History of Mahomedanism; the Romance called Anastasius; Malcolm's History of Persia, Vincenzo Maurizi's insignificant publication, and Niebuhr's Description de l'Arabie. The French History of the Wahhabites, (published, I understand, in 1810,) I should like to have been able to refer to.

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of the Moslem faith pay much regard (when they interfere with her despotic projects) to the principles of the Koran, whose doctrines he at other times propagates by fire and sword? Did the Roman Church fill Europe with civil wars, anarchy and persecution, to promote the interests of religion or the policy of the successors of St. Peter? Does the orthodox clerk of the present day bawl loudest in support of true religion, or our venerable constitution "*in Church and State*"?

What encouragement is there, then, to court for religion the fostering care of civil authority? United to the temporal power in arbitrary governments, especially in the East, we have seen that she only gives a keener edge to the weapons of tyranny and pitiless despotism;—united to the milder institutions of Europe, experience still shews her invariably, without a single exception, prostituted to the interests of faction and corruption.

The fond speculator may, indeed, in the abstractions of a benevolent mind, picture to himself some fair Utopia, under rulers who might be content to take for their sole object the interest of the governed; over whom prejudice and interest might have no sway; who might have wisdom, or rather good fortune, enough to select a system, of which all should admit the excellency and divine authority; who might have virtue enough to refrain from prostituting their authority to an arbitrary dominion over the rights of conscience. But let history be heard as to the probability of such a concurrence of circumstances on either side; let morals tell how far it is likely men should continue in the paths of moderation and virtue while surrounded by increased temptations to deviate from them.

Even to those, then, who are not persuaded that religion in all cases disdains this alliance, as the espousal of interests which are permanent and eternal, to institutions variable from a thousand fleeting circumstances, we may submit that her voice, as well as that of worldly policy, prompts us, at any rate, to preserve her independent, till the seductive attractions of authority are somewhat diminished, and till we see ground for believing that the majority of the governments of the world are, in practice, (when entrusted with power which they can in any way abuse,) something better than expedients for gratifying the ambition, cruelty and bigotry of some or the still more despicable avarice of others.*

E. T.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXVII.

Table of the Cost of National Glory.

TAXES upon every article which enters into the mouth, or covers the back, or is placed under the foot—taxes upon every thing which it is pleasant to see, hear, feel, smell or taste—taxes upon warmth, light and locomotion—taxes on every thing on earth, and the waters under the earth—on every thing that comes from abroad or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of man—taxes on the sauce which pampers man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt, and the rich man's spice—on the brass nails of the coffin, and the ribands of the bride—at bed or board, couchant or levant, we must pay. The schoolboy whips his taxed top—the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road: and the dying Englishman pouring his medicine, which has paid 7 per cent, into a spoon that has paid 15 per cent—flings himself back upon his chintz-bed which has paid 22 per cent—makes his will on an eight pound stamp, and expires in the arms of an apothecary who has paid a license of an hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from 2 to 10 per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers,—to be taxed no more.

Ed. Rev. XXXIII. 77, 78.

* The reader of the former portion of this paper, (p. 261,) will be so good as to pardon the accidental mistake in the translation of Il Allah Allah.

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REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Authenticity, and consequently the Genuineness, of the Baptismal Commission, in its present Shape: Questioned upon the Evidence of the Apostolic History, and of the Apostolic Writings. To which are added, Two or Three Remarks on the Propriety of any Liturgy being entirely Athanasian, or entirely Apostolical.* London. Sold by Russell and Skey. 1819. 12mo. pp. 33.

BEFORE we analyse the contents of this pamphlet, we shall take the liberty of submitting to our readers a few observations on the subject of which it principally treats.

What the anonymous writer before us styles "the Baptismal Commission," is recorded in Matt. xxviii. 18—20: and these verses shall be cited, first in the original, and next in what we judge to be an accurate English translation of them.—We copy the text of Griesbach:

—— Προσελθων ὁ Ιησους ελαλησεν αυτοις, λεγων· εδοθη μοι πασα εξουσια εν ουρανῳ και επι γης. Πορευθεντες μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του πατρος, και του υἱου, και του ἁγιου πνευματος· Διδασκοντες αυτους τηρειν παντα, ὁσα ενετειλαμην ὑμιν· και ἱδου, εγω μεθ' ὑμων ειμι πασας τας ἡμερας, ἑως της συντελειας του αιωνος.

"Jesus came near, and spake unto them, saying, All power is given unto me in heaven and on earth. Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, to the end of the age." Newcome, I. V.

There is no want of external testimony in favour of this passage: nor can we appeal against it to any manuscripts or versions. *Biblical* criticism instantly decides for "the authenticity and genuineness of the baptismal commission." We cannot be permitted to expunge a text merely because it opposes our preconceived views, or presents difficulties, it may be great difficulties, to our understandings. *Luther*, in his German translation of the Bible, has omitted the Epistle of *James*: but the omission reflects no honour on the memory of the illustrious Reformer.

We proceed, then, to inquire, What *Scriptural* criticism declares concerning the words in question, or whether they admit of a sound and a consistent interpretation?

The majority of Trinitarians maintain that the nineteenth verse implies the truth of their characteristic doctrine:* the correctness of their allegation and reasoning, will soon pass under our review.

In the opinion of Dr. Watts, no "great weight" is to be laid on what he terms "our Saviour's form and order of baptism" in this passage, because no "actual example or instance of such a form occurs in any place of Scripture," and, according to the epistles, "baptism was performed in the name of the Lord Jesus."†

Archdeacon Blackburne proposed to read the above verse thus: Πορευθεντες μαθητευσατε παντα τα εθνη (βαπτιζοντες αυτους) εις το ονομα του πατρος και του υἱου, και του πνευματος ἁγιου. "Here," says he, "is not a single tittle altered in the text of the evangelist save in the pointing, and yet a very material alteration of the sense of the passage obtained, which makes the two evangelists [Matthew and Luke] consistent with each other."‡ It is a truly ingenious method of punctuation. But we are doubtful whether εις can immediately follow μαθητευω, although Matt. xiii. 52 furnishes an example of the construction—μαθητευθεις εις την βασιλειαν, κ. τ. λ.

The late Rev. Robert Tyrwhitt§

* See the language of Bishop Beveridge in Lindsey's *Apology*, p. 16, note, and Bengel. Gnomon N. T. in loc.

† In Lindsey's *Second Address to the Students*, &c. pp. 19, 20.

‡ Works, I. lxxxvi. &c., *Appendix* to Life, and Mon. Repos. V. 199.

§ *Sermon on Baptismal Faith*, pp. 11, 12.

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observes, that "the faith required of those whom the apostles were empowered to receive into the number of Christ's disciples, by baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, was wholly relative to the dominion of Christ, it being only an acknowledgment of it, with the ground on which it was admitted. It was a faith in the Son of God, on the evidence or testimony of the spirit of God: it was a confession that God had anointed Jesus of Nazareth with the Holy Ghost and with power."

"That baptism," remarks Mr. Belsham,* "into the name of any person signifies nothing more than the acknowledgment of his authority, and expresses no belief in his proper deity, is evident from what the apostle says of the Israelites, 1 Cor. x. 2, that they were 'baptized into Moses.' And when the same apostle expresses his apprehensions, 1 Cor. i. 15, 'lest any should say that he had baptized into his own name,' he could not suspect that they would represent him as claiming divine honours, but merely as assuming to be the head and leader of the Christian sect.

"Nor does the uniting the name of the Son with that of the Father and the Holy Spirit in the administration of baptism, prove the deity of Christ, or that he is any thing more than an exalted human being: much less does it prove that he is the proper object of religious worship. For, waving the consideration whether the text be genuine, whether it was intended as a formulary of the rite, whether the names of the Father and Spirit were ever used in primitive baptism, whether the precedents in the New Testament are not all into the name of Christ only; and finally, whether a positive institution which contains no direct address to an invisible being, can with any propriety be regarded as an act of religious worship, it is certain that no inference of equality in rank or homage can be drawn from the association of different names in the same sentence. See 1 Chron. xxix. 20, 'All the congregation bowed down their heads, and worshiped the Lord and the king;" 1 Sam. xii. 18, 'The people feared the Lord and the king;" 1 Tim. v. 21, 'I charge thee before God and Jesus Christ, and the elect angels, that thou observe these things.'"

If Mr. Belsham suspect the genuineness of "the baptismal commission," we heartily wish that he had laid before the public the reasons for his doubts. When he suggests the inquiry, whether the text "was intended as a formulary of the rite," he urges an extremely pertinent and weighty consideration. There is no proof whatever that any specific form of baptism was prescribed by our Lord to his apostles, no proof that the words before us are this form. The passage is descriptive of the Christian instruction by which baptism was both preceded and accompanied: the text represents, concisely yet significantly, the characteristic features of the gospel. Whoever believed in Jesus of Nazareth as the Messiah, believed also in God as the Father of men and Christians, and in our Saviour's resurrection, and those other miraculous attestations to his doctrine which the New Testament declares to be the effect of the Holy Spirit or power.* This was the faith of all his disciples, whether they had previously been Jews or Heathens.

That the baptism administered to the first Christian converts implied their knowledge of the existence of the Holy Spirit, we learn from a memorable passage in the Acts of the Apostles:† "While Apollos was at Corinth, Paul came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, *We have not so much as heard whether there be any Holy Spirit.* And he said unto them, *Unto what then were ye baptized? And they said, unto John's baptism.*‡ Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized

* *Calm Inquiry*, &c., (ed. 1st,) pp. 363, 364.

* Rom. i. 4; Gal. iii. 2.
† Acts xix. 1—8.
‡ Matt. iii. 1—13.

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into the name of the Lord Jesus.* And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." In like manner, it appears from the same history that Apollos himself, in the earliest stage of his public religious life, *knew only the baptism of John*, and needed and received a more exact acquaintance with the nature of Christianity.†

It is, therefore, evident that the baptism enjoined by Christ was baptism into a religion of which the Father was the author, the Son the instrument, and the Holy Spirit the witness: equally clear is it that such baptism supposed the partakers of it to be instructed in the truth which this proposition conveys; while we further perceive that the notion of any particular form of words having been prescribed on this occasion, by our Lord, is entirely gratuitous.

To all these considerations the present Impugner of "the authenticity and genuineness of the baptismal commission" has been inattentive: he assumes, but does not shew, that the words in question were delivered as a formulary—he assumes, without, however, attempting to prove, that εις signifies *in* and not *into*;‡ and he passes in total silence those parts of the early history of the gospel which illustrate its specific character, and teach us the design and object of Christian baptism.

For the purpose of ascertaining "what Matthew related," or "what Christ enjoined," says this writer, "we have only to inquire what the apostles *did*. Our future controversy rests on this simple and single issue. And it is an issue which their history can alone determine." But the incorrectness of this statement arises from our author's misapprehension of the main circumstance to which it refers. Where, we again ask, is the evidence of Matt. xxviii. 19, having been intended as a *form*, or even of *any form whatever* having been *enjoined*?

Our Inquirer into "the authenticity and genuineness of the baptismal commission, in its present shape," imagines that Mark not improbably refers to the previous dictation of *some* form of baptism, when he thus concludes our Saviour's discourse: '*In my name* shall they cast out dæmons, &c.' Here again," he adds, "we have, *totidem verbis*, the very phrase recorded in the Acts." For his own sake, and for that of his readers, it would have given us pleasure had he bestowed greater care on a comparison of the passages where this "very phrase" is thought by him to occur. Premising that in Mark xvi. 17, we find ΕΝ τῳ ονοματι μου δαιμονια εκβαλουσι κ. τ. λ., with which expression we also meet in Acts iii. 6, xvi. 18, we must remark, that in Luke xxiv. 47, Acts. ii. 38, xix. 5, &c. the language is ΕΠΙ τῳ ονοματι, ΕΙΣ το ονομα:* nor was it "in his conversation with the two disciples on their way to Emmaus," that our Saviour directed that "repentance and remission of sins should be *preached in his name*," but in his subsequent interview with the whole body of his attendants. Hence from *a fancied identity of phrase* no conclusion can be deduced against the text in Matthew.

The author of this pamphlet too hastily conceives that the passage of which he arraigns "the authenticity and genuineness," asserts or implies the truth of the doctrine of the Trinity. Were that doctrine founded on solid and independent evidence, some confirmation of it we might, perhaps, have looked for in the words, "the name of the Father and of the Son and of the Holy Spirit." It has appeared, however, that, according to the principles of fair interpretation, the tenet of "three persons and one God" obtains not the faintest countenance from the baptismal commission. The only question to be determined is, what impression would be made by our Saviour's language on those who heard it from his lips, on those who first read it in Matthew's Gospel? "The Romish missal" and "The Book of Common Prayer" ought not to be regarded as sound expositions of the Scriptures; and still less are texts to be pronounced spurious only because they are falsely understood.

* That is, *into the religion of the Lord Jesus.*

† Acts. xviii. 24—27; and in Wakefield's Tract.

‡ We mean, in this class of texts.

* The force of all these prepositions is pointed out by H. Haynes. S. Inq. (2d. ed.) pp. 295—301.

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Marks of precipitancy appear in several of the pages of this little tract. The subject is confessedly important: but the writer does not discuss it with the judicious reflection and critical accuracy, which the nature of his inquiry demands, and which are indispensable to its success. That he is a sincere and zealous friend of Christian truth, we see no reason for doubting: and on this account we the more deeply regret that he has not done greater justice to his wishes and his character. He often seems to have made his extracts merely from the *English* Testament, and to consider the erroneous associations existing in the minds of many *English* readers as correct views of the meaning of our Lord and his apostles.

The "remarks on the propriety of any liturgy being entirely Athanasian or entirely Apostolical," or, in other words, of our worship being consistent with itself, form the best part of the pamphlet. There is something, however, in the author's style and manner, which little suits our taste; an air of levity and occasionally a tone of irony, which are uncongenial with his theme. When he says, (p. 28,) "It is not, I repeat, with the creed of Athanasius that one quarrels; it may be, for ought I contend now, an improvement upon that of Christ," this broad sneer will repel the serious Trinitarian, and cannot be applauded by any *reasoner* among Unitarian Christians.

ART. II.—*Letters to a Protestant Divine, in Defence of Unitarianism.* By another Barrister. 8vo. pp. 120. Hunter. 1818.

THIS is a new and valuable contribution, from the pen of a layman, to the Unitarian treasury. The author was formerly a Trinitarian, and having embraced Unitarianism, was led into an amicable correspondence with a friend, "a Protestant Divine," of which the present "Letters," make part. They refer to some of the principal texts adduced on either side in the Unitarian controversy, which, as well as the general subjects which they involve, the Barrister has treated with judgment and ability. A mild Christian spirit pervades all his pages.

In reply to a remark of his Correspondent's that the Greek fathers, who understood their language better than we do, interpreted John x. 30, "I and my Father are one," of the equality of the Son with the Father, the author says, that a very long period elapsed before this construction was attempted to be put upon them, and that even contemporaries, which none of these fathers were, do not always correctly interpret works written in their vernacular tongue: he then proceeds,

"We lawyers can furnish hundreds of instances of this kind in the construction of modern acts of parliament, which are usually drawn by professional characters, men of learning and experience, well acquainted with their own language, and whose object it is to render the acts they draw as clear, and their meaning as certain, as possible: yet when it is necessary to reduce them into practice, and to decide upon their construction, we have often not only one counsel and one judge against another, but even different courts differing in opinion from each other upon the construction of the same sentence. You would be astonished to hear how many hundreds of judicial determinations there have been—how many conflicting, and clashing opinions and authorities, to determine the meaning of three acts of Parliament, passed in the reigns of Queen Elizabeth and King James the First, relative to bankrupts, and to the relief of the poor; some of them in the very reigns in which these acts were passed, and others in our own times, though we do not live at a more remote period since their enactment, than the fathers you allude to did after the publication of the Gospel of St. John. Is it any wonder then, that the meaning of one of the fishermen of Galilee, writing in a language which was not his mother-tongue, should have been sometimes doubted, and sometimes misunderstood, by writers following him at the distance of two or three centuries? That learned and ingenious persons, many of them recently converted from Paganism, and eager to introduce their preconceived notions and opinions into Christianity,—the simplicity of which they had begun to corrupt in the very days of the apostles, as the latter themselves lament,—should by degrees, in the course of two or three centuries, have succeeded in the opinions of a considerable part of their readers, many of them similarly circumstanced with themselves, in putting constructions upon several passages in the Sacred Writings, which the apostolic writers themselves never intended? Is it not rather matter of surprise that these writers should have expressed themselves with so much sim-

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plicity and clearness, frequently upon subjects in themselves abstruse and difficult, that by comparing one part of their writings with another, and applying to them the same rules of fair and just criticism, which we do to other ancient writings, we should be able to ascertain their meaning so well, as in ninety-nine cases out of a hundred we find we do,—and in so many instances to detect and repudiate the false glosses and erroneous opinions, which these fathers had fastened upon them?

In the profession of the law we have a rule, which appears to me to be a very sensible and judicious one, namely, To interpret, whenever it is in our power, one part of an act of parliament by another; and when we can ascertain, by the context or otherwise, the sense in which any given words are made use of by the legislature in one part of an act, to conclude, unless the contrary appears, that they intended to make use of them in the same sense in other parts of it; or, if the words do not occur in any other parts of the same act, we endeavour to discover in what sense they are used in other acts made *in pari materia*. Pursuing this course, which is not only sanctioned by legal experience, but by the principles of sound criticism, it appeared to me, that we could not do better than to interpret the Scriptures by the Scriptures, and particularly each Scripture writer and teacher by himself, where it was in our power; as this would enable us to arrive at their meaning with quite as much certainty, as any of the fathers, who happened to live two or three hundred years after their publication."—Pp. 9—11.

After many luminous observations upon this place of Scripture, the Barrister says,

"It is a most singular fact, that there is scarcely any part of this celebrated passage, so often quoted by Trinitarians in support of their doctrine, which will not be found, when attentively considered, to be in direct opposition to it. I shall give one more instance of it from the conclusion. Our Lord says that he was sanctified and sent into the world by the *Father*. His sanctification and mission, we perceive, are mentioned together; as if both took place at the same time, or the former immediately, or shortly, preceded the latter, and took place with a view to it, in order to qualify him for it. But what occasion could there be for *him* to be sanctified, who, according to the Trinitarian hypothesis, was from all eternity most holy, wise, just and good? If he was sanctified at, or just before, his mission, or at any other time whatever, it follows, that during the whole of an antecedent eternity he must have been unsanctified. If it should be said by the Trinitarian, contrary to our Lord's words, (who never speaks of himself by parts and parcels, but as one entire being,) that it was only his human nature that was then sanctified,—this, though it agrees perfectly with the Unitarian system, that at a certain period of his life he was by the Father sanctified and sent into the world—that is, sent among the people to preach the gospel to them,—will not correspond at all with the Trinitarian doctrine, which represents the divine Logos, the second person in the Trinity only, as having been sent from heaven into this world to unite with the human nature, which previously to the supposed miraculous conception had no existence. Supposing it, however, to have been the divine Logos, that was sanctified and sent into the world by the Father, there are other unavoidable inferences which are utterly irreconcileable with the Trinitarian scheme. He that sanctifies must, whilst language has any meaning, be considered as greater or holier than he who is sanctified by him, as our Saviour himself says, 'Which is greater, the gift, or the altar which sanctifies the gift?' Matt. xxiii. 19. In like manner, he who sends his messenger to finish certain work which he had given him to do, (John xvii. 5,) will always be deemed to be superior to the messenger he has dispatched to perform it. How is it also upon the Trinitarian hypothesis, that the Holy Ghost had no concern with our Lord's sanctification; and that he is never represented as having been sent by the Holy Ghost, but by the Father only?"—Pp. 27—29.

On the Incarnation, or union of the Divine Logos, the supposed second person of the Trinity, with the human nature of our Lord, so as to constitute together with it one person, having two distinct natures, he says,

"Is it not most extraordinary, if the divine Logos was inseparably united to the human nature of our Lord, so as to constitute with it but one person, that it does not appear to have enabled him to perform one miracle, to impart one divine revelation, or to bear one suffering? That it did not enable him to perform any miracles is undeniable, not only from the absence of all proof or assertion to this effect, but also from his own express declarations so often alluded to: 'I can of mine own self do nothing. The Father who dwelleth in me, he doth the works.' That it did not enable him

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to make any divine revelations, appears likewise from his own declarations: 'My doctrine is not mine, but his that sent me.' John vii. 16. And he elsewhere declares that it was his *Father* who sent him. John v. 37. So he afterwards says upon the same subject; 'As my *Father* hath *taught* me, I speak these things.' John viii. 28. Here it appears by strong implication, not only that what he spoke was from his Father, but that he did not previously know it himself, and required to be taught it by, and to learn it from, another. Again he says, 'For I have not spoken of myself, but the Father which *sent* me, he gave me a *commandment*, what I should say, and what I should speak. Whatsoever I speak therefore, even as the Father said unto me, so I speak.' John xii. 49, 50. That it did not enable him to bear any sufferings, is to be collected, not only from there being no proof or assertion that it did, but from the account given us of his suffering in the garden, just before his crucifixion, when the evangelist informs us, Luke xx. 43, that 'there appeared an angel unto him from heaven *strengthening* him;' which would have been both absurd and useless, if the divine Logos had enabled him to bear his sufferings. What a lamentable exhibition is made by this text, upon the Trinitarian hypothesis of the incarnation, of a created being strengthening his Creator,—of a poor finite angel of limited powers, a being not even pure in the sight of his God, nor free from the charge of folly before him, strengthening Omnipotence and Omniscience! Some Trinitarians, perhaps, would contend, that it was only the human nature of our Lord that was strengthened by the angel. But in the first place, the evangelist does not say so, but speaks of our Lord generally and entirely; and, so far from confining what he says to a part of him, that is, to one particular nature, does not appear from any part of his writings to have had the least idea of our Lord's having two natures. What right have we then to add to his words mere suppositions, made expressly to favour an hypothesis of our own? Secondly, all that constituted our Lord, even according to the Trinitarian doctrine, made but one person; therefore when the evangelist speaks of him, he must be understood to speak of that person, and not of any particular part of him, unless he tells us so, which he has not done. Thirdly, as according to the Trinitarians, the Divine Nature was inseparably united to the human nature, what occasion could there be to send an angel from heaven to strengthen the human nature, when it had already almighty power always united to, and present with it, which must have rendered the assistance of a finite, limited and created being quite superfluous? If there had been any proof of such an incarnation as is contended for, it would not have been pretended, that we are any where informed that the Divine Nature refrained from aiding the human nature upon this trying occasion to bear its sufferings, the Sacred Writings being quite silent upon the subject of two natures in Christ, and the Trinitarians on the contrary maintaining, that its assistance was absolutely necessary to enable the human nature to bear the infinite punishment, which, according to them, the justice of the Supreme Being must otherwise have inflicted upon the elect, who are redeemed and saved by the death and sufferings of our Lord. That the power of the Divine Nature then, that is, *almighty* power, must, according to their hypothesis, have been exerted. The assistance of an angel, therefore, if it were considered merely as superadded to that of *almighty* power, would not have been equal to the dust of the balance; but when considered as *strengthening* Omnipotence, the absurdity is monstrous. Who can wonder, that the great Newton should pronounce of such a doctrine, that the time would come, when it would be exploded, as an absurdity equal to transubstantiation? That time is now, thank God! fast approaching. The night is far spent, the day is at hand, indeed hath already begun to dawn upon us, and will shine more and more, till it arrives at its meridian brightness. How few were there in Sir Isaac Newton's time, who thought as he did! How many thousands are there at present in this country only! How few were the Unitarian places of worship within our own remembrance!—four or five, perhaps, in the whole kingdom. At present there are few places of any magnitude without one; and if we may form a judgment from what we know ourselves, and hear from others, there may be some foundation for the report, that there are more Unitarians within the Church, than out of it.

"The Unitarian system stands unencumbered with any of the difficulties we have just been contemplating: considering our blessed Lord, though the greatest and most distinguished of God's messengers and prophets, to be a man of like passions with ourselves, endued with exquisite sensibility of feeling, and perfect knowledge of the extent of his approaching sufferings, and, therefore, for a moment overwhelmed with distress, at the prospect of what he was so soon to undergo,—it acknowledges the kind and

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gracious interposition of *his* Father and *our* Father, of *his* God and *our* God, in sending an angel, as he had occasionally done before in the case of others of the prophets and holy men of old, to comfort and strengthen him."—Pp. 56—60.

The following remarks upon the Trinitarian inquiry how a man can judge the world, appear to us very just:

"It is a common thing for writers of this description to allege, that a mere man cannot do this, and a mere man cannot do that; but they well know that this is not the true question,—but what God, who is omnipotent and omniscient, can empower and enable one of the human race to perform. A mere man, we well know, cannot raise the dead; and yet both Elijah and Elisha, when commissioned and enabled by the Most High, did this under the old dispensation; and both Peter and Paul, under the new. A mere man cannot know the heart or the thoughts of any other man, and yet one of the highly-favoured prophets whom I have just mentioned, was empowered to know the heart and the thoughts of his servant Gehazi, when at a distance from him; and also to know whatever the king of Syria did, even in his bed-chamber. The same great Being who thus enabled him to know the thoughts of one or two persons, could unquestionably have enabled him to know the thoughts of as many others as he pleased; nay, if such was his sovereign will, of the whole human race. However some may be startled at this upon the first view, yet the denial of it would amount to nothing less than prescribing bounds to Omnipotence, and limiting the Holy One of Israel. It would be reviving the old cry of unbelief —'Can God furnish a table in the wilderness? Can he give bread also? Can he provide flesh for his people?" Psalm lxxviii. 19, 20. What we are here to consider is, whether the Almighty God can empower and enable the blessed Jesus, in a glorified state, with his mental powers enlarged and improved, beyond all that the utmost stretch of the human intellect in this present infant and imperfect state can form a conception of, to know the thoughts, and read the hearts and past actions of the whole human race, if this should be necessary to qualify him to pass sentence upon every one of them, either at the same time, or within a given space of longer or shorter duration, as shall appear to his infinite wisdom to be for the best. This power, vast and extraordinary as it may appear, would be still finite, and, in comparison with Omnipotence and Omniscience, not equal to a grain of sand, compared to the entire globe of the earth."—Pp. 78, 79.

We can take only another extract: it is on the consistency of the titles of Christ with the Unitarian scheme:

"You remark, that 'you have arrived at the end of your paper without urging those evidences of the Deity of Christ which arise from the ascription to him of every name, title, attribute, work and honour, of Deity.' Now really, my dear Sir, I must say, that I cannot find any where, that all these things have been ascribed to him, greatly as he has been honoured and exalted by his Father and our Father, by his God and our God. Where is he ever declared to have originally, and inherently, life or power in himself? Is he any where represented as having either, except by communication from, and as the gift of, his Father? Can he be said to have all the attributes of Deity ascribed to him, when one of the most essential of them, namely omniscience, is denied to him, upon no less authority than his own, by his expressly declaring that he did not know the day of judgment, and that no one knew it, but his Father only? When his possession of another equally essential attribute of Deity, that is to say, omnipotence, is likewise negatived upon the same authority: 'I can of mine own self do nothing'? John v. 30. Is any thing like this ever said of the Father? And again, Luke xx. 23: 'To sit on my right hand, and on my left, is not *mine* to give; but it shall be given to them for whom it is prepared by my *Father*;' not by the Father, Son and Holy Ghost, nor by the Trinity, a term not to be found at all in the Scriptures, nor by God, which, it would have been pretended, included all the three persons who have been supposed to constitute the Godhead; but by the *Father*. Lastly, when it is fully and expressly stated, that his kingdom, and by consequence the authority and power connected with it, are not to be eternal; it being declared in the clearest and most explicit terms by the Apostle Paul, that this his kingdom, long as it is to last, and glorious as it is to be, is to have an end, when, the apostle informs us, he is to deliver it up; and does not say to God,—which the Trinitarians perhaps might have contended, as has just been remarked, meant their three supposed persons in the Godhead, though it would have been attended with the awkwardness of averring a delivery of this kingdom by himself to himself,—neither does he say, to the Trinity, nor to the Father, Son and Holy Ghost, nor to the Father and Holy Ghost, each of whom, supposing them to be persons in the Godhead

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equal in power and glory, would have been equally entitled to receive it,—but to the Father only; all which things are totally inconsistent with any thing like equality, which, as it does not, nor can exist, cannot, in my humble opinion, as you suppose, be essential to all our dearest hopes, nor have the slightest influence upon them. To me it appears inconceivable, how any one, after duly considering and maturely weighing the plain and positive declarations I have just cited, standing as they do upon the highest and most indisputable authority, can help seeing, that it is the Father, and the Father only, who is the great author and sovereign disposer of all things, and that it is he, and he only, who claims, and is entitled to, the attributes of true Deity."—Pp. 99—101.

The reader will now perceive that this is a work of no common merit, and that the Unitarians are under great obligations to this new and able defender of their cause.

Since the preceding account of this valuable pamphlet was drawn up, we have received a second edition of it, increased by the addition of another letter into an octavo volume, of which we shall take notice in our next Number.

POETRY.

ISHE CHERUVIMU,

OR,

THE SONG OF THE CHERUBIM:

Chaunted in the Russian Churches during the procession of the Cup.

See the glorious Cherubim
Thronging round *the Eternal's throne*;
Hark! they sing their holy hymn
To the unutterable One!
All-supporting Deity,
Living Spirit, praise to Thee!

Rest, ye worldly tumults, rest!
Here let all be peace and joy:—
Grief no more shall rend our breast;
Tears no more shall dim our eye.

Heaven-directed spirits, rise
To the temple of the skies;
Join the ranks of angels bright,
Near *the Eternal's* dazzling light.
Chvalim Boga, Chvalim Boga! *
A.

Vskuj mia iesi oostavil?
Why hast thou forsaken me?

THE MIDNIGHT HYMN:

Sung at Easter in the Greek Churches.

Why, Thou never-setting light!
Is thy brightness veiled from me?
Why does this unusual night
Cloud Thy blest benignity?
I am lost without Thy ray:
Guide my wandering footsteps, Lord!
Light my dark and erring way,
To the noontide of Thy word!
A.

* Hallelujah.

OBITUARY.

1820. April 18, aged 84, JOSEPH LIDDELL, Esq., of Moor Park, Cumberland. He was an early pupil of the Rev. Hugh Moises, in the public Grammar School of Newcastle-upon-Tyne, where, having made great proficiency in the Greek and Latin Classics, he became a student in Trinity College, Cambridge, where he was of the same year with the late Bishop Watson, with whom, till late in life, he kept up an intimacy: he was also the associate of Messrs. Thorp, Jebb and other distinguished ornaments of the University at that time. He was highly valued for his eminent classical learning, and also for acuteness in metaphysical and moral investigations; nor less for the integrity of his principles and the liberality of his mind. He afterward entered at Gray's Inn, and became a Barrister; but coming in early life into the possession of an ample fortune, he did not practise as a professional lawyer, though for the accommodation of the neighbourhood he continued to the last to act as a Commissioner in cases of bankruptcy, on which occasions, however, he generally gave his fees to the bankrupt if deserving, or otherwise disposed for the relief of distress. In many other ways he turned his legal knowledge to the public benefit. As a country gentleman he was a warm supporter of the political independence of his native county, and a steady friend in general to civil and religious liberty. From his early

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connexions, and from his subsequent intimacy with the venerable Bishop Law, his son the Bishop of Elphin, and Archdeacon Paley, as well as with several eminent Dissenting Ministers, (Dr. Henry, the historian, then minister at Carlisle, Messrs. Robinson and Milne his successors, Mr. Lowthion, of Newcastle, &c.,) it may be presumed that he was always disposed to apply his talents and learning to the study of the Holy Scriptures under the influence of an enlarged and liberal spirit; in the prosecution of which he was led to a full conviction of the Unity and Absolute Supremacy of the One God, the Father of the Lord Jesus Christ, and to an humble dependence for the hope of eternal life only on the mission, ministry, death and resurrection of Christ. In other words, he firmly believed in the appeal of Christ himself to his Father, that "this is life eternal, to know the one only living and true God, and Jesus Christ whom he hath sent;" while to others there might be gods many and lords many, to him there was but one God, and one Mediator between God and men, the man Christ Jesus. Being obliged, for many years, in consequence of commercial engagements in which he was involved by friendship for several near connexions, to reside a good deal at Newcastle, he was an attentive and regular hearer at the Chapel in Hanover Square there. But his was not so much a speculative as a practical religion: like his Master, it was his desire to go about doing good; and those who came before him as objects of kind assistance, he was always reluctant to reject. Few, perhaps none, probably not himself, knew to what extent he assisted his friends, and bore disappointments and heavy losses with more than common patience.—Of his charitable distributions he was never ostentatious: but when he thought that any good purpose might be served by it, he was not averse to his name appearing. When he sent his second benefaction of £50 each to the Unitarian Fund, and to the York College, he wrote to the friend whom he employed to transmit it, "You know how much I abhor ostentation; but on this occasion I do not bid you conceal my name. I am not ashamed to confess before men, that after the way which they call heresy, so worship I the God of my fathers."

His sun is now set, from a dignified but placid and calm retirement; illuminated in its descent by satisfactory reviews of a well-spent life, and carrying down with it the cheering light derived from the animating prospects of the gospel. He is come to his grave in a full age, like as a shock of corn cometh in in its season: let us hope that it will be found to yield in a proportion which will shew that the seed had been sown on a good ground. V. F.

April 23, in his 80th year, the Rev. JOHN MARTIN, more than 40 years pastor of the Baptist Church, in Keppel Street, Bloomsbury, author of a Life of Himself, and many controversial Tracts and Sermons.

May 6, at *Portsea*, Rev. JOHN KINGSFORD, a minister of the New General Baptist denomination.

— 14, at Liverpool, HANNAH, relict of the Rev. Caleb ROTHERAM, of Kendal, Westmoreland, (see Mon. Repos. V. 221 and 474,) and youngest daughter of the late John Thomson, Esq., of the same place, aged 63.

— 14, at *Southampton*, Rev. RICHARD OWERS, pastor of the Baptist Church.

— 19, in the 19th year of her age, Miss ELIZABETH NEIGHBOUR, second daughter of Mr. Thomas Neighbour, Wine Merchant, Smithfield. This is the *third* victim which from the same family, in the course of the last four years, hath been by the writer committed to the silent tomb.

June 4, at his house in *Baker Street, Portman Square*, the Rt. Hon. HENRY GRATTAN, Member of Parliament for Dublin. His death was hastened by the effort which he made to come over to England in order to support the claims of his Roman Catholic countrymen in the House of Commons.

— 5, at the house of his son at *Hackney*, Mr. JAMES CURTIS, formerly of Mangotsfield, near Bristol, in the 79th year of his age.

— 27, at his father's house in *Lincoln's-inn-fields*, Henry Cline, jun., Esq., aged 39, one of the Surgeons and one of the Lecturers in Anatomy and Surgery to St. Thomas's Hospital; eminent for his professional skill, and highly esteemed by an enlightened acquaintance for the liberality of his opinions, for the activity, vigor and inventiveness of his understanding, for his simplicity, integrity and benevolence.

Lately at *Bromyard, Herefordshire*, aged 76, the Rev. JOEL BANFIELD, 26 years minister of the Independent congregation of that place.

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INTELLIGENCE.

DOMESTIC.

Religious.

The Protestant Society for the Protection of Religious Liberty.

The Annual Meeting of this Society was held on Saturday, May 13th, at the London Coffee House, and although the meeting was not advertised, and the room was more capacious than the Hall at the Albion Tavern, where the former meetings were held, it was thronged to excess, and several hundred persons went away, unable to procure admission even to the passage to the room.

Punctually at the early but appointed hour of eleven o'clock, Lord Holland, introduced by the Rev. Mark Wilks, the Treasurer, the Secretaries, and the Committee, appeared, and amidst loud acclamations he took the Chair.

He commenced the business by briefly adverting to the objects of the Society, and the cheerfulness with which he had attended to assist in their promotion: at the same time he stated, that he was not yet recovered from an attack of the gout, and was much exhausted by his exertions the preceding night in the House of Lords; so that he apprehended he might be unable to remain until the close of the meeting: but nothing except great exhaustion should induce his departure, as he should leave his heart if his person was withdrawn. *(Loud applause.)*

Thomas Pellatt, Esq., one of the Secretaries, then began to read the proceedings of the Committee during the past year, but was induced to suspend the reading on the suggestion of some friends, that as the crowd was great, the meeting would be satisfied with the detail which the speech expected from Mr. Wilks might supply.

John Wilks, Esq., the other Secretary, therefore rose amidst the long and cordial greetings of the whole assembly. He entreated their candour, from the disordered state of his spirits and his health, but proceeded to deliver an address that continued during more than three hours to captivate and astonish the audience; and which induced even the aged and the feeble, females and gentlemen, several hundreds of whom could procure no seats, to disregard all the pressures they endured. It would be a hopeless experiment to endeavour to report a speech that surpassed even the former efforts of that gentleman, which made the persons present laugh and cry, express abhorrence, and shout with applause, as the speech attempted to amuse or interest, to encourage or to excite them; and which, never allowing a suspension to a varying but continual excitement, was heard not merely with attention but with enthusiasm, and at length terminated amidst general regret. The outline only we can attempt.

He first alluded to cases in which individuals and congregations improperly requested the interference of the Society. If a meeting-house was robbed of books —if legacies were withheld—if trustees were negligent or hostile—if differences arose between ministers and their congregations—if private Dissenters met with private injuries, for which they might have civil redress, applications were made to the Committee, who could not interpose either with propriety or according to the rules of the Institution, and the gratuitous labours of the Secretaries were much and needlessly increased.

For the Institution he did not wish to be an advocate; he would rather instruct than excite. He desired that information should be given which might enable ministers to advise their neighbours and their people, and that being instructed as to their rights and remedies, they might be able to act without requiring perpetual communications and advice. The nature and number of occurrences hostile to religious liberty during the past year would be not merely an apology for the Society, but a demonstration of its utility and importance.

Among the cases that had interested the Committee might be first mentioned those of *pecuniary demands*, either illegally made, or as to which some alterations of the law were required. Demands of tolls on Sundays from Protestant Dissenters going or returning from public worship, had frequently been mentioned, in some instances submitted to and deplored, and in others resisted with success. The exemption from such demands depended not on a general act, but on each local statute regulating every particular road. In each case that statute must be consulted, and if advice was needed, a copy of that clause must accompany the application for advice. The exemption was important to the property and honour of Dissenters. It had been coeval with the introduction of Turnpike Acts, and was extended to them equally with the members of the Established Church. Their honour, therefore, required its perpetuity, and as the payment

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of tolls, doubled by most Acts on Sundays, withdrew many pounds from members of poor congregations, they were either compelled to abstain from worship or attend a church, or make pecuniary sacrifices they could not afford, or withdraw from their ministers contributions of which greatly they had need. The decision in the Wiltshire case was unfavourable, as in all cases where the words used were "going or returning to or from any parochial church, chapel, or other place of religious worship;" the exemption could not be claimed if the place of worship was without the parish in which the Dissenter dwelt. In cases at *Welford*, Northamptonshire; *Newport Pagnel*, Bucks; *Wareham*, Dorset; *Tenterden*, Kent; *Wrentham*, Suffolk; and *Brighton*, the Committee could, therefore, afford no relief; but at *Weymouth*, an opinion was obtained for the Rev. Dr. *Cracknell*, who had liberally contributed to the Society, that Dissenters were there exempt, (although a different opinion had been given by Mr. Sergeant Lens,) and their right had been allowed. The Committee, now, however, watched, at considerable expense and trouble, all renewals of Turnpike Acts, and procured the re-insertion of words of exemption that would be effectual, and that would restore gradually that state of exemption which, by Episcopal influence, had been intentionally, secretly, injuriously and extensively infringed.

The next of the *pecuniary* matters affecting the Dissenters, arose from Assessed Taxes. Already they began to reap the harvest of past exertions. It ever afforded him pleasure to eulogise those excellent academical Institutions, in which intelligent, zealous, devout young men were prepared for the arduous duties of the Christian ministry. Those Institutions he loved, for he was a Dissenter. *(Cheers.)* No person could feel more attachment to the groves and halls sacred to the muses and to learning, for past pleasure and personal improvement, than he felt towards those abodes, whence proceeded men humble, but enlightened, unassuming, but well taught, who were to be the future guides and best instructors of Dissenters, and the world. *(Loud cheers.)* Never were they more needed, nor more useful. With those attachments and convictions, he reminded them with pleasure of the case of the academy at Idle, in Yorkshire, where the Commissioners seized the books from the library of the Institution for the Window Tax and House Tax of the apartments appropriated to students, and were compelled by the decision of the Judges to refund the levy, and to abstain from the re-assertion of their claim. *(Hear, hear.)* Encouraged by that decision, the Committee had, with pleasure, instructed the Rev. Mr. Bull, the excellent and indefatigable tutor of an academy at Newport Pagnell, and the Rev. Mr. Fletcher, of Blackburn, whose talents they knew and admired, to resist similar applications; and so instructed, they had resisted similar claims, and convinced the Commissioners that they could not enforce their demand. *(Applause.)*

Among other *pecuniary demands*, he had again to refer to the subject of Poors' Rates, charged on places of religious worship, belonging to Protestant Dissenters. The statement of the law on the subject, he would repeat, because he wished that they, and especially the Dissenting Ministers present, should be accurately informed. He believed it was now generally known, and universally regretted, that the trustees of Dissenting places of worship, or any occupiers beneficially interested in the receipt of pew-rents from them, were liable to the payment of poors' rates in respect of the balance remaining after a deduction of the *necessary expenses*. His dissatisfaction with the law did not chiefly arise from the pecuniary payments extorted, although at all times, and especially in the present times, they were afflicting deductions from the incomes of men, whose recompence on earth was most inadequate, as their labours were above all praise. But his displeasure was excited by the trouble, expense and uncertainty of redress. Now on an appeal to the Sessions, the question to be decided was the necessity of the expenses incurred. At those Sessions, Clergymen and High Churchmen officiated as Magistrates, for only Churchmen could be Justices. These men, unfriendly to Dissent—the systematic and local enemies of the appellants, were to appreciate and to fix a value upon the quantum of piety, and learning, and integrity, and zeal, and usefulness, possessed by Protestant Dissenting Ministers. *(Hear, hear.)* At York, the Justices had established a maximum of allowance, and affirmed, that, because some of the ministers of the Church of England accepted curacies, with salaries of £30, £40, or £50, therefore, that any further expenditure on account of ministers, among Protestant Dissenters, must be disallowed. Under such circumstances, the Committee had sometimes reluctantly advised their correspondents to abstain from appealing to the Sessions, and to endeavour, by preliminary measures, to prevent a painful and injurious defeat. *(Applause.)* To his friends, the Dissenting Ministers who were present at that meeting, he would say, when you receive an intimation of

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the insertion of the chapel in the rate, *immediately* demand a copy of the rate, for if an appeal should not be made to the next Quarter Sessions, after the making of the rate, all future proceedings in respect of such rate, would be unavailing. For such copy of the rate, only 6*d*. could be charged for every three hundred words. *(Hear.)* When that copy was obtained, the first measure which should be adopted, would be to invite the assistance of some friend conversant with the parochial property. See, said Mr. Wilks, whether any property be omitted; look for the glebe; see if any pews which may be let in the Church be rated; *(hear, hear, and laughter;)* see whether the parsonage-house be rated; *(hear;)* see whether the property of the churchwardens and overseers be rated; see if any be inadequately assessed; and if any such omissions be discovered, an appeal might with propriety be commenced, and would be successfully prosecuted; and he generally found that those who had been the first to do the wrong, had been among the first to retire from the contest. *(Applause.)* It was a fortunate principle in our nature, that the very same money-getting, pitiful, contemptible spirit, which would stimulate to evil, repelled us from that evil which we meditated, when it would re-act upon ourselves. And he had never known a case, when that spirit of investigation had acted with vigour and promptitude, in which it had not been crowned with success. *(Applause.)*

It had, indeed, been said, that the burden was but light. Such was not the case, for to many congregations, in villages and small towns, tottering beneath a weight already scarce sustainable, another atom made them sink; the poors' rates had increased to an extent which was most alarming; "its appetite grew ravenous with what it fed upon." *(Applause.)*

During the past year, the Committee had received a letter from a gentleman at York, who was actively concerned for a Dissenting Chapel in that city, which he would take the liberty to read. He so read it, because it supplied to him a practical illustration of the force of principle, and of the influence of attachment to religious truth. *(Hear, hear.)* That letter stated, that the poors' rates amounted to between £2. 10*s*. and £3, per quarter, although the debt on the chapel amounted to £1500, and the receipts were far short of the expenditure. That gentleman was one of the trustees of the chapel, and with the just and honest indignation of a man of feeling, he had asked, "was that the beneficial interest, the profitable occupancy which their wise opponents had said the trustees of chapels possessed in them?" *(Applause.)*

During the past year, applications had been received from Rev. Mr. MANNING, of Exeter, and from the Rev. Mr. ALEXANDER, of Norwich. At *Moberley*, near *Knutsford*, in Cheshire, where the salary of a minister from a small congregation, amounted to not more than £10 a-year, a vestry had been called, and it had been determined, that the little meeting-house should be rated. To the Committee the minister applied, but as Cheshire was a county distinguished for high-church politics, they advised the excellent man from a hazardous expenditure. To the advice he had assented, he admitted that Cheshire might be considered as the aristocracy of English aristocracy, and that, though it would make some diminution in his income, yet to that diminution he would submit. *(Cheers.)*

They had heard of the case of the Rev. ROWLAND HILL, and of the reiterated attempts which had been made to assess Surrey Chapel, and of his ultimate success. He, indeed, then wore the laurel of triumph—not the laurel stained with blood—but such a laurel as he, though a minister of the gospel of peace, could have no objection to wear upon his brow. *(Applause.)* The case of Mr. SLATTERIE, of Chatham, was also important. He had resisted to that hour every demand for payment which had been made, and in such resistance he was determined to persevere. There was also a case of Rev. Mr. GILES, a Baptist minister at Chatham, which had been submitted to the Committee. The circumstances of that case were peculiar. Mr. Giles received a regular salary from the congregation, and as he knew that intellect was not assessable, that professional emoluments and salaries were not rateable, he had advised resistance, and he understood the attempt had not been renewed. *(Applause.)*

From Lincoln an application had been received by a gentleman on behalf of a *Wesleian Methodist Chapel* in that ancient city. The Committee hesitated to interfere, not from any disrespect to that body of Dissenters, but because amongst that denomination a society was established for the defence of their peculiar rights; but from that gentleman the advice requested had not been withheld.

Again would he repeat, that a firm and wise resistance would generally be attended with success. *(Applause.)* Nor could he better illustrate this truth than by a case at Malton. There it had been determined, that property of that description should be rated. But how did the people act? They understood that the

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property in the chapel could alone be liable to a levy, and instead of adorning the chapel with gay and glittering chandeliers, they were satisfied with iron candlesticks, serviceable though unsplendid. They removed ornaments needless for simplicity, and purity and spirituality of worship, and they then said, "When the tax-gatherers come for the distress, open wide the doors—Take what property they can find—we defy their power." (*Cheers.*) Acquainted with such facts, he could not feel cheered even by the society of beauty and intellect that surrounded him, nor by the sympathy which he had excited. (*Applause.*) He could not cease to sorrow for the young minister depending upon his professional exertions for support, exposed to perpetual harassment, and to deductions that brought want to his abode. (*Applause.*) He indeed regretted, that by Dissenters themselves the evil was not sufficiently deplored. During the past year the Committee especially hesitated to apply to Parliament from the indifference indicated by their friends. Did they all suffer, and were they all oppressed, that indifference would soon disappear. They would no longer seem to say, "Let the gall'd jade wince, our withers are unwrung;" but would resolve firmly, unitedly, though respectfully, to make another application to Parliament, and in spite of any high church prejudices, might then obtain that relief they were well entitled to expect. (*Cheers.*)

[To be continued.]

Unitarian Fund.

In addition to our account of the Anniversary, p. 321, we have to report the names of the officers for the year ensuing:

Treasurer—JOHN CHRISTIE, Esq.
Secretary—Rev. W. J. FOX.

Committee.

Mr. J. FERNIE,
Rev. J. GILCHRIST,
Mr. S. HART,
Mr. T. HORNBY.
Mr. G. ROBINSON,
Mr. G. SMALLFIELD,
Mr. EDGAR TAYLOR,

Chosen with a view to Foreign objects.
Mr. JOHN BOWRING.
Rev. Dr. T. REES,
Mr. R. TAYLOR.

The Secretary authorises us to say that the substance of the Report and the Journals of Mr. Wright will be inserted in the future Numbers of The Christian Reformer.

We have been importuned to furnish some further report of the proceedings at the dinner, but we lament that we are unfurnished with the means of doing this satisfactorily. To make up for the deficiency, we subjoin by request an account that appeared in the *Examiner* newspaper of May 28th. It is necessary to premise that for this account none of the gentlemen named in it are answerable, it being inserted without their privity. We had thought of striking out certain complimentary phrases, but as it is a public document, we prefer, on further consideration, inserting it entire.

This Society, which was established about 14 years since, was proposed merely as an experiment to ascertain whether the simple doctrines of primitive Christianity, which represent the Almighty as endowed with all the endearing attributes of paternity, and as exercising those attributes in promoting the felicity of all his creatures, are not as well calculated to engage the attention of the poor as that of the higher orders; and whether the true character of God, as represented in the New Testament, if made known to the people by means of popular preaching, would not have the effect of banishing all moroseness from the Christian religion, and of inducing its votaries to exchange the gloom and horrors of superstition, for the sweet serenity of pious confidence and hope. The experiment is said to have completely answered, inasmuch as it has proved to demonstration that the unadulterated doctrines of Christianity are highly acceptable to the poor, whenever they are presented to them in their native simplicity; and that since the the year 1806, the society has been constantly increasing in its respectability and in the number of its members. On looking into the printed rules, we perceive that "the Society is denominated The Unitarian Fund, for promoting Unitarianism by means of popular preaching; and that the money raised by the Society shall be applied—First, to enable poor Unitarian congregations to carry on religious worship;—Secondly, to reimburse the travelling and other expenses of teachers who may contribute their labours to the preaching of the gospel on Unitarian principles; and thirdly, to relieve those Christian ministers who, by embracing Unitarianism, subject themselves to poverty or personal inconvenience."

In the absense of William Smith, Esq., M. P. for Norwich, who had consented to preside at this meeting but was prevented by a necessary attention to his Parliamentary duties, the Rev. Robert Aspland, of Hackney, was called to the

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Chair. After the cloth was drawn, *Non Nobis Domine* was sung in fine style, and the following toasts were given from the Chair :—

"The King; and may he never forget the principles which seated his family on the throne."—This toast was prefaced by an appropriate speech from the Chairman.

"Civil and Religious Liberty all the world over."—This toast brought up Mr. William Frend, who animadverted with great propriety on the prospect of their permanent establishment in Spain, and related some striking instances of the baneful influence of persecution for religious opinions.

"The memory of our departed Worthies."—(*Standing and in silence.*)

"The Unitarian Fund and prosperity to it."—When this toast had been drank, Mr. Christie rose for the purpose of giving the meeting an account of the origin and objects of the Society. This was an interesting and impressive speech, and was received by the company with abundant marks of applause.

"The Rev. Russell Scott, and thanks to him for the excellent Sermon which he had that day delivered before the Society."—This toast was drank with considerable enthusiasm, which continued to be manifested during the whole of the very impressive speech with which he favoured the meeting.

"Mr. John Towell Rutt, and the repeal of the Corporation and Test Acts."—Our limits will not allow, or we should be glad to print every thing which this gentleman said in favour of this very important measure.

"Mr. Wright, and the other Missionaries connected with the Unitarian Fund."—This gentleman delivered a very animated speech, replete with good sense, and remarkable for the simplicity of its detail.

"Mr. Wm. Smith, the Representative in Parliament for the city of Norwich; and a speedy divorce between us, and the Athanasian Marriage Ceremony."—In giving this toast, Mr. Aspland took occasion to pay a very handsome, and at the same time a very just tribute to the character of Mr. Smith, as the long-tried and steady friend of Civil and Religious Liberty; regretting that the unexpected change of the day from Wednesday to Thursday should have been the occasion of depriving the Society of his services in the Chair. The nature of the Bill which has been presented to Parliament for altering the Marriage Ceremony in favour of Unitarians, was also explained by Mr. Aspland with neatness and perspicuity.

"The health of Mr. Christie, our Treasurer."

"The York College, not forgetting Mr. Yates and Mr. Kentish."—When this toast had been drank, the Rev. Mr. Yates, of Liverpool, rose to explain some of the objects of that establishment, which was formed for the purpose of educating young gentlemen of the Unitarian persuasion for the Christian ministry. The Rev. Mr. Kentish, of Birmingham, then took a different view of the various advantages resulting from that institution, and assured the meeting of his determination to exert all his influence in promoting the prosperity of the College. Both these gentlemen gave an animated account of the flourishing nature of that seminary, and each of their speeches was received by the company with the warmest tokens of satisfaction and pleasure.

"Mr. James Young and the Unitarian Association."—Mr. Young returned thanks in a very neat speech, explanatory of the design and objects of that Society. He stated it to be an Association which was formed in the metropolis early in the last year, for the express purpose of Protecting the Civil Rights of Unitarians. Mr. Aspland followed in a course somewhat similar, and expatiated with some warmth on the injustice and impolicy of allowing penal laws against Unitarians and other Dissenters to remain on the Statute Books, when the Government knows that it will be necessary to pass a Bill of Indemnity every year for the protection of those who have rather chosen to break an unjust law, than do a violence to their consciences.

"The Rev. W. J. Fox, our able and worthy Secretary."—The proposal of this toast produced an universal burst of acclamation, which continued for a considerable time. When silence had been obtained, Mr. Fox rose to address the Meeting. This gentleman is the minister of Parliament-Court Chapel, Artillery Lane, Bishopsgate Street, who signalized himself by the publication of a volume of Lectures, and by a Sermon which he printed soon after Carlile's trial, "On the Conduct proper to be observed by Christians towards Deists." This gentleman commenced his speech by expressing the pleasure and satisfaction which he felt in having been elected the Secretary of so important a Society. He then explained, in a very impressive way, some of the advantages which are likely to result from the establishment of this and similar societies. He told us that he had himself formerly held Calvinistic opinions, and therefore was able to appreciate the importance of being delivered from so deplorable a thraldom. He had,

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he said, seen mothers standing over their dying infants, frantic with despair in contemplating the uncertainty of their fate in a future world; he had known individuals who had formed such conceptions of the Almighty, as rendered them incapable of thinking of his character without dejection and horror. Knowing these things, he could not avoid rejoicing in the prosperity of a Society which is calculated to expel such unworthy apprehensions of Deity from the human mind, and to convince even the plainest understanding, that God is really the beneficent Governor of the world, and that the Father of All actually delights in the felicity of ALL his creatures.

We must not, however, attempt to go into detail, as it would be impossible for us to convey any thing like a correct idea of the grandeur and eloquence of this part of the address. Mr. Fox afterwards, in the happiest strain of oratory, drew a contrast between the misery of corporeal imprisonment and mental restraint, between the incarceration of the body and the slavery of the mind;—and here the brilliancy of his fancy, the variety of his imagery, his beautiful choice of expressions, and his power of working upon the passions, astonished even those who had been delighted by his impressive harangues.

This speech, which occupied forty minutes, adverted to several other subjects connected with the objects of the Society; but it would be impossible for us to do any thing like justice to the speaker if we were to attempt to enter into particulars, and therefore must content ourselves with saying, that the elocution of this gentleman is of the highest order, as it not only addresses the passions, but approves itself to the understanding, and captivates the best affections of the human mind. The rhetoric of this gentleman we consider to be exactly of the right cast,—the true Ciceronian eloquence, which displays not only a brilliant imagination, a fluency and elegance of expression, and a chastity of metaphor,—but also the acuteness of argument, the solidity of reason, and that facility in unfolding important truths which is sure to convince the judgment and reach the heart.

"The speedy departure of all penal Statutes against Religion, and a good obituary of them."—This toast was prefaced by a luminous speech from the Chairman, who, on the delivery of all the preceding toasts, delighted the Meeting by the exhibition of great talents, enlivened by the utmost urbanity and good humour. Mr. Aspland has, indeed, shewn himself to be a chairman well qualified to preside at any meeting which professes to furnish a feast of intellect.

"Mr. Talfourd, and the Stewards of the Meeting."—Mr. T. returned thanks.

We believe there were nearly 400 persons at the Meeting. The intellectual treat with which the speakers furnished us, was of a high order.

Unitarian Association.

THE following statement has been printed by the Committee for circulation amongst Members of either House of Parliament who may be likely to support the application to the Legislature for relief on the subject of the Marriage Law. The Secretary will supply any persons who may be able to dispose of copies advantageously.

Several Petitions have been presented but the press of urgent business has delayed the bringing in of the Bill. It is referred to in the following statement, but as it has already appeared in the Monthly Repository, [XIV. 383,] we do not think it necessary to repeat it.

Short Statement of the Case of the Unitarian Dissenters, Petitioners for relief from some parts of the Ceremony imposed by the Marriage Act.

The grievance complained of is, that the Marriage Service required by the existing law is inconsistent in several points with the religious belief which the petitioners conscientiously entertain. In common with all Dissenters they feel great objection to a compulsive conformity with this religious service of the Established Church, from which in all other respects they are protected in separating themselves; but they also labour under the more peculiar grievance alluded to.

They are far from wishing in any way to impugn the policy of the Marriage Act, considered as a measure of civil regulation; but they submit, that in its operation as connected with the present service, it does impose a burden on conscience which they conceive was not intended by the legislature, as may be reasonably inferred from the nature of the measure itself, and from the ready relief which was given to the Jews and Quakers, who appear to have been the only persons that petitioned against its enactments.

The petitioners submit, that although in all Christian states the marriage contract has usually been consecrated by some religious ceremony, yet that by the municipal laws of almost all countries, and of this kingdom in particular till the Marriage Act of 26 Geo. II. c. 33, that

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contract has been considered as essentially of a civil nature.

Accordingly, in some countries the contract is, so far as its legal consequences are considered, proved as a simple contract: and in this country the marriages of Dissenters, celebrated in the face of their own congregations, appear after the date of the Toleration Act to have been considered valid by our courts of law. (See Hutchinson and wife *v.* Brooksbank, 3 Levinz, 376.—Wigmore's case, Salkeld, 438. *) The marriages of Quakers stand, at the present day, entirely on this footing, no direct sanction being given them by the Marriage Act, but merely an exemption from its operation, leaving their marriages to stand, as all nonconformist marriages then did, upon the old law.

In this state the Marriage Act passed, as a measure avowedly of civil regulation: and that it was never intended as a means of enforcing a compulsive conformity is, as the petitioners submit, evident from the circumstance before stated, that the two classes of persons who objected to it were readily excepted from its operation.

That other Dissenters did not oppose the extension of the measure to them the petitioners apprehend was owing to their having gradually acquiesced in the forms of the Church, 1st. On account of attempts made to disturb their marriages in the Ecclesiastical Courts. (See Haydon *v.* Gould; Salkeld, 119.) 2dly. Because their religious opinions can scarcely be said to have differed much from the Church. 3rdly. Because one general place of celebration, registration and permanent record, was of great importance to all sects in a civil point of view.

The second of these reasons does not now apply to the case of the petitioners; and the civil advantages of the Marriage Act may, they apprehend, be secured to all by a very simple measure which they take the liberty of suggesting as one which appears to them to meet the justice of their case, at the same time that it trenches upon the profits or privileges of no one. It will be best explained by subjoining a copy of the very short Bill which was brought into the last Parliament by Mr. W. Smith at a late period of the session, and will be again submitted to the consideration of the Legislature.

By referring to the Book of Common Prayer, it will be seen that every part of the service which is essential in a civil point of view, would under this Bill be retained; while, by the omission of the remainder, the objections of the petitioners, both as Dissenters and Unitarians, would be removed; and no *alteration* whatever is proposed to be made in the part which is reserved, as many of the clergy and other members of the Establishment would probably entertain strong objections to the principle of altering the Service, who would readily acquiesce in this measure, which has only the effect of shortening it; and the petitioners may venture to observe that omissions to a certain extent are by no means uncommonly practised by the officiating minister on his own responsibility, and sometimes out of respect for the religious scruples which he knows to be conscientiously entertained by the parties.

The just and liberal disposition of the Legislature manifested towards the petitioners by the late Statute of the 53 Geo. III. c. 160, which repeals in their favour the statutory penalties against the denial of the doctrine of the Trinity, encourages them to hope that their religious opinions present no sufficient objection to the extension in their favour of the recognized principles of toleration: and they must submit that such toleration is, in their case, necessarily incomplete while they are obliged to join in a service repugnant in many parts to their religious feelings and principles.

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* In the latter case Lord C. J. Holt's opinion is thus reported:—"By the canon law, a contract *per verba de præsenti* is a marriage, as, *I take you to be my wife.* So it is of a contract *per verba de futuro*, viz. *I will take*, &c. If the contract be executed, and he does take her, it is a marriage, and they cannot punish for fornication, but only for not solemnizing the marriage according to the forms prescribed by law, but not so as to declare the marriage void."

Christian Tract Society.

The Anniversary Meeting, which was to have been held on March 9th, but unavoidably postponed, was holden on May 4th at the Old London Tavern, Bishopsgate Street. *William Frend*, Esq. was called to the Chair at the meeting for business; when, on the Treasurer presenting his Report, it appeared the Society was indebted to him £12 13*s.* 0*d.*

The Secretary read the Committee's Report, in which it was stated that the Committee, with the view of meeting the often-repeated call of the subscribers for *new* Tracts, had, shortly after the last Anniversary, published an abridgement of *Farmer Trueman's Advice to his Daughter Mary*, and that nearly half the impression had already been sent out from the Society's store.—This day the Committee were enabled to lay three

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other *new* Tracts on the table; the first, entitled *Edmund and Margaret: or, Sobriety and Faithfulness Rewarded*, was from the pen of a lady who has long been a subscriber. The second was the *History of Isaac Jenkins, his Wife, and their Three Children*. This very interesting Tract was written by the late *Dr. Beddoes;* and from its high reputation, successive committees had been desirous of its republication, but could not procure a copy of it. It was stated that this Tract might, in reality, be considered the prolific parent of all the thousands and millions of tracts published by this and previously existing societies; for it was circulated most extensively before any Tract Society was instituted in Great Britain. That an idea might be formed of its merit, the Committee observed, they had the satisfaction of stating that the amiable and ingenious author of many of the Society's most approved Tracts, had expressed great pleasure in seeing the *History of Isaac Jenkins* inserted in the annual Catalogue. The third Tract was from the pen of the Rev. R. Wright, (author of No. II., or *Essay on Repentance*,) and entitled *The Lost Son*. It was also announced that Mr. Wright had written a second Tract with the title of *The Recovery of the Lost Son*, and that the Committee had resolved on its speedy publication. Besides these two short Tracts, Mr. Wright had generously offered to write two more in continuation of his subject. Judging from the two MSS. already submitted to them, the Committee anticipated their approval of those promised.

By the publication of the four above-mentioned *new* Tracts, the Committee had been enabled to complete the Fourth Volume, the whole series amounting to thirty-eight. They also expressed a hope that, as more than an average number of new Tracts had been added to the list during the past year, the wishes of the subscribers would be amply gratified.

The number of Tracts printed and published by the Society during the last year has been as follows: of the four *new* Tracts, 7,500, and of six reprints, 19,500. The total number printed has been 284,000, of which 240,314 have been circulated.

The Society's present property was stated to be as follows;—

Due from Booksellers, Country Societies, &c.	165	2	10½
Estimated value of stock, on March 9th	252	11	6
	£417	14	4

Brought forward			£417	14	4
Due to the Treasurer	12	13	0		
Due from the Society for paper — Printing and boarding volumes	76	14	0		
	16	6	6	105	13	6
Balance of the Society's property				£312	0	10

From this statement it appears that the Society's property is about £30 less than at the last Anniversary.

Thanks were voted to the Treasurer, Secretary, Committee, to the late Collector the venerable Mr. Marsom, to the Auditors, and to Mr. Wright for his literary contributions.

The following gentlemen were elected into office for the year ensuing:

James Esdaile, Esq., *Treasurer.*
Mr. George Smallfield, *Secretary.*

Committee.

The Rev. Dr. T. Rees, Messrs. Frend, Hart, Holt, S. Bayley, D. Taylor, R. Taylor, Joseph Fernie, John Bowring, S. F. Leach and the Rev. R. Wright.

Mr. W. J. Titford, *Collector.*

Messrs. D. Gibbs, T. Gibson, C. Lean, } *Auditors.*

Notwithstanding the Anniversary had been so long delayed, and several other public meetings were to be held during the month, sixty-three gentlemen, at the close of the business, sat down to dinner: Thomas Hardy, Esq., in the Chair.

In the course of the evening the Meeting was addressed by Mr. Frend, Mr. Esdaile, Mr. Smallfield, Dr. T. Rees, Mr. R. Taylor and Mr. John Bowring. The sentiments given from the Chair by which these gentlemen were called up, were prefaced by the worthy Chairman in a style which exhibited a heart fully alive to the best interests of mankind, and a warm attachment to this Society as affording means well calculated to promote that most desirable object. He drew a striking picture of the difference between the value of the nobility of *title* and that of *nature*, and unhesitatingly confessed, that he had "found more real nobility of nature among those of the labouring classes, than among those moving in what are called the superior ranks of society." The virtuous poor appeared to excite his warmest admiration; but he wished them to enjoy not only the fruits of virtues already acquired, but those also which result from the culture of

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their minds—minds as susceptible of improvement as those of the apparently more favoured sons of rank and wealth.—The addresses of the other speakers were also characterized by an earnest assertion of the right of the *poor* to be furnished with those means of instruction which may afford them intellectual pleasures, while they strengthen and perfect their virtues.

The writer of this imperfect description of a highly interesting meeting, cannot conclude without inviting the attention of an enlightened and generous public to the objects of *The Christian Tract Society*. The times, it is confidently hoped, are gone by not only in this, but in almost every civilized portion of the globe, when the majority of the rich could delight in keeping the poor in profound ignorance, as the best or only means of rendering them subservient to their own unbounded love of pleasure or their insatiable cupidity. But if these times are gone by in Great Britain, how is it to be accounted for that *The Christian Tract Society's* publications are not more known —that they are not circulated among the *poor* and *youth in general* in a tenth part of the ratio of their intrinsic worth? Have any ministers publicly advocated the objects of the Society?—Though they might not be influenced by what is stated in the 6th Rule, viz. "The Committee shall be empowered to appoint any Ministers of Congregations, who may have preached Sermons on behalf of the Society, members for life"—yet their affection for youth and their pious desire to instruct the *ignorant*, it is hoped, may ere long induce many of those who cannot be doubted to possess these feelings, to become the advocates of a Society whose Tracts, as a whole, may safely challenge comparison with those of any Society in existence.

Warwickshire Monthly Meeting of Ministers.

On Wednesday the 7th inst. a *Monthly Meeting of Ministers* was held at the Old Meeting, Alcester, Warwickshire. There were eight Ministers present. The Rev. James Scott, of Cradley, offered up the prayer before Sermon, and the Rev. James Yates delivered an interesting Sermon from Deut. xxix. 29. The reporter cannot pretend to do justice to this excellent Sermon, in which the preacher, with great force of language and of reasoning, shewed that mysteries, beyond the reach of human powers, are not properly the objects of our faith,—that where mystery begins, religion ends; but that the great truths of *revelation* are plain and not difficult to be understood.—In the improvement of his subject, Mr. Yates, with much energy, shewed that a regard to the principle of the text, would have preserved the world from the two great evils of priestcraft and persecution; which have been universally exerted, not on account of the plain and practical parts of religion, but in support of mysteries, which lie far beyond the grasp of human faculties.

He was followed by the Rev. Mr. Bransby, who preached an admirable Sermon from John xii. 46: "I am come a light into the world;" in which he drew a contrast between the Christian and the Atheist, and shewed in a clear, strong and pathetic manner, the infinite superiority of the former over the latter as to their motives to virtue, and their sources of consolation under the troubles of life, and in the prospect of death.

The ministers and a few friends from the neighbourhood dined together at the Swan, and spent the afternoon in a very agreeable manner. Several persons addressed the meeting on subjects connected with the object of their meeting: viz. the Rev. Mr. Yates, Bransby, Browne of Gloucester, T. Davis, and Mr. Corn of Birmingham, as Trustee of the Meeting-House. Mr. Thomas Foster, of Evesham, gratified the company by reading a very interesting letter lately received from America from his intelligent correspondent Hannah Bernard, on the progress that Unitarianism is making in that part of the world. T. D.

June 10, 1820.

Contributions for the Unitarians at Madras.

Sir,

Your readers will have seen from the Report of the Unitarian Fund Anniversary in your last Number, (p. 281,) that the plan of that Institution was, by an unanimous vote of the General Meeting, extended so as to embrace foreign as well as British objects. I advert to this subject at present in order to apprise those persons who have manifested a wish to assist William Roberts and the Madras congregation, that in consequence of this change in the constitution of the Society, it will now be competent to the Committee of the Unitarian Fund to take up that case, and to apply to it such sums as may be raised expressly for the purpose, and such a portion of their own funds, as they may, in their discretion, think it proper to devote to it. As soon as the new Committee shall have entered upon the duties of their office, I shall

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place at their disposal the monies which have been remitted to me on account of William Roberts. As the Society have done me the honour to place me on the Committee, as one of three additional members appointed with a special view to foreign objects, I shall still have great pleasure in receiving from those persons who may find it most convenient to communicate through me, any sums which they may wish to remit in aid of the Madras Unitarians, though I would at the same time suggest, that the more regular medium of communication with the Treasurer of the Unitarian Fund is the Secretary, Mr. Fox, who will, I am sure, have great satisfaction in submitting to any addition which this service may make to the weight of the various and important duties which his office already imposes upon him.

You will oblige me by inserting below the annexed list of monies which have been paid into my hands with a view to the Madras case.

THOMAS REES.

Kensington, June 12, 1820.

Bristol Fellowship Fund -	£10	0	0
York Ditto - - - - - -	5	0	0
A Friend at York - - - -	1	0	0
Crediton Fellowship Fund -	1	0	0
Lincoln Ditto - - - - -	2	0	0
Tenterden Ditto - - - -	5	0	0
Plymouth Ditto - - - -	3	0	0
R. Cooke, Esq., Stoke - -	1	1	0
Mr. J. Hayward, Brundon, near Sudbury - - - - - - -	3	0	0

One or two other contributions have been announced, which I have not yet received.

Parliamentary.

House of Lords, Friday, May 12.

Petition of the Rev. Pike Jones.

Lord Holland rose to present to their lordships a petition from the Rev. Pike Jones, curate of North Bovey, in the county of Devon. Before he stated the circumstances of the injury of which the petitioner complained, he thought it necessary to say a few words on the time at which the complaint was brought forward. The transaction to which the petition related, took place in September last, and he felt it due to the petitioner, as well as to himself, to account for the delay of which he might otherwise be accused. The fact was, that in November the petition was put into the hands of a noble lord, whose love of liberty and the constitution was only equalled by the ability and eloquence he displayed in their support—he meant his noble friend, Lord Grey. Before some inquiries, which were considered indispensable, could be completed, that noble Lord's indisposition unfortunately took place. The business was then referred to him, (Lord Holland,) but the short duration of the session, and he having also been subject to indisposition, rendered it impossible to bring the subject sooner before their lordships. He stated these things merely that the delay might be accounted for, and that the time at which the petition was presented might not operate to the prejudice of the petitioner. With respect to the course he was about to pursue, he conceived that it would certainly have been more consistent with the usual practice if he had merely introduced it, moved that it be laid on the table, and afterwards have founded some motion on it; but he thought it more candid towards the Rev. Prelate, of whose conduct the petitioner complained, and other members of that House referred to in it, to state at once the course he meant to pursue. With regard to the petitioner himself, of whom he knew nothing before he had communicated with him on the subject of the petition, he must say that he had always found him acting in the most fair and candid manner in every thing connected with the affair of which he complained. The ordinary course would now be to state merely the purport of the petition, but in doing so, he would make such observations as the circumstances suggested. The petitioner was a clergyman of the diocese of Exeter, and attended on the day specified in the petition a county meeting, called to consider the claims of the Catholics. A gentleman, adverse to the claims of that body of Christians, made a speech, to which the petitioner replied. Soon after this meeting, he was appointed to two livings, and obtained from three neighbouring clergymen the testimonials usually required for institution, in order to their being countersigned by his diocesan. These testimonials stated, in the customary terms, that the parties subscribing them had known Mr. Jones for three years; that he had during that time led a sober and pious life, and had never written or done any thing contrary to the doctrines of the Church of England. He presented these testimonials to his Bishop, who refused to sign them. The petitioner, on this refusal, wrote to the two Bishops of the dioceses in which the livings to which he had been appointed were situated. One of these reverend prelates, not now in that House, (the Bishop of Hereford,) answered, that he could not grant institution on such testimonials. The other Reverend Prelate, the Bishop of Lincoln, also declined to grant institution, except on the production of testimonials signed by three clergymen, and countersigned by

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the Bishop of the diocese to which the applicant belonged; observing, in his answer, that it was always a rule with him not to accept the testimonials unless they were so countersigned. In consequence of these refusals, the petitioner solicited, and having obtained an interview with his diocesan, requested that Reverend Prelate to inform him of the reasons which induced him to withhold his signature from the testimonials. It is stated that the Reverend Prelate, while assuming that he was not bound to give any explanation, still thought it more fair and manly to declare the reasons of his refusal. They did not apply to want of competency in the petitioner to fulfil the duties of a clergyman, or to any immoral conduct, but to one single act connected with the exercise of his political rights. The objection was to words which the petitioner was said to have spoken at the meeting already referred to. The petitioner offered to shew that he had never uttered the words attributed to him, and wished to know who his accusers were; but their names were not communicated to him. At last he was obliged to surrender the presentations to the two livings to the patron from whom he received them. He thus sustained a loss of £500 a-year, and all his professional prospects were destroyed, without his having been allowed an opportunity of disproving the facts stated against him. For this loss he has been assured, by the best advice he could obtain, there is no legal remedy, and he therefore came before their lordships with his petition. That petition contained statements and evidence which, in the present stage of the proceeding, must doubtless be considered as *ex-parte*, but he must say for the petitioner, that, in all the commmunications he had had with him, he not only appeared most anxious to state nothing but facts, but also to suggest every thing which might serve to explain or to justify the conduct of his diocesan. He requested the Reverend Prelate to state to the other Bishops that he had no objection to his moral character. This his diocesan not only did, but went a step farther, and stated the grounds of his refusal to countersign the testimonials. The result, however, was, that the petitioner now remained a marked and stigmatized person, enjoying his curacy only at the will of his diocesan: and here his Lordship could not help observing that this appeared very extraordinary; for if the Reverend Prelate thought the petitioner unfit to be instituted to the livings to which he had been presented, he surely ought to remove him, for the same reasons, from his curacy. If his conduct at public meetings had rendered him an improper person for the one situation, it equally unfitted him for the other. That a clergyman should be a warm politician, might be an objection with some, but it never was supposed that a clergyman should be deprived of his rights, or subjected to a loss of property, for exercising them. His conduct in his curacy had been most exemplary; since he was appointed, he had never been absent a day from his duty. He had not long filled the situation when he received a letter from the wife of the rector, her husband being unable to write, approving of his conduct; and a petition, respectably signed, was presented to the patron, requesting that he might be presented to the living on the death of the incumbent. But it was needless to dwell on these circumstances, as the bishop of the diocese had himself no objection to the petitioner's moral character. He now came to consider the justice of the right claimed by the Reverend Prelate. It could not but at first sight appear most extraordinary to any person who looked at the question, that the bishop of a diocese should have the power of preventing the preferment of a clergyman in another diocese, though he could not prevent preferment in his own. Every bishop, it was true, had power to refuse institution to a living in his own diocese, but then he can be compelled by law to state his reasons for the refusal; and if those reasons do not appear sufficient to the tribunal which has to decide on the case, an order will issue to compel the induction. This, however, did not apply to the case of a bishop refusing to sign the testimonials necessary for obtaining possession of a living in another diocese; but such refusal appeared to him the exercise of a most enormous and arbitrary discretionary power. It may be said, on the part of the bishop, Would you have me sign a certificate contrary to my conscience? Would you have me record a good opinion of a person, when I entertain quite a contrary opinion? His answer would be in the affirmative. He would say that the bishop ought to sign, or that no disadvantage should be sustained by the applicant in consequence of his refusal, or at least that the reasons of the refusal should be stated before a tribunal competent to decide on their validity. Their lordships would perceive the great injury to which a considerable portion of his Majesty's subjects must be exposed if no redress could be obtained in cases of this kind. With regard to Mr. Jones, he had found it necessary to surrender the presentations he had obtained to the patron of the livings. Had he not done this, the appointment to the livings would have fallen to the diocesan,

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and the proprietor would have been deprived of his right. The refusal, in the present case, he must say appeared to him injudicious, and the power, if it did exist, hastily exercised. He would now look a little at the reasons assigned for the refusal, which, as he had stated, consisted in words said to have formed part of a speech delivered by the petitioner at a county meeting. It was stated that he had said that 9-10ths of the clergy of the Church of England did not believe all the Thirty-nine Articles of that Church; that when they subscribed to recognitions of the damnatory clauses of St. Athanasius's Creed, they signed what they did not believe. It was also stated that he had asserted there was nothing more damnatory in the Catholic system; but it appeared clear, from the tenour of the petitioner's argument, that his words had been imperfectly reported to the Bishop. It appeared that, in replying to what had been said by a preceding speaker, he had contended that the argument urged against the Catholic Church on account of the creeds which Catholics subscribed, might, by a parity of reasoning, be stated against the Church of England. To prove that this was the nature of his argument, the petitioner referred to the report of his speech in the newspaper which gave an account of the meeting. It contained nothing like the words attributed to him. He also requested that the whole tenour of his speech might be examined, in order that it might be judged whether it was possible he could have made such a statement. But it would be said that several persons had stated that they heard the words uttered. These persons were, however, unknown, and several were, on the contrary, ready to declare that the words were not used. Among others who were near the petitioner, was a gentleman, a relative of Sir V. Gibbs, who appeared to have attended the meeting for a purpose different from that of Mr. Jones; but the account he gave of the words was far from supporting a charge which had been sufficient to justify the depriving the petitioner of all prospect of success in his profession. That gentleman blamed the manner of Mr. Jones, but completely exculpated him from the tendency attributed to his speech. This and other evidence was offered to the Bishop, but it did not produce the desired effect of inducing the Reverend Prelate to countersign the testimonials, nor procure for Mr. Jones the names of the persons who had accused him. But it was proper that the argument of the petitioner should be stated more entire than had yet been done. A gentleman, in the course of the proceedings at the meeting, had made a charge against the Catholics that they signed intolerant creeds, and had observed that he would believe what they signed, and not what they professed. This, by-the-bye, was a mode of proceeding which the Bishop did not follow with regard to Mr. Jones; for the Reverend Prelate would not believe that gentleman on what he had signed; for he had subscribed the Thirty-nine Articles, which he was charged with denying. In answer, however, to the argument of the Catholics, Mr. Jones would not admit that they all signed intolerant creeds, but contended that if they did, he had no right to draw from speculative points in their creed a conclusion contrary to what they professed, because, if that were admitted a fair argument, it might be turned against the churches of the United Kingdom. In particular, it might be urged against the members of the Church of England that they signed the Thirty-nine Articles; and yet, were the subscribers to be asked whether they believed that those who refused to acknowledge some of those Articles must be damned, nine-tenths of them, he was sure, would answer that they did not. This appeared to have been the course of his argument. He did not wish to enter into the details of controversy, or he could easily shew that the argument used by the petitioner at a public meeting was nothing more than what had been said, over and over again, by some of the ornaments of the Church of England. The greatest lights of the Church had held the same language, and it was supported by one of the resolutions come to when the scheme of comprehension was under consideration in 1691. Was it not true that Tillotson, in speaking of the Athanasian Creed, had said he wished the Church were well rid of it? Burnet, in the conclusion of his History, stated that 60 out of 100 signed it without reading or understanding it, or caring about it, and that others subscribed from necessity. Does the Reverend Prelate mean to say, that had he been then living, he would have prevented that great man from filling the see of Salisbury? Archdeacon Paley had, in his works, repeatedly expressed disapprobation of the Athanasian Creed. On one occasion he states that he is pursuaded the great body of the clergy disbelieve the damnatory clauses; and yet he was promoted after he had made that declaration. He was instituted by a Reverend Prelate of high character after the publication of his sentiments on this subject. If he did not wish to avoid every thing which might have the appearance of a taunt,

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he could easily shew that the damnatory clauses had been condemned by many reverend prelates on the opposite bench. But he could not help asking the Right Reverend Prelate who had refused to countersign the testimonials for Mr. Jones on the report of words attributed to him, how he would like if that House were to proceed to pass a vote against himself on the report of language stated to have come from him? He held in his hand an address by a clergyman of the Reverend Prelate's diocese, published last year. He wished he could read the whole of it, for it applied to all parties in the House. It began, it was true, with his side, but the fire was speedily directed to the other, and finally at the woolsack. The author observed, that it was little known to what danger the Church had been exposed by an administration who were dismissed for openly advocating Idolatry. (*Laughter.*) But their lordships must hear what was said of the other side. He and his friends were rebels, but the noble lords opposite were traitors. The author stated that the successors of that administration had taken care so to frame the oath of the Regent, that it should present no bar to the Catholic claims. It was to be hoped that the noble lord opposite would take warning by this, and satisfy these gentlemen in framing the coronation-oath. (*Laughter.*) But the author continued and asserted that the Regent had authorized the Clerk of the Closet to state to him, that if both Houses of Parliament should pass a Bill to emancipate the Catholics, he would refuse to give it his assent. It certainly was not a little extraordinary that a dignitary of the Church should gravely consider himself authorized to declare, on the authority of the first magistrate of the State, that a negative would be put on a certain measure if passed by the two Houses of Parliament. But what would the Reverend Prelate say, were that House to act upon it as he had done with respect to Mr. Jones, and pass a vote without allowing any opportunity for vindication? The spirit of Mr. Jones's argument merely was, that he did not impute bad intentions to the Catholics from what they signed, because, by a parity of reasoning, the same argument might be applied to the Church of England. If in that House explanation was allowed to settle the meaning of words used in debate, ought not a similar opportunity to have been afforded to Mr. Jones with regard to words which had passed in the confusion of a public meeting? Here he could not help recollecting words which had fallen from a Reverend Prelate of great learning and ability, who once sat on the bench opposite, and who never had been suspected of heterodoxy. He alluded to the Bishop Horsley. He remembered that learned prelate once standing up in his place, and speaking on a question relative to a minor, a female ward of the Court of Chancery, who was in the custody of Catholic relatives. The learned and venerable prelate said that he did not believe she ever entered into the distinctions of transubstantiation, consubstantiation, or any of these conundrums. Had that distinguished prelate lived, it was not unlikely that it might have been proposed to promote him to the see of York, when it became vacant. Now, suppose that, on such a vacancy, some members of that House, who had access to his Majesty, had gone to him, and secretly advised him against the promotion, on the ground that the Reverend Prelate treated the most sacred ordinances of the Church as rebuses and conundrums: but had this been done, in what would the transaction have differed from the conduct of the clergy of Exeter against the petitioner? He came now to the last point in the petition—the remedy which the petitioner had in law, and without applying to this House. And here he must observe, that if, by the exercise of a power conferred by the legislature, an individual received an injury, and if a whole class of men were liable to the same injury, he did not think that he would place the defence of the whole class on that individual. But, in addition to this, great difficulties were started on the point of law, which any individual might be ruined in contending with. In his (Lord Holland's) opinion, the counter-signature of the diocesan to a certificate of character signed by the three clergymen merely attested the identity of the clergyman who demanded institution, and gave no additional attestation to his character. He believed this was the principle on which the counter-signature was required. The practice which prevailed, of not following invariably the rule of refusing institution without a counter-signature, countenanced the idea that it was a mere form to attest the identity of the clergyman to whose character the certificate referred. Accordingly, he believed, that where the three attesting clergymen resided in the diocese where the reverend person to whose character they bore testimony was to be instituted, it was not necessary that their certificate should be countersigned by their diocesan. The counter-signature was merely, he believed, ministerial, and attested not the character of the clergyman requiring institution, but the credibility and identity of the clergymen who signed the certifi-

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cate. By the ancient canon law, bishops were not only empowered to demand certificates, but required to do so. A remnant of this practice only now existed; but this state of the law would create a great deal of difficulty in trying the question before the inferior courts. A suit must be instituted of *quare impedit?* To that a special plea might be given in, and, after many tedious and expensive proceedings, a decision might be obtained on which the Court of King's Bench might be moved for a *mandamus*, calling upon the Bishop to countersign the certificate, or to institute the petitioner. He (Lord Holland) did not know what might be the success of such a course, nor could he undertake to say what could, or could not, be done by law; but this he could say, that it would afford no relief to the petitioner. By advising him to follow this course their Lordships would say to him, "You must not come here—you must go to the courts below." You may procure a writ of *quare impedit*, and, after special pleas and demurrers, you may be able to obtain a *mandamus* from the Court of King's Bench, and then you may be instituted into your benefice; but this was no remedy at law, because, before the petitioner obtained it, he must be ruined. A poor curate could not defray law-expenses to establish his rights. To refuse him, therefore, the counter-signature necessary for his institution was to blast all his prospects. In the present case it was particularly hard on the petitioner. By refusing the necessary form his diocesan said to him, "You have chosen a profession of which you can never divest yourself, and which disqualifies you from entering on some others: you have spent a great part of your life in acquiring its requisite qualifications, and performing its peculiar duties, but in consequence of some unguarded words which you have uttered at a public meeting, your advancement in the line of your profession is for ever barred—your prospects are blasted, and you are left to want, neglect and despair." He (Lord Holland) allowed that the reverend and learned Prelate did not refuse his counter-signature to the petitioner's certificate on the ground of a difference between them on the Catholic question; but he had taken care to state that difference, and what might be the consequence of such a refusal, coupled with the declaration of such a difference, on the minds of the other clergy of the diocese. When church-promotion would become the subject of discussion at the breakfast-tables, or in the domestic circles of the clergy, would not their friends and relatives warn them, as they valued their hopes of preferment, or provision for their families, not to interfere to obtain additional privileges to our fellow-christians, and would they not cite with great effect the example and the fate of Mr. Jones? When the extraordinary power of the higher orders of the Church over their inferiors was under discussion, he had pointed out some consequences like the present. If these extraordinary powers were not necessary, they ought to be abolished or regulated; and if, unfortunately, they could not be dispensed with, their exercise should be watched, and their abuse prevented. (*Hear, hear.*) After a few more observations, which were listened to with great attention, and frequently cheered, the noble Lord concluded by moving the reading of the petition, adding that, after it was read and received, he would move that it be referred to a Committee to inquire into the case of the petitioner, and the expediency of requiring the counter-signature of the diocesan to the necessary testimonial of character, preparatory to institution.

The petition was then read. It set forth the facts stated in the first part of the noble mover's speech, and concluded by praying for such relief as the House could grant.

(To be continued.)

NOTICES.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION. The Eighth Anniversary will be held at Glasgow on the 30th and 31st of July. The Rev. Robert Aspland has engaged to preach the Annual Sermon.

BENJ. MARDON.

Western Unitarian Society.

THE postponed Annual Meeting (see p. 323) will be held on Wednesday, July 19th: the Rev. Wm. Hincks, of Exeter, will preach on the occasion.

J. MANNINGFORD.

THE Members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, intend to hold their next Annual Meeting at Birmingham, on Tuesday, July 18. The Rev. Robert Aspland, of Hackney, has engaged to preach.

JAMES HEWS BRANSBY,
Secretary.

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FOREIGN.

France.

At present the advocates of the old regime seem to triumph in this eventful country. The liberty of the press is restricted, and what remains is held on sufferance, and is exercised with a sword over the head of the writer. The following is the conclusion of a letter just received from Paris:

"The 'Protestant Annals' have ceased till better times. One cannot be liberal and tolerant by permission and privilege."

Hanover.

The Hanoverian journals contain the following statement:—"We hear that, in the present Session of the Assembly of States, it will be proposed to abolish tithes, or at least to substitute for them a tax of another kind. The advantages arising from this measure could not fail to have a great influence on the agricultural prosperity of our kingdom; for it is, in fact, almost wholly an agricultural country, the manufactures being in comparison insignificant; and as there is a great extent of heath and waste land, which no one has yet ventured to cultivate, because of the great expense which such an enterprise would require, (the tithes and land-tax must be added,) the abolition of these imposts will much facilitate undertakings of this nature, and the Diet will merit the gratitude of the country if they carry this plan into execution."

America. U. S.

Law against Duelling.—A Bill has passed its third reading in the Legislature of Alabama, to take effect from the 1st day of March, which subjects the party engaged in a duel to three months' imprisonment, and a fine of 2000 dollars, one half to go to the Public Treasury, the other to the Informer. The offender to give security for his good behaviour for two years, and to be disqualified from holding any office in the State, and for being a member of either House of the General Assembly. The Bill requires every officer of the State to take an oath that he has not since the passing of this Act violated its provisions, and that he will not during his continuance therein.

A late fatal Duel.—The details of the duel between Commodore Barron and Commodore Decatur are given at great length in the American papers. They fought at eight paces: both were wounded. A most extraordinary proceeding took place in the House of Representatives. Mr. Randolph proposed that the House should adjourn, to give the members an opportunity to attend the funeral of Commodore Decatur, and that they should wear crape round the left arm till the end of the Session. This motion was opposed by Mr. Taylor, of New York, who said he would resist it, as Commodore Decatur had died in the act of setting the laws of God and his country at defiance. The notice was withdrawn.

CORRESPONDENCE.

Communications have been received from Messrs. Stephen Freeman; J. W. Fairbridge; Dr. J. Jones; T. Davis; and Mrs. Hubbard; B. G.; W. A.; An Occasional Reader; A Berean (Halstead); Quid Verum; A Traveller; A Christian; Medius; W. P. H.; W. J.; M. N.

We have also received a letter from Ceylon, from Mr. Daniel Harwood, Paymaster Sergeant of the 45th Regiment, who was introduced to our readers Vol. X. 413, and who contributed several papers to The Christian Reformer, announcing his return to Trinitarianism. It shall be inserted in the next Number.

A Correspondent has favoured us with a letter from Mr. John Pye, of Sheffield, written in 1772, on the then application for the Repeal of the Corporation and Test Acts.

The addition of the Signature of Mr. Luckcock to the account of the Birmingham Sunday School, p. 296, was the act of the Editor.

We shall be glad to receive the papers offered by Mr. Bloor, and request him to furnish them as early in the ensuing month as is convenient.

ERRATUM.

Page 297, col. 2, line 14 from the bottom, for phœnomena read *phænomena*.

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THE

Monthly Repository.

No. CLXXV.] JULY, 1820. Vol. XV.]

Ferdinand the Seventh's Sermon.

SIR, *London, July* 3, 1820.

IN the course of a correspondence with a most ingenious and scientific friend at Glasgow, a seaman, I have received, as a present, the inclosed leaves, containing a translation by him, of what is called in Spain, "*Ferdinand the Seventh's Sermon.*" This translation appeared in September last, in Mr. Constable's respectable Miscellany, the *Edinburgh Magazine*; but as it probably may be yet unknown to the majority of English readers, I send you the copy transmitted to me, for insertion in the Monthly Repository, should its admission be deemed proper. To me, as a specimen of the phraseology of the Spanish pulpit, it seems to be, at least, a *curiosity*, and its interest is increased by the prevalent circumstances of the Spanish nation. My friend informs me that, from information which he received in Spain, "*no* political publication was ever so extensively read there, and probably it contributed, in a considerable degree, to open the eyes of the people, and bring about the late events in that country." Some persons have supposed it a forgery; to satisfy them, the original copy, from which the translation was made, has been lodged with Mr. Robert Chapman, printer in Glasgow. JOHN PURDY.

A Sermon, preached before the King of Spain, in the Royal Chapel, upon the third Friday in Lent, 24th February, 1815, *by the Reverend Father, Friar Josef de Salvador, a bare-footed Carmelite, Ex-Lecturer on Theology, Historian of his Order, Synodic Examinator of the Archbishopric of Toledo and Bishopric of Cordova, Examinator of the Court Inquisition, Theological Consultor on the most pure Conception of the Holiest Virgin Mary, Apostolic Missionary, and Preacher to the King.* *

"Malos malè perdet, et vineam suam locabit aliis agricolis."—Matt. cap. xxi. Luc. cap. xx.

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen."—Matt. xxi. 41.

SIRE,—God permits not men to penetrate his judgments, nor to comprehend the sentences consequent upon them. Of his own accord he lays them open when he sees proper, justifies his cause, leaves sinners without excuse, and decides irrevocably upon the fate they have merited by their good or bad conduct.

The Christian orator is only a servant (or instrument) by whom God communicates his word to your Majesty and the people, making you to know the chastisement which he has decreed against the unjust man, against the wicked administrators and husbandmen of that mysterious vineyard which at this day occupies the evangelic field,—of that vineyard which the Saviour himself planted, at the expense of a thousand fatigues, which he watered with his most precious blood, which he enriched with the holy Sacraments, rendered fruitful by his doctrine, and placed under the protection of Holiest Mary, that admirable tower of David, from whence a thou-

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* *Barcelona, 16th June,* 1819. "Surely," said a bare-footed Carmelite friar, "our King heareth not the truth, being surrounded by flatterers. If he knew the evil he is guilty of, certainly he would amend. I am appointed to preach before him in the Royal Chapel; I shall avail myself of the opportunity. The Monarch for once shall hear the truth." The following Sermon was the result of this resolution. It was printed by permission of the King, which many were surprised at. Some allege he did it because he despised it; others, because he stands in such awe of the church. Be that as it may, the Sermon has passed through many editions in Madrid, and two in Barcelona, where the copy from whence this translation was executed was printed. It is known throughout Spain by the name of King Ferdinand the Seventh's Sermon.—*Translator.*

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sand shields bear forth for our protection,—of this vineyard, which we shall for once suppose to be the Spanish kingdom, that chosen heritage which the Father of families has so wonderfully placed under your care, by means of so many prodigies, (as you know,) and of which the fruits should correspond to his paternal love.

The sentence which is pronounced is against the *wicked* husbandmen, not against the *righteous*—it is fearful to the *bad*, but consoling to the *good*—it confounds the careless labourer, but in your Majesty it ought solely to produce the effect of an exquisite Christian vigilance, which is necessary for the better discharge of your duties. Jesus Christ our Lord, who adopted it, and the church which promulgates it to us, expect this good from it.

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen." From this sentence there is no appeal; the Lord has said it, and it shall be fulfilled. The husbandman who neglects the culture of his land, or the king who governs *not* his kingdom with equity, *alike* subject themselves to be despoiled of them. Terrible anathema! such that even the Jews who heard it uttered, (saith the Evangelist,) cried out, "God forbid." But, in respect to ourselves, can such evil befal us? No; trusting in the rectitude of your Majesty, I hope it cannot; yet it is needful to fear it, lest the evil should befal us.

From not doing this, Belshazzar lost his kingdom, his life and his soul, although a holy Daniel at his side had timeously predicted the ruin of his throne. Saul lost the sceptre, his life, and his soul, for his mal-administration, notwithstanding the prayers and mediation of so great a prophet as Samuel. Rehoboam saw his kingdom fall in pieces, and pass into other hands, in punishment of his caprice, and because he despised the counsel of the ancients.* Ahab experienced even a more unfortunate lot for his perverse conduct, though the great prophet Elias had so often forewarned him. The Romans lost the Spanish dominions, the Goths saw them pass under the Mahometan yoke, and in our days the whole of Europe——

But whither am I wandering?—Your Majesty is an eye-witness—is he who has most nearly felt this testimony of the certain truth, this evidence of the infallibility of the sentence which Jesus Christ, "through the Evangelist," this day lays before us. Your remembrance of it, and meditation upon it, ensure your own felicity and the happiness of the whole nation. The Father of all sees that it is impossible for you personally to assist in all the parts of this great vineyard—sees the indispensable necessity you lie under to avail yourself of the aid of labourers in its culture; but if you seek, O King! to secure your own and our happiness,—if you seek to shun the fulfilment of this dreadful denunciation,—you must watch without ceasing, and apply *it* to the husbandmen to whom you entrust the cultivation; when they do not fulfil their obligations, "destroy the wicked men." To persuade you, *Sire*, to adopt this vigilance will form the subject of *my* discourse. Nothing can be more worthy of *your* care. To explain it with the utility I desire to your great soul, and to the whole nation, I stand in need of the Divine assistance—*Ave Maria*.

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen."

First. What life, what efficacy is in the word of God! The Apostle Paul hath well explained this, whose he says, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of the soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."* This ineffable quality, "which may be considered as existing in every word which the Almighty addresses to his creatures," particularly applies to the terrible sentence which he this day pronounces against the wicked husbandmen of the vineyard: "He will miserably destroy those wicked men." No one can meditate on this denunciation attentively, without experiencing the most salutary effects. It is sufficient to reform the

* "But he forsook the counsel which the old men gave him."—2 Chron. x. 8.

* Heb. iv. 12.

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most careless husbandman, administrator or king.

If you respect not my words, attend, O King, to those of the exalted Saint Theresa of Jesus, glory of Spain, and delight of the heavenly Jerusalem. This enlightened virgin was tenderly interested for, and warmly attached to, the throne of St. Ferdinand, which you worthily occupy. She had also a particular regard for your immortal ancestor, the just, the prudent Philip the Second, and having compassion on him, because surrounded by flatterers, he had no one near him to tell him the truth, though, considering the circumstances in which he was then placed, it was necessary he should be warned of it, the Saint herself resolved to admonish him, because she loved him. Her heart was nigh to fail her, but encouraging herself, she said, "It is better that my heart should suffer, than that my king and his kingdom should be lost." She could not ascend into this cathedral to preach before him, for although she was a doctor of theology, being a woman excluded her, but as ambassadress of the King of kings, she addressed unto Philip a letter, which, being read, comprehended in two lines, that which I feel it a duty incumbent upon me to inculcate in this Sermon, viz. "Remember, Sire, that Saul was a chosen and an anointed king."

Having perused this paper, that great prince was (saith the history) somewhat astonished, but on reflection, he soon became sensible that God spoke to him through the medium of this celestial heroine. He bethought himself of that carelessness which had led him into peril, he became watchful and zealous for the happiness of his kingdom, and grew so perfect himself, that not long thereafter, the Virgin Eutifania, of the apostles, "the daughter of the saint," beheld him come forth triumphantly from the tribunal of God, favoured by the most holy Virgin, to whom he had rendered so many services.

I, O King, possess not that fervour of soul which inspired Saint Theresa of Jesus, but I yield to none in my desire for your happiness, and the welfare of your kingdom; in which, "as is known to you," I am deeply interested; because I love you, I do not flatter you, but speak the truth unto you. I repeat with my holy mother, "Remember, immortal Ferdinand, that Saul was a king, that he was chosen by God, and anointed by his prophet; but in the end he was forsaken by the Lord, lost his life, his soul, and his kingdom, because he did not fulfil his obligations." This sentence of the Saint's is, as it were, an abridgment of the words of the evangelist, by which we are this day told that the Father of families will punish the wicked husbandmen, and bestow the vineyard upon others, who will cultivate it with advantage. "He shall come and destroy those husbandmen, and shall give the vineyard to others."

At present, may I not expect from your guiltless heart equal, or even greater fruits, than those words of Saint Theresa produced in that of your heroic ancestor Philip the Second? Surely I cannot doubt it. Already, methinks, I see you vigilantly driving from your side those who do not love you, those who will not tell the truth unto you. Already, methinks, I behold you cleansing the public offices from that filth which (if I may be allowed the expression) hath so iniquitously been introduced into them, in these latter times of trouble and confusion. Already, methinks, I perceive you visiting the labourers in the vineyard, examining their labours, and striving that it may bring forth its fruit in due season. If *this* you *do not*, know, O King, that *this* you ought *to do*, to render yourself and your kingdom happy. For example, there are in the vineyard of Spain labourers (or ministers) of state. Those ought to be men with clean hands, pure intentions, and of upright conduct: men who would not allow themselves to be biassed by self-interest, by friends, relations or connexions, or by those who are destitute of merit, in managing the national property, or in the distribution of situations (or employments). But is this the case? Alas! Sire, I go forth from considering this great obligation, and I find the people *see*, *sigh*, and *weep*, that directly the contrary takes place. I find that scarcely is any one entered upon an elevated employment, when he raises up his whole house, family and friends, "and this in the face of all the nation," forgetful that among those regarding him are

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a thousand of acknowledged merit, who are thereby injured and defrauded of their rights: a thousand, who, though justly entitled to employment, are denied it, while it is bestowed on those who deserve it not, sometimes even as the wages of iniquity, through the mediation and interest of an accomplice of their crimes. What horror, Sire! that such abuses should prevail. The vineyard brings forth only weeds and thorns, (these are resentments, clamours, and complaints,) which cannot be remedied, but by driving from the midst of it these perverse husbandmen, fulminating against them the sentence of the Almighty, "Destroy those wicked men."

There are also warlike labourers in the Spanish vineyard. The individuals of this department have a right, "as the defenders of their country," that justice should be rendered to their heroism,—that equity should be observed in the distribution of rewards and ranks,—that merit should obtain a preference, and that activity and valour should take the lead of laziness and cowardice. This is peculiarly needful in a profession where honour holds so prominent a place. But is this the reality? Ah, *Sire!* Thousands of military men of merit deplore the want of justice,—the scandalous disorder which (contrary to your good intentions) prevails in this branch of the service of the state. Thousands of men of valour see others who, by intrigues and interest, enjoy a fictitious fame, elevated above them, true merit being obscured by that which is unreal. Thousands of brave men who have been faithful to their country, see others, though tarnished by disloyalty, "yet covered by the veil of interest," receive those ranks in justice due to the former. Thousands of heroes, their bodies full of honourable scars, who are entitled to the highest rewards which can be bestowed, find themselves oppressed by want, scattered through the nation, nay, sometimes even in prison, because no one in power will raise his face to obtain justice for them,—because no one compassionates their misfortunes. These men cry aloud, raising their hands to heaven, praying that the justice of your Majesty may apply to the delinquents the sentence of the Father of families, "Destroy those wicked men."——

Finally, there are in the vineyard of Spain innumerable judicial labourers in tribunals, governments, and a variety of situations in which they ought to administer justice; but what confusion and disorder exists among them! I throw a glance around the whole Peninsula,—I examine the sentiments of its inhabitants,—I hear their words and reflect on their complaints. Ah! Spain resembles one great hospital, where each one bewails his miserable lot. One complains because that power eclipses justice,—because favour has inclined the balance to the opposite side,—because his rights are sepulchred without a chance of resurrection before the world end. Others lament the want of money to render their just claims effectual, without which their labours and fatigues, they see, are lost. Thousands of sufferers complain because that, under the name of fees in prosecuting their causes, they have been robbed of all they had, and left prostrate in the depth of misery, from which they can never extricate themselves, unless Jesus Christ descend to give them his hand, as he did to the paralytic person mentioned by the evangelist. The conduct of these wicked husbandmen, Sire, is grievous to the nation,—fills it with sorrow,—forces it on to the fatal verge of most dangerous discontent, and imperiously demands that your Majesty should apply to them the sentence of the Most High, "Destroy those wicked men."

Second. Wherefore is it, *Sire*, after singing songs of triumph over foreign foes, that we are in such danger from domestic enemies? Can it be possible, after all the labours of your Majesty in search of men to execute their duties faithfully and promote our happiness, that the vineyard of our nation produces only *weeds* and *thorns* in place of *fruit?* Can it be possible that so many magistrates and ministers who have given such proofs of fidelity towards you, the country and religion,—who have suffered so much, and even exposed their lives for you and them,—can it be possible that such men are careless or unfaithful in the discharge of their obligations?

Alas! from hence I think I hear each of the ministers exclaim, "The nation is not unhappy through my

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fault—I cannot do more—I labour constantly—I watch incessantly to ascertain what is just, and to act as behoves me; but, unfortunate man! *an unseen hand*, a *man-enemy*, sows discord, and renders my exertions useless."—What a misfortune! "I am not to blame," says another magistrate—"I execute what the King commands and the laws prescribe—I study to decide correctly—I endeavour to avoid injuring true merit; but, unhappy man! the *man-enemy*, the *hidden hand*, overturns and ruins all my labours"—What grief! I hear the veteran and meritorious generals of the army declare, "We do all in our power for the felicity of our soldiers,—we are clamorous in their behalf,—we strive that they may want for nothing,—we solicit an equitable distribution of ranks and rewards, and make representations 'through every channel' for the better organization of the army,—but, miserable men! the *man-enemy* frustrates our ideas, renders our plans ineffectual, and subjects us all to the greatest wants." *Thus*, Sire, do many of the labourers whom you have appointed to cultivate this great vineyard excuse themselves.

But to whom pertains this hidden hand? Who can be the man-enemy who renders vain the healing intentions of your Majesty and the labours of your husbandmen? Ah, Sire! be on the alert, he is not far distant who is guilty of all this evil—he walks in the midst of us—we may easily find him if we seek him with care. Already I behold him—I shall declare who he is; but no, *in this place the sinner may not be named*. I shall give his marks without naming him. The man-enemy is he who seeks not peace,—he who fattens upon discord,—he who amuses himself by looking upon Spaniards dissunited and quarrelling,—he who shews himself insensible of the declaration of the Saviour, that a kingdom divided internally cannot stand,—he who despises the prayer of the same Divine Master, which supplicates the Eternal Father that all may be united by the bonds of love, as the ties of nature unite the father and the son,—he who values not the zeal and industry with which the Apostle Paul strove to impress this most important truth upon the hearts of Christians. He is properly an antichrist, a wild beast, that ought to be banished to the woods and thickets, where he may head with his fellows.

The man-enemy is also he who, shouting aloud, Long live Ferdinand, the country, and religion, introduces himself into the government, overturns all order by his dissimulation, gratifying his own ravening ambition with employments, salaries, and honours, at the expense of the innocent and suffering nation. This enemy is easily recognized. Let your Majesty observe those who present themselves unto you, even although they come with plans and projects of economy in favour of the nation;—look upon their hands as they retire, and if flesh stick to the nails, ("that is," if they hold any employment or place under government, &c. &c.,) doubt not but they belong to him whom we seek,—that they are of those who do much evil,—of those who have given occasion to the new proverb which even the children in the streets repeat, to wit, *Long live Ferdinand, let us go and rob.**

In the last place, this man-enemy is he who renders useless or torpid the wise and just determinations of your Majesty, and deprives the greater part of the nation of the good it should derive from them. To what fatal consequences do not these disorders lead? The ministers of the altar feel them, your soldiers lament them, and they furnish the enemies of the throne with grounds for censuring, and reasons for slandering it. In fine, Sire, this man-enemy is, as Saint Augustine says, the devil clothed in flesh, and so subtle is he, that he insinuates himself into your very cabinet, scatters discord even there, and banishes from you those two angels whom God placed by your side for companions, counsellors and comforters, (you will understand that I mean the two Princes† your brothers,) and thus deprived of their support, the devil, the world, and the flesh, can more easily assail you.

Now, O King, your vigilance and

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* In Spanish, "*Viva Fernando y muera robando.*"

† Don Carlos, acknowledged as legitimate by the late Cortes, and Francisco Pablo, declared by the Cortes illegitimate, and who is supposed to be the son of Godoy, the Prince of the Peace.

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justice should shine forth in the discovery and punishment of this monster of the human species. From the moment you do this, the precious vineyard which the Eternal Father has committed to your care will begin to flourish, and to bring forth fruit. The sweat of your many husbandmen shall no longer be in vain; nor will you need to enforce against them the sentence of the text. The grasses shall be richer than those of the land of promise, "that is," immense benefits shall accrue to religion and our country, and Spain be the acknowledged princess of all the Catholic kingdoms. Then shall you be able to render a good account to the great Father of all, saying with truth and confidence, Behold, O Lord, the vineyard which thou hast entrusted to thy servant's care,—I found it full of thorns and weeds and brambles, but now it flourishes and yields its fruit abundantly; or, in other words, I received this kingdom without peace, without union, without obedience, without tranquillity, divided into factions and parties, made, as it were, into a likeness of the infernal regions; but now, O Lord, behold it united—in peace—in tranquillity—the minds of the people reconciled and submissive to *Thee*, to Thy church, and to Thy servant.

But what! do you, Sire, fear my hopes shall be in vain? No, assuredly; your purity of life, your love of equity, your upright intentions, your compassion for the poor and destitute,—the prodigies by which God hath brought you to the throne of this heroic kingdom, all assure us that God himself will complete the work,—the cause is his, and from his hand will come a remedy for all. He who can make the lion and the lamb live together in the same hut, shall cause the Spaniards, whose opinions are most opposed, to embrace each other, eat at the same table, and sleep under the same roof.* Co-operate, O King, in this great work, and the blessing of the Highest shall be upon you and upon your kingdom. Humanity is not incompatible with justice—both are splendid attributes of majesty,—use them with that prudence and firmness which present exigencies require, and you shall not only worthily sustain the character of Catholic Prince—of the faithful husbandman of the Spanish vineyard, but your Majesty shall participate in that ineffable eulogium which is for its excellence applied to the Eternal King, "*Rex pacificus magnificatus est, cujus vultus desiderat universa terra.*" Ferdinand the Just, the Pacific, has immortalized his name; all his faithful vassals desire to look upon his amiable countenance.

God of my life! Jesus of my heart, hear our supplications, and render effectual our prayers in favour of thy servant, our beloved Ferdinand, and of his Catholic kingdom. Thou knowest that the builder of the house laboureth, and the watchman of the city watcheth in vain, if thou appliest not the hand of thy adorable providence to consummate the undertaking. Grant us thy especial favour to enable us to co-operate in this good work; bestow on us that fervid charity which thou broughtest into the world,—that spirit of peace which the angels announced to the shepherds, and which thou didst so often recommend to thy disciples to preach and impress upon the minds of the sons of Adam, saying, Peace to you—peace be with you.—My peace be upon you. Thus, O Lord, we shall

* When the preacher exhorts his Majesty to co-operate in the reconciliation and union of Spaniards, it is not without making some distinction. The disunited are in three classes. *First*, the incorrigibly wicked, who are consequently irreconcileable. These ought to be banished from the midst of us. In the *second* class are those who remain apart from the cause of the King through doubt or irresolution; if these repent, it will be proper to receive them, but not into confidence or a participation of employment, until by their conduct (which ought to be carefully watched by Government) they shew themselves worthy of both. Thus the Government will preserve its authority, and get quit of hundreds of enemies, viz. the relations, friends and dependents of the reconciled person. In this the King has set a good example, admitting to reconciliation and even to employment some of the opposite party who he knew deserved them. This is just and right among Catholics. The *third* class are those weak and fickle persons who resemble weathercocks, and who are little to be feared, though it is proper to keep an eye over them.

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have such hearts and such souls as thou requirest. We shall be useful husbandmen in the vineyard of this Catholic nation, and we shall go forward in company with the best King whom we have enjoyed through thy mercy, towards the city of peace, where we shall behold thy face in glory.

Grant this, O Lord! Amen.

Sir,

IN composing my Greek and English Lexicon I sometimes meet with words even in the New Testament, the meaning of which is but partially understood. Occasional instances of this sort may not be unacceptable to the readers of the Repository. Colos. ii. 18, is thus rendered in the Improved Version;—"Let no man defraud you of your prize, in a voluntary humility of mind and worship of angels, intruding into those things which he hath not seen, rashly puffed up by his fleshly mind, and not holding fast the head from whom all the body, supplied and connected by joints and bands, increaseth with the increase of God." This is one of the most difficult passages in the writings of Paul: and the following translation or rather paraphrase gives a more adequate idea of the original:—"Let no one by his unjust decision dispossess you of your prize already won in the Christian race, wishing to do this by a prostration of mind, and a servile system of worship communicated by angels, violently claiming as his own right the things which he does not comprehend, blindly puffed up by a literal interpretation dictated by his own carnal views."

The apostle here refers to the Judaizing Gnostics, who claimed to themselves the privileges of the gospel, and strenuously opposed the apostle in preaching it to the Gentiles. *Καταβραβευω* is the act of an unjust judge or umpire, who withholds the prize from the successful candidate. The Jewish law was communicated to Moses by the interposition of angels. This is what the apostle means by the equivocal phrase, "the worship of angels." Humiliating terror, and a prostration of intellect, were characteristic of the Jewish worship; whereas the simple and rational worship of the Father, which Christ inculcates in the gospel, breathes filial confidence and love. The term *εμβατευω*, which primarily means to walk upon or to mount, here denotes to invade, or seize what in justice belongs to another. Moreover *εωρακε*, usually rendered *he hath not seen*, means, *he does not comprehend*; on the same principle, that *οιδα*, which gave birth to the Latin *video*, means, in the perfect middle, *οιδα*, to *know*.

The zealots of the law, imagining themselves to be sole heirs of the promise made to Abraham, were puffed up; and the source of their error was the literal interpretation they put on the writings of Moses and the prophets. Philo furnishes us with the important information that the Jewish Christians considered the Scriptures under the figure of a human being, having a body or flesh, and a soul or spirit; and the dispute between the apostles and the zealots was reduced simply to the question, whether those writings were to be understood in the literal or metaphorical sense; hence the apostle here says of them, that they were blindly puffed up by a literal interpretation dictated by their own carnal views.

While the anti-apostolic teachers were eager to grasp at shadowy and mistaken privileges, they neglected to lay a firm hold on a spiritual and crucified Saviour, the promise of which formed the vital part, the principle which imparted weight and animation to the prophetic writings. This idea the apostle expresses by a verb borrowed from the Grecian stage, familiar, indeed, to the people he was addressing; for *επιχορηγεω* denotes the office of a citizen, who was appointed to preside over the chorus, and to supply them with all necessaries at his own expense. The Apostle Peter, 2 Ep. i. 5, uses the word in its primary sense, *επιχορηγησατε εν τη πιστει υμων την αρετην*, "by means of your faith supply virtue;" which is to this effect, "Let faith preside in your hearts and your assemblies, and let it supply all the moral virtues as a chorus following with harmony in its train."

In my last work, entitled "A Series of Important Facts, demonstrating the Truth of the Christian Religion," I have shewn that SENECA received the gospel from the Apostle Paul while a prisoner at Rome. The eulogy which he passes upon the Christians who suffered under Nero, is transcendently beautiful, and worthy the attention of

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the whole Christian world: it is to this effect:—"He is the truly honourable man, who, though unadorned with the mitre or the purple, or a train of lictors (nor is he in reality inferior even to these) when he sees death at hand, is not alarmed at it as a thing new to him, who, if he has to endure torments over his whole body, or to receive the flame into his mouth, or to have his hands extended on a cross, is not so anxious as to what he may suffer, as how he suffers. He who worships God endures these things, nor does he fear them."

I shall be obliged if any of the readers of the Repository will give me his sentiments on this passage, and point out any objection which he may feel to the evidence I have alleged in proof that it refers to the Christians who suffered under Nero.

J. JONES.

SIR,

I HAVE transmitted for insertion, in your Repository, the following copy of a protest against the Marriage Ceremony as administered by law. The ceremony was performed in the Parish Church of Gainsborough, on the 26th April; the parties were Lieut. Joseph Taylor, R. S. Lincoln Militia, and Elizabeth Lloyd, both of Gainsborough. It is the duty of every Unitarian Dissenter to bear his testimony against this ceremony, which is founded upon mistaken notions of the Act of Marriage, which still retains marks of the superstition and indelicacy of the age in which it was formed, and which requires the acknowledgement of the Trinity. The protest, when carried no further than the altar, appears, indeed, prima facie of little use; the parties protesting have still to submit to the most objectionable parts of the ceremony; the most liberal and enlightened clergymen cannot consistently dispense with what they are ready to allow to be a great evil; but ultimately such firm and consistent testimonies against this ceremony will be useful, as they must bring it into universal discredit; I hope, therefore, that example will be influential, and that the practice will become more general, till the evil be remedied. This practice, while it preserves consistency with the numerous petitions that have been prepared for the Legislature, will also, I conceive, most materially conduce to the attainment of their object.

K.

The undersigned being Unitarian Dissenters, present to you the following Protest against the Marriage Ceremony as at present performed, and to which, according to the laws of England, they are compelled to subscribe.

They disclaim all intention of acting disrespectfully, either to the Legislature or to its civil officer, before whom they stand; they lament that they are placed in a situation so unnatural, as that even forbearance towards what they esteem an established error, would be a formal renunciation of opinions which they received on conviction, and which they can only renounce on similar grounds.

Against the Marriage Ceremony they most solemnly protest,

1st. Because it makes marriage a religious, instead of a civil act:

2dly. Because it implies the existence of three equal persons in the Divine Nature:

3rdly. Because it retains superstitious customs: and

4thly. Because parts of it are highly indelicate.

(Signed)

JOSEPH TAYLOR.
ELIZABETH LLOYD.

Colombo, Ceylon,
January 15, 1820.

SIR,

HAVING conceived it to be my duty a few years ago, from a regard to what I then considered to be truth, publicly to avow myself an Unitarian, and having, in the prosecution of my inquiries into the nature of that revelation which the Deity has been pleased to give to the children of men, lately seen reason to entertain far different views, I certainly feel it to be a duty not less imperative now to state in an equally public manner my present sentiments. The circumstance must necessarily produce painful emotions in your mind, yet I again trust to your professed candour and liberality for allowing me, through the same channel, to satisfy the dictates of conscience, by bearing a public testimony to what appears to me now to be important truth.

Far be it ever from me to vilify or degrade that nature which the all-bounty

teous and glorious Creator has bestowed upon mankind, or to undervalue that distinguishing gift of the Supreme Intelligence, Reason, which serves to connect us with whatever superior orders of spiritual beings may exist, and forms part of that divine image in which man was originally created. I consider this as an invulnerable point, that whatever is clearly proved to be irrational cannot be a doctrine of revelation. Reason as well as revelation is the gift of God, and, therefore, they cannot contradict each other. But reason may be imperfect; certainly it has its limits: and if it attempts to grasp what exceeds its powers, or what was never designed to be brought within its comprehension, why should it excite surprise that it is unequal to the task? Revelation has brought subjects of the most interesting nature to the notice of reason, which of itself it could never have discovered; it has disclosed facts, the certainty of which reason can comprehend, though it cannot ascertain the manner of their existence or operation, and being above reason cannot therefore be proved to be contrary to it. I propose to defend my present views on this ground, and to shew that they are worthy of all acceptation because they are most reasonable.

The doctrine of revelation concerning the object of worship is a subject of such vast importance, that it appears quite unreasonable to suppose, while admitting the exercise of a divine providence, that God should suffer the writers of the Scriptures to convey to all future generations, descriptions of the person, character, offices and work of the Messiah, in such ambiguous terms as would admit of their being understood to describe a Divine person, if he were not, in fact, the true God. For instance, will any one say, that the clause in John i. 1 *cannot* be translated "the word was God"? And if the idea intended to be conveyed was only, "the word was *a* God," i. e. that the Christ was a person of the greatest dignity, but not the Supreme God, will reason teach us that a phrase would have been used so likely to lead to the promulgation of an opposite idea? I wave here entirely the question of inspiration, but only ask any unprejudiced, rational man, whether John, as an honest man, would not have used terms that *could not* have been translated so as to authorize the greatest of crimes, idolatry? The same argument applies equally to Ephes. v. 5; Tit. ii. 13; 2 Pet. i. 1; which, although they appear otherwise in the Received Version, may be translated so as to bear a direct and positive testimony to the Deity of Jesus Christ. Numerous other parts of the Scriptures ascribe divine attributes and honours to the Son of God, which either teach his Divine Nature, or are calculated to mislead mankind and to teach what was not true, since the writers could have employed simple and unambiguous language if they had designed to convey other ideas. It seems, therefore, reasonable to conclude either that Jesus, the Christ, was the Divine Being incarnate, God manifest in the flesh, or that revelation is all a fable; but if facts can be proved by evidence, Christianity is founded on a rock.

I am not going to defend the Athanasian, the Nicene, or any other human creed, and while I think the Scriptures do describe the One only God, under the threefold personal character of Father, Son and Spirit, with Luther and Calvin I doubt much the propriety of adopting the term Trinity.

Thus far revelation affords us light, and no farther. Here, too, reason ought to stop. Being totally ignorant concerning the mode of the Divine existence, we are quite incompetent to penetrate those secret things which belong unto the Lord our God. Had men been satisfied with what is revealed, much of that mystery which is ascribed to the orthodox system would not have existed. I admit with you that we are not called upon to believe mysteries: we are required to credit what is revealed, and whatever is revealed ceases to be a mystery. That one only God exists, and that he exists as the Father, the Word and the Holy Spirit, is revealed: how he exists, is not revealed,—is a mystery,—and therefore not a matter of faith. The term Person has been commonly used when referring to this doctrine, yet it can never be understood to convey the same idea of perfect individuality which it bears when applied to human beings.

The Father, the Son, and the Spirit, each appearing to sustain personal offices, and having works ascribed to

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them of a relative nature and peculiar to those offices, some word is necessary to denote these characters, and the word Person, though, from the imperfection of our ideas and of human language, it does not convey a distinct idea, seems to be the best. It cannot pretend to point out the manner of the Divine existence, since that has not been revealed, and therefore all the volumes which have been written to prove the absurdity of the doctrine of the Trinity, touch not the Scripture doctrine, but the explications of men, and only shew, that the advocates of truth itself have sometimes overstepped the legitimate province of reason, and have been guilty of a degree of folly and presumption in attempting to explore what Infinite Wisdom had seen fit to hide from man.

With regard to the Atonement of Christ, the turning point seems to be, is sin an infinite evil or not? Which may be answered by another inquiry, Is God worthy of the supreme love of his intelligent creatures? which no friend of reason will attempt to deny. If God, then, was infinitely worthy to be loved by us, to fail in that love was an infinite fault, which deserved an infinite punishment, and an infinite punishment could only be removed by an atonement of infinite value, which could only be offered by a mediator of infinite dignity. Almost all the reasoning which I have met with against the doctrine of the Atonement, is levelled at excrescences of human inventions, not against what I conceive to be the gospel of Christ. I do not consider God the Father as an implacable, wrathful being, or that the Son made a literal satisfaction and appeased his anger, or that either guilt or righteousness can be transferred from one moral agent to another. All this I give up as the corruptions of man, as wood, hay and stubble.—I long thought that this was the essence of orthodoxy, and that when we brought these to the fire of examination, orthodoxy would be consumed, but I now see that all these false doctrines may perish, and yet some gold and silver and precious stones remain untouched.

The essential nature of the Divine Being, *love*, I consider to be the sole cause of his placability, and the gift of his Son as the highest expression of his disposition to shew mercy. But consider him as seated on the throne of the universe, the head of an empire of infinite extent, and say is it reasonable to suppose that this great and glorious Moral Governor would pardon rebels without making some public manifestation of his displeasure, and of his ability to punish offenders? Do not the wisest and best of human institutions recognize the principle of satisfaction being due to public justice for infractions of public law, and is not repentance considered an insufficient vindication of the honour of the law? And would any system of polity bear the stamp of wisdom or possess any efficiency, whose stipulations did not possess the sanction of a penalty, the remission of which was generally hopeless? Thus was God, as the Sovereign of universal nature, bound to consult the general welfare, and to maintain the purity, justice and honour of his government, necessitated to provide some substitute for personal punishment before he could pardon mankind. This was the will of God which his Son so willingly came to do: a human body was prepared for him, by which he was constituted the Second Adam, or Representative of mankind; and in this human nature, infinitely dignified by its union with the Deity, he sustained (I do not say the exact quantum of suffering due to all who shall be saved, but) such a degree of public punishment as the all-wise and righteous Judge deemed sufficient to enable him to justify the penitent believer in this Saviour, without his ceasing to be just. (Rom. iii. 26.) This Mediator between God and man thus exhibited, in the view of all intelligent beings, such a display of the Sovereign Ruler's hatred of sin, of his inflexible justice and veracity, and of his power and determination to punish his rebellious subjects, as fully vindicated the equity and stability of his government, while it left room for the exercise of mercy. Yet I do not conceive that mercy is hence a matter of debt, but of grace. Could guilt or merit be transferred, or did the Redeemer sustain the character of the representative of individuals only, I do not see but that it must be a debt; but it was a public character he bore; he acted as the voluntary delegate of his race; he magnified the divine law, and made it honourable by his obedi-

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ence; he voluntarily humbled himself to death, even the ignominious death of crucifixion, as the head of mankind, and God, who had consecrated for us this new and living way of access to himself, was pleased to accept it as a sufficient atonement for sin, and to proclaim free pardon to all who shall recognize him as their surety, and heartily approve of this method of justification.

Is there any thing irrational in this view of the doctrine? Is it not consonant to reason, to moral justice, to the general tenor of revelation, and to our wants as sinners? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

In like manner, I think it would be no difficult task to shew that it is most reasonable to suppose that man is a fallen and depraved creature; that while his natural powers render him an accountable being, he possesses universally a moral incapacity or aversion of will to love and obey God; that the Father of Spirits *can* have access to the minds which he has produced; that he *may* exert this supernatural power; and that, if in any instance the native bias to evil and indisposition to good is overcome, it *must* be the effect of divine influence. Again, if it is divine grace alone which makes one individual to differ from another of the same corrupt race, is it not the conclusion of reason that the purpose of God is according to election? If the whole race are equally deserving of punishment for their disobedience, impenitence and unbelief, why is he bound to rescue all or none, by his sovereign power? Where is the injustice of the exercise of his right of discrimination? If the whole world has no claim to pardon, how can an individual? And where there exists no right, can one be withheld or violated?

With respect to the authority of the Scriptures, though they are the history of divine revelation, yet they possess a higher claim to attention, since this history was compiled by holy men of God, who spake as they were moved by the Holy Ghost; and it would be highly unreasonable to suppose that the God of truth and holiness should withhold from these his instruments in their most important undertaking that assistance which was necessary to preclude error.

And now let the decision be left to impartial reason. Ye friends of truth, ye advocates for free inquiry, search the book of revelation, examine the volume of reason, and see if these things are not so. Truth is invaluable. Truth is mighty and must finally prevail. Let us have the honour of joining her standards while her cause yet seems to be doubtful. If Christianity can be proved to be false, let us publicly renounce it; if it is true, let us as heartily profess it; let us separate from it the corruptions and traditions of men, but let us beware, lest in our zeal for pruning, we destroy the tree, annihilate instead of reform, and account that foolishness which is in truth the wisdom of God.

I will only further add, in justice to the memory of a name that will long be precious in the Christian Church, that the reading of Fuller's "Calvinistic and Socinian Systems examined and compared as to their Moral Tendency," was the means, under the Divine blessing, of leading me to this change of sentiment; and I beg leave earnestly to recommend it to the serious attention of all, of every name, who consider Calvinism as dangerous error, requesting they will candidly compare its argument with their personal experience and observation; and may the Spirit of Truth crown every sincere attempt to obtain heavenly wisdom with success.

DANIEL HARWOOD,
Pay-Master Serjt. 45th Regt.

THE new Bishop of Peterborough, Dr Herbert Marsh, has taken a step which has alarmed the soi-disant "Evangelical" party in the Church of England. In the plenitude of episcopal authority, he has put out "Questions proposed to the Candidates for Holy Orders in the Diocese of Peterborough, so arranged under Heads or Chapters that they may exhibit a connected View of God's Dealings with Man under the New Covenant." There are *nine* chapters and *eighty-seven* questions, so worded as to point out the precise answer which is expected to be given. Every question is to be answered singly and in *writing*. "The answers must be full, clear and unequivocal." Each candidate is to

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sign his name to the answers, and every answer must be *satisfactory* to the Bishop. If there be a failure in any of these points, his Lordship warns the candidates that "it may tend to their exclusion from the sacred office."

The party above-named have already denounced this dangerous innovation, designed, they say, to introduce a new system of faith, and they call upon the clergy in general to come forward and protest against it. The following questions (Q. 3 and 4 of Ch. ii.) will shew one of the grounds of this alarm: —"Has not the frequent repetition of the doctrine (of man's *total* corruption) a tendency to destroy all sense of virtue and moral goodness?" "Is it possible that *a doctrine which tends to destroy all sense of virtue*, or moral goodness, should be a doctrine which comes from God?"

The "Christian Guardian," a monthly publication which is the organ of the complaining party, says that "if bishops make new articles for candidates, they make a new church;" that "if the Church stand, she must stand as she is, or not at all," and that "if the bishops take away the Church, *the country will soon take away the bishops, and episcopacy and monarchy will be overthrown together.*"

Gloucester,

SIR, *June* 20, 1820.

PERMIT me to make your admired work the vehicle of information to such of the ministers and other gentlemen of different societies, as have applied for assistance from the Fellowship Fund lately instituted by the Unitarian Christians in this city. It would have afforded me very lively and sincere pleasure to have been able to answer their several applications in a manner perfectly satisfactory to them; but our means are unfortunately exceeded by our necessities, and we should be doing an act of injustice to ourselves by giving to others what we stand in absolute need of at home. Our place of worship is an ancient pile, and requires frequent repair. Two new large windows have been just put in on either side of the pulpit, the frames of the old ones having become so much decayed, as to be in danger of letting the glass slip out by its own weight. The roof wants a new covering, which it is designed to have in the course of the summer, heavy rain having for some time beaten through it and damaged the ceiling, as well as other parts of the interior structure. We should be very happy if we had supplies sufficient to erect a new room for the children of the Sunday-School, our present Vestry being very confined, and considerable confusion occasionally taking place for want of more space. Some of our friends, too, have wished to see the brick-wall, which fronts the street, replaced with a new one of stone, with a neat arch over the entrance into the court, bearing the inscription, "Unitarian Chapel," or "The Chapel for the sole worship of the Eternal Father." On these accounts we have really much more reason to beg or borrow than to give or lend, at least at present, but I trust we shall not be backward to do the latter when our wants are supplied and our finances improved. A spirit (I hope I may truly call it so) of generous independence precludes our having recourse to the former, and inclines us to do all we can, though it be but little, for ourselves.

I would beg leave to throw out a hint to those whom it may concern, in the form of asking, whether it would not be good policy to purchase now and then a few shares of tickets in the State Lottery, and if at any time a prize of a hundred or two be gained, to lay the money out in the relief of such as want help. Should ten or twenty thousand crown the adventure, what extensive good might be done by it! Another question I would ask, Whether it would not be a commendable speculation, if some one or more of the learned Unitarian body would compose a popular work, lively, interesting and strictly moral, and let the Unitarian Fund, incurring the expense of printing, have at their disposal all the profits that might arise from it. With the same view, ingenious gentlemen might endeavour to invent some curious and useful improvement in art or science, the advantages of which should be assigned to the Fund, upon condition of their indemnifying the inventor from all expenses incurred. Once more, let me suggest the eligibility of purchasing a few shares in a canal, a tram road, &c., which might be sold

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again at a considerable advantage, or the interest accruing from which might be a useful supply to a permanent fund. These hints some of your valuable Correspondents are very competent to improve upon, and I ardently hope that some will be found to improve upon them, in such manner as that a sufficient sum of money may be raised in a few years to remove all embarrassments wherever they exist, and create facilities of doing manifold good in all directions to our brethren.

THEO*. BROWNE.

Liverpool,
May 29, 1820.

SIR,

IT has been a matter of regret to many enlightened advocates of religious truth, as well as a subject of self-congratulation to most professed *orthodox* believers, that the Unitarian views of the gospel were confined to a comparatively few persons of a philosophical turn of mind, and that a much more considerable advance must be made in general information, before any very numerous portion of the community can be persuaded to examine sufficiently the evidences for rational Christianity, to enable them to shake off the load of prejudice with which they are overwhelmed. The establishment of the Unitarian Fund, and many other more recent institutions, have done much to confirm the fact, that what is usually called *learning*, however desirable it may be, is not necessary to *common sense*, nor is *reason* a whit more likely to shine through the embellishments of scholastic refinement, than when it rears its simple front among the humble assertors of Christianity, educated under circumstances widely different. We can best judge of the advances made by mankind in intellectual concerns, by comparing different periods of time; and when we go back but a few years, and view the progress of liberal sentiment among every class, but in a more remarkable degree, the lower orders of society; we can hardly be too sanguine in our expectations, that at no very remote era, the bulk of mankind will have proceeded to still higher advances in knowledge, and that many of the obstacles to the free discussion of theological subjects will give way before the opportunities for improvement so abundantly furnished by modern times. I confess, it is not without considerable surprise that I hear many persons speak of the decline of *Unitarian* congregations, as if the old-fashioned Presbyterians, who filled many of our now almost untenanted chapels, would not in general have been shocked at the idea of such an association. It may do well enough for Dr. Chalmers to talk of the "almost exploded sect;" but those who have witnessed the secession of family after family from the worship of their fathers, in order to qualify them for the possession of the honours and emoluments held out with an unsparing hand, in a luxurious age, ought not, in common charity, to be unwilling to palliate such conduct, by allowing that little or nothing has been sacrificed in point of real *theological principle*. It would be little less than surprising, in many cases, were it otherwise; for even conscience has aided some of the most estimable men in withholding all disputable matter from their congregations; and who ever knew information disseminated by *silence*, or witnessed the overthrow of established popular error, without a long series of indefatigable efforts to expose effectually and openly the sources of such delusion? Happily for the interests of truth, the time seems arriving when that kind of prudence is no longer thought a virtue, which leads us to conceal *any opinion whatever* that is conceived to be *scriptural*, and surely if right notions of thinking do not carry with them sufficient weight, the certainty that those societies have best flourished, where religious opinions have been most openly discussed, and the pure doctrines of Christianity most strenuously insisted upon as a bond of union, ought to teach us the absolute necessity (to say nothing of *duty*) to leave our brethren in ignorance of nothing which our less liberal opponents may afterwards turn to their account. Whatever may be the consequence that some may attach to many of the nearly extinct Presbyterian interests before alluded to, I confess I found my principal ideas of their usefulness on the supposition that they may now and then be a point, round which new societies, built up on the firm basis of *theological knowledge* and genuine Christian zeal, may rally, although it

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is far from being clear that prejudice is not often most effectually silenced by their abandonment; and this more particularly applies where the powers of Trustees interpose the crude notions of individual right contained in many of our old deeds of trust, often presenting an absolute barrier against all improvement.

I have before observed that much has been done in a general way to disseminate theological instruction, and to call the attention of professing Christians to the importance and duty of openly attacking popular error; but as example is often more efficacious than mere speculation, I conceive the cause of truth may be served by communicating, through the pages of the Repository, the result of an experiment made in this place, which, though humble in its origin and unassuming in its progress, has demonstrated in a considerable degree the fact, that the poorer and middling classes are neither inattentive spectators of the controversies which have agitated the most learned divines, nor unwilling to avail themselves of the means placed within their reach for improving themselves in religious knowledge. Nearly two years since, a number of individuals conceived the idea of licensing a room in a populous part of this town, for the purpose of giving instruction in rational theology. It was proposed to have public worship one evening in the week; the service to be conducted in such a way as to be likely to be interesting to that class of persons for whom it was more immediately intended. A committee was formed to superintend the concerns of the Society, and to insure regularity, especially with regard to the preachers who were appointed at a *monthly meeting*, and embraced respectable laymen, as well as the neighbouring ministers. The intent of the undertaking was to see how far it was possible to draw the attention of serious and thinking Christians to the doctrines of Unitarianism, and for this purpose every degree of publicity was given to the subject of the weekly address. The expenses of the room are defrayed by means of an annual subscription, many of the contributors being persons in humble circumstances, and it is a matter of some importance that the chief management is undertaken by *young persons*, who must thereby necessarily acquire habits of thinking and acting of unspeakable value to the ultimate spread of truth. It is evident that a place of this description, having no great pretensions, is better adapted for the purpose required than the large chapels in our populous towns, where the plan I am detailing is most applicable. The poor feel less reluctance at giving their attendance, nor could meetings for religious conference be elsewhere held with so much convenience and propriety. The attendance is frequently very numerous, embracing persons of the most opposite opinions, but the utmost decorum is observed, and many have been led to make their appearance at the stated worship of the Unitarian chapels, who would not otherwise have thought of it. This, indeed, was one principal object from the beginning, for it is much to be feared that the refinement of the generality of our preachers, however agreeable it may naturally be to their usual hearers, presents little attraction for those of other sects of less cultivated taste and understanding, who, unless their curiosity is previously excited, require a style of address more in unison with that to which they are elsewhere accustomed. If "to the poor the gospel is preached," something must be done to meet their prejudices, and at the same time to draw their attention to a purer system of Christianity, by plain, persuasive language, at the same time laying before them in undisguised terms our peculiar views of the gospel. Unless our opulent congregations will condescend a little in these respects, it is evident that if we regard as we ought the improvement of the less refined classes, some separate means of instruction must be opened to them, and with this view is it not worth the consideration of serious Unitarians in our large towns, how far some such plan as has been so successfully attempted here, is worthy of being followed? One advantage, of incalculable importance, to be derived from institutions such as I have described, is, the facility they afford for diffusing religious knowledge by means of *reading*. A library has been raised by some liberal donations of books and tracts which are allowed to be read *gratis*, by any one making application after service. Nu-

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merous are the instances, doubtless every where, of persons who, from various motives, would read on our side of the question, had they the means, but the expense and difficulty of procuring Unitarian publications, often is equivalent to a total prohibition. Of the great value of such libraries for the use of those who could not otherwise meet with our theological works, the experience of the one attached to the room is ample proof. Methodists, Catholics, &c., frequently apply for publications which are never refused even to entire strangers, and so little has this confidence been abused, that not more than two or three books have been lost, although seldom less than from 50 to 80 are in circulation. The eagerness with which applications are made sufficiently proves a very considerable desire to read, and in a short time most of our modern Unitarian books and tracts will be familiar to a numerous body of persons, who, till lately, could scarcely have heard of their existence.

On the whole, enough has been done to shew not only the practicability, but the very great advantages of this scheme for disseminating pure Christianity, though it remains to pursue, with unabated perseverance, the path which has so far led to happy results. Those who expect much in a short period, would do well to remember the difficulty of the task before them, which is no other than preparing, by a succession of efforts, the minds of men to discard that which for ages has been held sacred, and to receive what they are accustomed to hear spoken of with scorn and contempt. Neither ought we to be discouraged if the fruits of our labours do not become immediately apparent. Truth, though slow in its developement, is yet certain in her progress, and we should constantly bear in mind, that those are neither the most serious Christians, nor the most valuable members of society, whose opinions give way without a great deal of study and reflection.

The importance of the subject will, I trust, plead in my behalf for thus occupying your pages, not that I am insensible of the opinion of certain persons as to the superior *practical* consequences to be derived from such exertions to lead others to embrace our views of Christianity. But do these suspect that the cause of *piety* is not benefited by that state of mind engendered by a taste for theological pursuits and the investigation of Scripture? Can they point to the moral tendency of that temporizing policy which would lead us to believe there is little value in *principle*? I agree with Dr. Priestley, that "our zeal to make proselytes ought, certainly, to be in proportion to our ideas of the importance of the truth for which we are advocates." With him, I should profess "no other view than to make converts, without which there can be no rational object in exertion at all," and if nothing is to be gained to the cause of virtue and holiness when "in understanding we become *men*," then have the wisest of our race been led away by the specious deceptions of theory, and the far-famed maxims of antiquity and the boasted perfectibility of man been none other than "an idle tale."

A BEREAN.

SIR,

THERE is one proof of the spuriousness of Matthew i. ii. which has not, I think, been sufficiently noticed. Chap. iii. 1, in our common copies is, "And *in those days* came John the Baptist," &c. It is evident that this cannot be correct. For those days would mean the time spoken of in the conclusion of the last chapter, that is, the time when John was quite an infant, at least 28 years before the beginning of his mission. It is therefore clear, that there has been some tampering with this passage, and that the person who added the first two chapters, in his attempt to join them to the third, with which, probably, the book originally began, has made utter nonsense of the first verse of the third chapter. Epiphanius says, that the Gospel of the Ebionites, that is, the Hebrew copy of Matthew, which never had the first two chapters, began, "It came to pass in the days of Herod, king of Judea, that John the Baptist came," &c. It seems to me most probable, that the words "of Judea" have been inserted by a mistake perhaps of Epiphanius, and that the Gospel of Matthew originally began, "It came to pass in the days of Herod the king, that John the Baptist came," &c. Herod Antipas, though properly

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only tetrarch of Galilee, is frequently called king, as Mark vi. 14; but he could not without great impropriety have been called king of Judea. According to this reading and interpretation, the passage agrees with Luke iii. 1, 2, while the evident absurdity of the reading given by our common copies in Matt. iii. 1, strongly confirms the other arguments for believing that Matthew i. and ii. are not genuine.

T. C. H.

SIR,

THE aspirants after episcopal honours and ecclesiastical emoluments, are infinitely indebted to the Editors of the *Improved Version of the New Testament*. In a book written by one of these gentlemen, I find great indignation expressed at the rendering of 2 Tim. iii. 16, *All Scripture given by inspiration*, &c. Not that I suppose these gentlemen are angry in reality, any more than a sportsman is angry with a hare or fox which he kills, though killing seems in one case the expression of wrath, and calumny in the other seems to indicate displeasure. My object, however, is not to expatiate on this mode of warfare, but to make some remarks on the text in question, and another somewhat connected with it.

The only two views of the text above named that I have seen, are that in our Common Version and that in the Improved Version. Neither of them appears to me satisfactory. It would seem a somewhat superfluous observation from the apostle to tell Timothy, that the inspired part of the Scriptures was profitable, &c. He had just before reminded his young friend, that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation; where, then, was the necessity of adding that such parts of Scripture as were divinely inspired were profitable for doctrine, for reproof, for correction, for instruction in righteousness?

The objection to the Common Version is, that it is not quite in unison with the language of the original. In the preceding verse he calls the Scriptures *τα ιερα γραμματα*; in the verse in question he uses *πασα γραφη*. Now by this expression he must mean *every scripture*, and it is hardly supposable that he would use language so indefinite as to assert that every individual *scripture* or passage is conducive to this variety of mental action afterward stated; and if he had intended to say that all the Scriptures were divinely inspired, he would most likely have said *παντα γραμματα*, or *αι πασαι γραφαι*.

Allow me to suggest another rendering. The words *scripture* and *writing* have in our language a distinct meaning. There was not such distinction in the Greek: the Greeks had *γραφη* for *writing*, *γραμμα* for *a thing written*; the books of the Old Testament were called emphatically *the Writings*, or *the Sacred Writings*; we may, therefore, very naturally suppose Paul to have said to Timothy, "Thou hast from a child been acquainted with the *Holy Writings*, which are able to make thee wise, or *instruct* thee to salvation. All writing, (i. e.) the art of writing, is of God, and is profitable for the several purposes of *instruction* in the first rudiments of knowledge, διδασκαλια; for the higher branches of science or argument, ελεγχος; for direction in moral conduct, επανορθωσις; and lastly, for instruction or initiation into the highest duties of religion, παιδειας εν δικαιοσυνη." The indefiniteness of *πασα γραφη* will admit and, indeed, seems to require this.

This leads me to an interpretation of a passage in the second Epistle of Peter iii. 16, "which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." Is it not better to say, "which they that are unlearned and unstable wrest, as they do other writings, to their destruction," i. e. to the destruction of the writings or the total perversion of their meaning. If the apostle had meant the destruction of *themselves*, he would have used *ιδιων*, as in Rom. iv. 19, *το ιδιον σωμα, his own body*; or omitted *αυτων*, as in Rom. xiv. 4, *τω ιδιω κυριω, to his own master*: but *προς την ιδιαν αυτων απωλειαν* means *to the entire destruction of them*, referring to *the writings*. A similar meaning of *ιδιος* may be found in "Sturgii Lexicon Xenoph:

5) *Certus, verus, perpetuus*, Σ. 8, 13, *αναγκη ιδια*. Possis etiam vertere *peculiaris*.

I merely suggest the above as que-

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ries; those of your readers who have more time on their hands may examine the subject more closely; at all events this interpretation will be an exquisite treat to a Bampton Lecturer.

M. N.

SIR, *March* 25, 1820.

AFTER much thought and serious reflection on the subject, it clearly appears to your present Correspondent, that the practice of requiring and of submitting to the imposition of an oath, is *not* to be justified.

But wishing to elicit the opinions of others on so important a subject, I should be obliged by your insertion of the following objections to the almost universal usage where fidelity in office is expected, or where the truth of testimony is to be in the fullest degree credited.

W. A.

Reasons of a man and a Christian for refusing to take an oath.

1st. Because I *profoundly revere* GOD. And, humbly conceiving a *public appeal* to HIM, as a witness, or in attestation of the truth, of what I should say or do, would be *gratuitous* and *irreverent*, I cannot, dare not, make such appeal.

2ndly. Because, on any of my fellow-men, however exalted by OFFICIAL SITUATION, *requiring* me to take an oath, my complying with their requisition would be an acknowledgement of a *right* in them to make it: which right I positively deny and protest against. No mortal, not the whole of human society, can have a shadow of right to interpose between individual man and his Maker. Such interference is daring presumption.

3rdly. Because an oath, although a solemn religious ceremony, is not a *Christian* rite. And, professing Christianity, I cannot practise or submit to the imposition of any *religious* rite or ceremony, not instituted or authorized by Jesus, the Christ, the sole and only Master of Christians.

SIR, *May* 28, 1820.

AT the Annual Meeting of the Unitarian Fund, Mr. Madge expressed the desire of the Norwich Fellowship Fund, that the Committee (of the Unitarian Fund) would receive, consider and sanction all cases of application for assistance, receive the sums voted by the Funds, and remit the total to the applicants.

This, it was felt, would be adding a burden to the already severe labours of that Committee, and therefore nothing was done.

I beg leave to suggest that the above duties might be executed by the Presidents, Treasurers and Secretaries of the Fellowship Funds in and near London, who would then form The Fellowship Funds' Central Committee, and who might, from among themselves, appoint a Secretary to correspond with all the Funds in the country.

Should this suggestion meet with the concurrence of the Funds, each might appoint one deputy to meet next Whitsuntide, to establish and set in motion the above Committee.

MEDIUS.

SIR,

THE doctrine of the Trinity, whatever may be the weight of the scriptural arguments by which it is supported, has always been one of those points that have been the most keenly controverted among Christians. Those who affirm it have generally assumed the appellation of orthodox; and those who deny it have generally been complimented by their antagonists with the appellation of heterodox. The latter party has been split into a variety of sects or denominations, according to the ground of their objections, or to the leader whom they have professed to follow. Hence the several appellations of Ebionites and Arians in ancient times; and of Socinians and Unitarians in modern times. But the orthodox party has not been always united on this point; for we find divisions even among them—formerly the *Homoousians* and *Homoiousians*—lately the Nominalists and Realists; and at present it would not be difficult to point out similar distinctions.

The great and unavoidable difficulty in which the subject is involved, owing to the want of all explicit information concerning it in any part of the Sacred Writings, is doubtless the true cause of the above divisions, and is likely to continue long a cause of contention. It is at least certain that the controversy excites as much interest at the present day as it ever has done since the revival of letters. Indeed it may

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be said to excite more; for in former times it was chiefly confined to divines, or to men of great learning; but now its merits are known to many who are not professionally led to the study of polemical divinity.

Of this I have had a very palpable proof in a dialogue on the subject in question, of which I happened to be an auditor, at the house of a literary friend with whom I was lately spending a few days. It was about the time of Carlile's trial, which from its being detailed and commented upon in all the daily newspapers or other periodical publications, was obtruded, as it were, upon the notice of almost every body, and consequently much talked of. A small party had one day dined at my friend's, and the topic of the trial was, as might have been expected, introduced in the course of the evening, which was devoted to conversation. It suggested unavoidably the leading doctrines both of Deism and of Christianity, some of which were partially discussed without exciting any particular interest. But when the doctrine of the Trinity came to be mentioned, two of the company were soon found to have espoused very different opinions concerning it; and as each of them seemed desirous to convince his antagonist of error, the field of controversy was immediately left clear for them. The one was an orthodox Trinitarian, and the other a Unitarian of the modern school; but as the latter was professionally a physician, and the former an under-graduate of the University of Oxford, I will for the future designate them by the respective appellations of *Medicus* and *Oxoniensis*. How the discussion originated, I cannot now distinctly recollect; but what first attracted my particular notice was the following question put by *Medicus* to his opponent:

Med. Will you have the goodness to point out to me any text or passage of Scripture, in which the doctrine of a Trinity of persons in the Godhead is directly affirmed?

Oxon. There is, perhaps, no passage of Scripture in which a Trinity of persons in the Godhead is directly affirmed, but there are many passages in which it is evidently implied. One of the most direct is that of St. Matthew xxviii. 19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Med. I admit that a Trinity of persons seems to be involved in the text; but I see no authority for supposing that they all subsist in the Godhead.

Oxon. It is not to be believed that our blessed Saviour, in the institution of the holy sacrament of baptism, would have associated any name with that of the God and Father of all, unless it had been of equal dignity and importance.

Med. If the mere association of a name were enough to elevate any person to the rank of divinity, then I could produce proofs from Scripture to shew that there are other persons in the Godhead besides those you mention; for in the noted overthrow of the Midianites, by the three hundred men that lapped the water with their tongues, do we not read of "the sword of the Lord and of Gideon;" but who from thence will infer that Gideon is a person in the Godhead?

Oxon. If we had no further evidence beyond that of the text which I have quoted, the doctrine of the Trinity would indeed be left doubtful; but we have abundance of other proofs to shew that each of the persons here associated with the Father, is also God.

Med. I shall be glad if you will specify some of those proofs.

Oxon. The first proof I shall specify is, that Christ is called the Son of God, and claims that title.

Med. That is indeed true; but how does it prove Christ to be God?

Oxon. Because the Jews regarded his calling himself by that title to be the same as calling himself God; and such, consequently, must have been the import of the phrase among them at the time.

Med. If the Jews regarded Christ's claiming the appellation of the Son of God, to be the same with his claiming to be God, that was only their mistake; for Christ meant no more by the appellation than merely that he did the works, or obeyed the will of God. This is evident from what he says of the Jews, when they put in their claim to be the children of God: "Ye are of your father the Devil, and the lusts of your father ye will do"—which completes the parallel, or rather the contrast between them and Christ, who did the works of *his* Father, that

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is, of God. You say you have further proofs?

Oxon. A second proof is that of Christ's being called the λογος, or word of God, which word is expressly declared by St. John, i. 1, to be God.

Med. Some of the best commentators upon that passage are of opinion, that the term λογος is not there intended to express a distinct person, but merely the reason, power or wisdom of God, agreeably to the phraseology of the Jews, and to the use that is made of the term in other parts of Scripture; as when it is said of Samuel, that "the word of the Lord was not yet revealed unto him," (1 Sam. iii. 7,) or that, "by the word of the Lord the heavens were made, and all the hosts of them by the breath of his mouth." (Psalm xxxvi. 7.) For if we make a distinct person of the word of God, we may just as well make a distinct person of his power or wisdom or knowledge, or of the word of Christ. The sacred writers must be allowed the same latitude in the use of figurative language as other writers, and indeed, they have used it freely. Now when Milton says, "the might of Gabriel fought," no one infers that he intends to designate a person different from Gabriel himself. If the Apostle John, then, has said that the word was with God, and was God, we ought not to infer that the word is a distinct person; but merely an attribute of the Divine Being, or an energy of the Divine will.

Oxon. But it is said that "he came to his own, and his own received him not;" how then can it be otherwise than a distinct person?

Med. The answer is, that the word of God came to mankind in general, and to the Jews in particular, by the man Christ Jesus, as it had formerly come by Moses; but we must not thence infer that Christ is himself God.

Oxon. You will, at least, allow some weight to the argument that is deduced from those texts of Scripture, in which the making of the world is expressly ascribed to Christ—an ascription applicable only to the true God.

Med. The making of the world is claimed by the Father, and cannot, therefore, be ascribed to the Son, except as a subordinate agent; and although there are some passages in the New Testament that seem to ascribe it to Christ, yet Christ was not on that account regarded as being verily God, at least in early times; as is plain from the words of Origen, who says expressly that he does not hold any such doctrine as that our Saviour is the great God over all. It is also certain, that the belief of our Saviour's being the maker of the world, was by no means universal among primitive Christians, as is plain from the Apostles' Creed, as well as from Justin Martyr, who believed Christ, for other reasons, to be justly called God and Lord, but *not the maker of all things.*

Oxon. If I produce a passage from Scripture, in which the term God is directly ascribed to Christ, I hope I shall then have given you a satisfactory proof of his divinity, and as such I will quote for your consideration the words of St. Paul, (Acts xx. 28,) "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Med. The text you have quoted is certainly very strong if we allow the Received Version to give the right reading. But a majority of the best biblical critics have proved the received reading of the text in question to be corrupt. So that, besides the absurdity of supposing God to be made up of flesh and blood, still the passage is to be taken in connexion with the many other texts in which Christ is explicitly declared to be a mere man. "There is but one God, and one Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5.)

Oxon. We do not deny that Jesus was a man; but we maintain that he was also God—the divine and human natures being united in his individual person.

Med. As the sacred writers have no where said that Christ was both God and man in one person; though they have very explicitly and in many passages declared him to be a man like unto us, (sin only excepted,) and have but very equivocally and in a few passages expressed themselves so as to lead the reader to suppose that they believed him to be God, we are persuaded that corruptions have crept into

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the texts from which this doctrine is deduced.

Besides, it is certain that Christ never taught any such doctrine himself. How then were the Apostles to come by it? You will say that it was communicated to them by the inspiration of God; and I will allow that the Apostles were inspired, where inspiration was necessary, with regard to the immediate object of their mission—namely, that of preaching salvation through the cross of Christ, and faith in his name as a messenger sent from God. But it remains to be proved that their mission included the teaching of any metaphysical notions concerning the person of Christ; and I rather apprehend that where they occur, they are introduced merely as their own private opinion—an opinion that seems to have sprung up out of circumstances affecting them in the course of their ministry, rather than to have originated in inspiration. This may be thought to be a thing impossible by those who contend for the inspiration of every word of Scripture. But we must recollect that the Apostle Paul himself admits having introduced several topics as his own private opinion; and we must also recollect, that his opinion, on some subjects not essentially connected with the object of his mission, is even erroneous. I will adduce in proof of my assertion the account that is given of the process of germination, in the fifteenth chapter of his first Epistle to the Corinthians, in which it is said, that the seed is not quickened in the soil except it die, which is certainly not correct: as also that of the grafting of the wild olive into a good olive tree, in the eleventh chapter of his Epistle to the Romans, from which it seems we should infer that the graft is assimilated in its properties to the stock on which it grows, which is certainly not the fact.

Oxon. You have said that Christ never taught any such doctrine as that of his own divinity. We do not affirm that he taught it in plain and direct terms; but we infer it from his not disclaiming the worship that was offered to him, whether from men or devils.

Med. Although Christ did not disclaim the worship that was occasionally offered to him from men, yet it is extremely doubtful whether it amounted in any one case to any thing more than mere civil homage. The term προσκυνεω is equivocal, as the corresponding term was also in the Hebrew language, as appears from its being said, (1 Chron. xxix. 20,) that all the congregation worshiped the Lord and the king; and when the angel in the Revelation is represented as refusing the worship that was offered to him by St. John, he does not say, in correcting him, worship Christ, but worship God,—although it is evident that St. John had supposed him to be Christ.

As for the worship that is said to have been offered to Christ by devils, meaning demoniacs, it is still merely the worship of men; as the demoniacs were nothing more than men afflicted with the malady of human madness. But even if this is denied, how is it that the Apostles themselves never prayed to Christ, and never directed their followers to do so?

Oxon. If the Apostles themselves never prayed to Christ, at least St. Stephen did so; and although the term προσκυνεω is of doubtful signification, yet if the Apostles had thought that it did not belong to Christ as God, they would have taken care to connect it with some qualifying expression, for fear of leading men into error.

Med. The example of St. Stephen occurred in circumstances much too peculiar to be made the ground of general practice among Christians; and with regard to the use of the term προσκυνεω, there are other cases in which, I doubt not, you will find equal risk of error, without the accompaniment of any qualifying expression. Thus Christ is repeatedly called a man by the sacred writers, as in a text which I have already quoted, without the guard of any qualifying expression to prevent our falling into what you will undoubtedly call the heresy of believing him to be a man only, and not also God. From the want of a qualifying expression, therefore, we can draw no inference.

Oxon. We ought, however, to pay some deference to the practice of the primitive Fathers, who would certainly not have worshiped Christ if they had not been satisfied that he was God; and they had the best opportunities of ascertaining the truth of the doctrine.

Med. Their opportunities were not much superior to our own, if the

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Scriptures have come down to us without any very material corruptions. And although the first Christians had to defend themselves against the charge of worshiping a crucified man; yet we do not find them advancing any other ground for their practice, but that he was the Son of God, till towards the close of the second century, or beginning of the third, when Clemens Alexandrinus and his pupils first represented Christ as being both God and man. But whatever might have been the practice of the primitive Fathers with regard to the worship, it is certain that they were by no means agreed with regard to the divinity of Christ. If some of them believed him to be the great God over all, others evidently did not, as may be proved both from Justin Martyr and from Origen.

Oxon. Still we can adduce the miracles which Christ performed in proof of his divinity; but especially the authoritative manner in which he performed them, indicating the operation of the very finger of God.

Med. The working of miracles could be no proof to the Jews that Christ was God, even in the authoritative manner which he assumed; because the man Moses had worked many miracles, and because the Messias or Christ was expected to be able to do all things, though not supposed to be God. Neither could it have been any proof of his divinity even to the Gentiles; for Naaman expected that Elisha's cure would have been sudden and authoritative, though Elisha was only a prophet. Besides, Christ does not claim the power of working miracles as belonging to himself, but always ascribes it to his Father—"The Father which dwelleth in me, he doeth the works." (John xiv. 10.)

Oxon. There is one argument remaining for the divinity of Christ, to which I cannot foresee any possible objection—namely, that which is drawn from the fact of his forgiving sins. It is thus stated by Novatian: If only God can remit sins, and Christ remitted them—*meritò Christus est Deus*—Christ is truly God.

Med. This is good logic, no doubt, and a legitimate conclusion from a legitimate syllogism, if we admit the premises. But here lies the grand fallacy. How does it appear that God only can remit sins? It is a power that resides, no doubt, originally in God. But it may be delegated, and we know that it has been delegated. Christ evidently received the power of forgiving sins from his Father; and conferred it in like manner upon the apostles.

Oxon. If the syllogism of Novatian should be but a sophism, still there is abundance of proof in my other arguments, when taken in their aggregate amount, to satisfy the candid inquirer of the divinity of Christ; and the divinity of the Holy Ghost rests on the same firm and irrefragable basis of scriptural argument, as I am now ready to shew from the titles, attributes and offices, by which he is designated in scripture.

Med. If these are the only grounds upon which you mean to rest your argument for the divinity of the Holy Ghost, I will spare you the trouble of entering into any thing of detail, as I presume they cannot be very different from those you have already offered in the case of Christ. But I shall be glad to know if you have any example of the offering of religious homage to the Holy Ghost; or even any decisive proof of its being a distinct person?

Oxon. There is, I believe, no scriptural example of the offering of religious homage to the Holy Ghost. But the proof of his distinct and divine personality is evident from the offices which he performs, or from the manner in which he is spoken of by Christ: "I will send you the *comforter*, which is the Holy Ghost—he will teach you all things."

Med. If the mere personification of any quality or attribute by Christ or his apostles is a proof that it is thus exalted to the rank of a real person, then we must make a real person of charity, because it is kind and rejoiceth in the truth, as also of the word of Christ, because it dwells in the hearts of the just. But there is no office or operation that is ascribed to the Holy Ghost, which may not be performed equally well by it, though merely an attribute of the true God, and not a distinct person. We cannot, therefore, give our assent to the doctrine of its distinct personality upon this ground. Besides, if I were to concede to you the point for which you contend, and grant the distinct personality of the Holy Ghost, as also the divinity

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of Christ; would not this be to acknowledge the existence of three Gods instead of one God?

Oxon. By no means. Although we contend for a Trinity of persons in the Godhead, yet we infringe not, in any respect, upon the Unity. We neither divide the substance, nor confound the persons; we merely maintain that the persons are identical, and the substance the same, agreeably to the avowed interpretation of the church, by which the terms substance and person, as applied to the Father, Son, and Holy Ghost, are understood to express a common nature and divinity, with personal distinctions: however mysterious it may seem to sceptics, we have the strongest warrants of scripture for the doctrine.

Med. The mystery of the case is obvious, and the maintaining of the doctrine of a Trinity does certainly look very much like an infringement upon that of the Unity; but it is founded, as you say, upon the strongest warrants of scripture.

Oxon. We have the express and unequivocal testimony of St. John, in the fifth chapter of his first Epistle, at the seventh and eighth verses: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Med. You must be aware that the genuineness of this text has been always disputed, and that it is now acknowledged by the best and most orthodox writers, even of the Established Church, to be an interpolation. But if its genuineness were even proved, I think it would fall very far short of establishing a unity of substance.

Oxon. We contend most positively for a unity of substance, and an equality in every attribute essential to Deity; and if the passage from St. John should be given up, there are others from which the doctrine is deducible. As such, I will specify the following:—"All things that the Father hath are mine; therefore, said I, he (the Holy Ghost) shall take of mine and shew it unto you." (John xvi. 15.)

Med. There seems, no doubt, to be a Trinity of persons involved in the text you have quoted, and it might be a unity of will and operation; but I must confess, that I can see nothing of that consubstantiality and co-equality for which you contend. For when Christ says, "All things that the Father hath are mine," if we were even to allow that he lays claim to every attribute and property belonging to God the Father, yet the same thing is not said of the Holy Ghost. Indeed, the contrary is rather implied: for if the Holy Ghost had been also God, it would not have been necessary for him to take of the things that were Christ's; he would have had them already. At any rate we must take the text in conjunction with others that are still less equivocal, and of contrary import; such as, "My Father is greater than I."

Oxon. This is to be taken with reference to Christ's human nature, and in this respect we acknowledge the inequality which the text asserts.

Med. The two-edged sword which you have now taken up in your defence, has always appeared to me to be unworthy of being employed in this contest; and from the equivocation and deception to which it must unavoidably have led, I am satisfied that Christ never did make use of it.

Oxon. Whatever may be your opinion upon this point, you cannot refuse to acknowledge that Christ has also said, "I and my Father are one."

Med. If you mean to infer from it that they were one in will and in operation, I am satisfied with your inference; but it has always appeared to me to be a poor commentary upon the passage to say that it means, I and my Father are one in substance. If this was Christ's meaning, it was an assertion that could tend only to stagger the faith of the Jews, and could not possibly edify them; for they were in no capacity to judge of its truth. But if we say that they were one in desire, in sanctity, and in operation, then the propriety of it is evident, and the truth such as the Jews were in a capacity to judge of, from the works which he did. But that the being one with God, does not mean being of the same substance, may be inferred from Christ's praying that his disciples might all be one in God and in him, even as he and the Father were one; "I in them and thou in me, that they also may be one in us." He could not have intended that they might be of one substance amongst themselves; for

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they were of one substance already, that is, they were flesh and blood. He could not have intended that they might be of one substance with himself; for that also they were already, in his being a partaker of flesh and blood; and he could not have intended that they might be one in substance with God, for that was impossible. The being one with God, therefore, has no reference to substance, and if you say that God and Christ are one in substance, and coequal in all possible perfections belonging to the Divine Nature, how will you be able to reconcile the eternity which you must thus ascribe to Christ, with the declaration of his being the only-begotten Son of God? Is it not an absurdity to say that the Son is co-eternal with the Father?

Oxon. It is no absurdity to say that the Son is co-eternal with the Father; for it is only in effects that are voluntary, that the cause must be prior to the effect; but in effects that are necessary, the effect is coeval with the cause.

Med. Instead of entering into any laboured discussion to refute the metaphysical argument which you have now advanced, I will only recommend to you a strict and rigid scrutiny and definition of your terms, and I will venture to foretel that, instead of your having any fair and legitimate evidence of the truth of the doctrine which you are now endeavouring to establish, you will not have even the most distant idea of an effect such as you have attempted to describe. Consequently you cannot yourself believe the doctrine which you profess to hold. For, we have it from a great and learned authority on your own side of the question—that "where there is no idea, there is no assent."

Besides, you have yourself subverted the foundation of the very superstructure that you have been labouring to erect. You have said that the Father, Son, and Holy Ghost are identical; from which it will follow, not only that they are one in substance, but that the Father is the same as the Son, and the Son the same as the Holy Ghost, so that when we say, by an identical proposition, the Father is the Father, we may just as well say the Father is the Son, or the Father is the Holy Ghost, and *vice versâ*. This is Sabellianism, and a confounding of the persons.

You have also said that the terms substance and person, as applied to the Father, Son, and Holy Ghost, are to be understood to express a common nature and divinity, with personal distinctions. This is Tritheism, and a dividing of the substance; for what is a person if not a distinct individual? Supposing I put the case as follows: Peter, James and John enjoy a common nature and manhood, with personal distinctions. What is to be inferred from my language? Neither more nor less than that Peter, James and John are three distinct individuals, enjoying the common nature of man; or, in other words, that Peter, James and John are three distinct men? The inference is irresistible. But if I am told in reply, that the expression is not to be understood as signifying the same thing when applied to God and when applied to man; then I will desire to have the terms explicitly and categorically defined, that I may know in what respect the sense you attach to them differs from that of their common acceptation—and till that is done, perhaps it will, at any rate, be prudent to put a stop to all further dispute.

Oxon. I have stated my arguments on the subject of the Trinity with as much plainness as the case admits; and you have met them only with assertion. I have expressed myself in terms taken in their common acceptation, and you have said that you cannot understand my meaning. I have adopted such expositions of Scripture as have been sanctioned by the most orthodox authorities; and you have given a new and unauthorized interpretation to all such passages as are hostile to your own opinion; or you have followed the decision of authorities which I disclaim. I cannot, therefore, have any wish to prolong a dispute which is so very unlikely to come to any profitable issue.

Thus ended the discussion on the sublime doctrine of the Trinity. The young Oxonian was evidently well acquainted with the arguments which are usually adduced on the orthodox side of the question, and seemed to me to have borrowed many of them from a late publication on the subject, by a learned Doctor of the Established Church. The physician was equally well acquainted with the arguments on

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the other side of the question, and seemed to have borrowed many of them from the pages of your valuable *Repository*—in which the above transcript would doubtless be well worthy of occupying a place, if it were likely to excite in your readers any thing like the degree of interest which the original excited in me. But of this I must, of course, leave you to be the judge.

A. C.

London,
April 6, 1820.

SIR,

IN reading the works of the celebrated philosopher Jean-Jacques Rousseau, I have been struck with a passage, where he describes, in his usual, eloquent manner, the establishment and subsequent corruptions of Christianity. If you should think it worthy of insertion in the Repository, the following translation of it is at your service.

M. W. J.

"After the death of Jesus Christ, twelve poor fishermen and artisans undertook to instruct and convert the world. Their manner was simple; they preached unaffectedly, yet earnestly; and of all the miracles with which God honoured their faith, the most striking was the sanctity of their lives: their disciples followed this example, and the success attendant upon their exertions was truly wonderful. The Pagan priests, alarmed, persuaded their princes that the State was in danger, because the offerings diminished. Persecutions arose, and the persecutors only accelerated the progress of the religion they wished to stifle. All the Christians hastened to martyrdom, all the nations to baptism; the history of those early times is a continual prodigy.

"The priests of the idols, not satisfied with persecuting the Christians, began to calumniate them. The philosophers, displeased with a religion which preached humility, took part with their priests. The unlearned became Christians, it is true, but the learned derided them, and it is well known with what contempt St. Paul himself was received by the Athenians. Raillery and insult poured down from all sides on the new sect. The Christians were forced to take up the pen to defend themselves. Justin Martyr was the first who wrote an apology for his faith. The Pagans were attacked in their turn; to attack them was to vanquish them. These first successes encouraged other writers, who, under pretence of exposing the turpitude of Paganism, launched into mythology and erudition; they wished to display learning and genius; innumerable books appeared, and the manners of the people declined.

"The defenders of Christianity, no longer satisfied with the simplicity of the gospel and the faith of the apostles, always desirous of shewing more wisdom than their predecessors, refined upon all dogmata; every one maintained his own opinion, no one was willing to yield. The ambition of being head of a sect shone forth, and heresies multiplied on all sides.

"Passion and violence soon joined in the dispute. These Christians, once so mild, who had suffered themselves to be led like sheep to the slaughter, became amongst themselves furious persecutors, worse than the Idolaters: all shared in the same excesses, and the party of truth was not supported with more moderation than that of error. Another evil still more dangerous sprung from the same source; the introduction of the philosophy of the ancients into the Christian doctrine. By dint of studying the Greek philosophers, the Christian writers thought they discovered in them affinity with Christianity. They dared believe that religion would become more respectable supported by the authority of philosophy. There was a time when to be orthodox, it was necessary to be a Platonician; and first Plato, afterwards Aristotle, was near being placed on the altar by the side of Jesus Christ."

Mr. Wellbeloved's Bible.

A SUBSCRIBER to Mr. Wellbeloved's Bible wishes to be informed, whether that gentleman has given up his design in publishing that important work? Or, if not, when is the Second Part to be expected? And should the work be continued, is it likely that so great a time will elapse between the publishing of each Part?

Modern "Orthodox" Notion of Future Punishment.

(Continued from p. 340.)

FURTHER, this supposition, of strictly eternal punishment, though in different degrees, which is the view in which we are now considering the subject, necessarily includes one or more of the following particulars:—Either that an impenitent transgressor, *as such*, can never be reconciled to his Maker, nor consequently, in that state capable of true happiness; or, that

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there can be no repentance after the awards of a future judgment; or, that the perfections of the Deity will not permit him to accept of such repentance; or, that the victim of Divine anger will continue to sin, as well as to suffer for ever, and so the one will prove a natural consequence of the other.

The first of these positions, as already observed, may be called a *simple truism*, as to which there is no dispute: and therefore a rational being, actually existing and sinning to all eternity, must needs be miserable to all eternity; sin and suffering, in some way or other, being inseparable in their very nature. This, Dr. Hartley calls, by a peculiar felicity of phrase, "the practical infinity of the evil of sin." But then there is a clear and manifest distinction between this important and incontrovertible truth, and the conclusion, *that sinner is will certainly be so*; a conclusion which we shall be forced to adopt, if we espouse the notion of a strictly eternal duration.

The second position is, that there can be no repentance after the awards of a future judgment; or that this life is the only state of trial for eternity.

Eternity has been considered in *two views*—the *eternity past*, and the eternity that is to come; and though this is not the strict philosophical way of representing it, it is the most suitable to our apprehensions. *Absolute eternity* belongs only to the Deity; in this sense, "He only hath immortality." But an intellectual being, though but of yesterday, may become immortal by *grace*, since it is plain, that the same power which at first created him, may continue his existence to any assignable period, or even without end; and thus constitute him, in the sublime language of the son of Sirach, "An image of his own immortality." For this state man was originally designed, and "the just made perfect" shall shall experience it, in a manner of which we have no conception; for in heaven "there shall be no more death: his servants shall serve him, and they shall see his face, and his name shall be in their foreheads."

Now, if we reflect a little on this *eternity to come*, it is plain that we have no language sufficient to describe the infinite idea, and that imagination itself grows weary in the pursuit! If we multiply every atom of matter in the universe, and every moment of time from the first dawn of creation, by millions of ages; if we go on to add world to world, system to system, and ages to ages, in the same mode of computation; if we call in the aid of superior beings, of cherubim and seraphim, to assist us in the mighty task; what shall we have done? Why—we shall have done *nothing*—our labour is not yet begun; we are not even arrived at the *confines* of the invisible and eternal world!

To suppose, therefore, that condemned transgressors shall remain in a state of punishment to infinite ages, and yet manifest no symptoms of repentance, in the religious sense of the word, is to suppose that the effects of future suffering will prove essentially different from their general effects at present, and sinners be the less able or less willing to repent, in proportion as they must be more and more convinced of the folly, ingratitude and madness of their past conduct, in a state where there shall be no room for *scepticism*—where their mental faculties shall be abundantly enlarged, and consequently the motives to a change of mind shall have become infinitely more urgent.

The natural tendency of present sufferings, is to *reformation*. They doubtless produce this effect in a variety of instances, and however they may fail in particular cases, few go out of life without some degree of contrition. The Jewish writers say, that "a patient and submissive death, is some atonement for the sins of life;" and though we may have no reason to subscribe to this opinion, yet, to behave thus in such circumstances is surely best, and where a contrary behaviour takes place, we shall probably be led to impute it rather to excessive pain of body or weakness of intellect, than to a daring profaneness: and if one glimpse of the celestial glory would, as we may justly conclude, annihilate at once all the force of temptation, and dissolve all the visionary scenes around us; and at the same time (for which reason, among others, it is wisely withheld) render us utterly unwilling or incapable of fulfilling the necessary duties and avocations of life; it is at

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least equally probable, that the actual infliction of the punishments of futurity, in number, weight and measure proportioned to the sinner's guilt, will gradually produce all the necessary preludes to true repentance; such as conviction, contrition, self-abasement, resolution and hope; and ultimately that repentance itself, which, in *this* world, it is acknowledged, is always succeeded by the Divine acceptance and favour.

It is not denied, by orthodox writers, that the damned will repent, in the lower and insufficient sense of the word. Bishop Taylor, who appears to have expressed, in words at least, the common notion, says, "In hell men shall *repent* to all eternity!" Now, if their mental faculties in that state shall bear any analogy with, or likeness to those which they possess at present, which they must needs do if they will be the same beings—if they shall have any recollection of their former advantages, privileges and prospects, as well as a pungent sense of their present miseries and deprivations—circumstances universally allowed to constitute an essential part of future punishment*—if this shall be the case, it is utterly inconceivable, that the higher species of repentance should not ultimately follow the lower and more imperfect one.

"Repentance, therefore," (says Bishop Newton, in the Treatise above referred to,) "is not impossible, even in hell."—"If nothing else, yet his own sensations and feelings must bring him, at one time or other, to an acknowledgment of his sin and of his duty. Sinners must be convinced, whether they will or not, by ocular demonstration, by all their senses and feelings, inward and outward, of the glory and dominion, of the righteousness and justice, of the power and terrors of the Almighty, and must see and feel and know how "hard it is to kick against the goads," how impossible to resist his will, or to flee from his vengeance! Some may persist for a longer, some for a shorter term;

* "'Tis conscious guilt's the emphasis of hell;
Were all but faultless, else."
Mrs. Rowe.

lost if they have any sense or feeling, any choice or free-will, they must, sooner or later, be brought to repentance. If they have none of these, they are no better than stocks or stones, and as they cannot deserve, so neither can they suffer any punishment."

The position, therefore, that there can be no repentance in a future state, being, according to this mode of reasoning, utterly untenable, we must, of necessity, have recourse to the *third* supposition; namely, that though we should allow this to be possible, on the part of the transgressor, yet, that the Divine perfections, as we have reason to believe, will not permit the Deity to pay any regard to it.

And, first, let us inquire, what there is in the idea of *infinite power*, (of which we have a clear and distinct conception, as extending to every proper object of power,) either in the simple or complex notion of it, as combined with the rest of the Divine attributes, that should lead us to this conclusion? It is acknowledged that *mere* power, in inferior agents, confers no *right*. "Abstract power is dreadful."† A fallen spirit or a demon may have immense power, in proportion to which he will become the object of our aversion: hence, the common notion of the Devil and Satan,—that of a spiritual being invested with great power, and of invincible malignity, which renders him the most hateful being in the universe. Power, in created natures, is only to be revered as it is exercised with humanity and justice, prudence and beneficence. What would not a truly good man effect were it in his *power*? How great things are actually brought about in this sublunary world, by this faculty combined with benevolence; and what is it that renders the idea of *an angel* so alluring, as well as awful, but the idea of prodigious power, fraught with infallible benignity?

In order, therefore, to acquire proper notions of the Divine power, we must consider it as "bounded by the will of God, and regulated by the other perfections of his nature."† He is seldom represented in his moral ac-

* Pastoral.
† Wishaart's Theologia.

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ing from the principle of power alone; even creation itself, that sovereign act of Almighty power, was at the same time an act of infinite wisdom and goodness. It is in this sublime and connected view that the great Father of the universe is represented in Scripture, as "doing whatsoever he pleaseth, and working all things after the counsel of his own will."

But the will of creatures is far more extensive than their power; not so the will of God. "With him all things are possible," that is, all things which are proper objects of power, which imply no contradiction, and are consistent with the other perfections of his nature. Now, it must be acknowledged, that the existence of wretched beings, in a state of suffering to all eternity, however differing in degree, under an absolute deprivation of that happiness for which they were originally designed, is a state infinitely deplorable—not to be contemplated by saints or angels without horror, nor with any degree of *complacency* (that we can conceive) by the Rector of the universe, who hath sworn by himself, that he "hath no pleasure in the death of the wicked," and who, though he varies his dispensations to his rational offspring, according to their different characters, is himself, "with no variableness or shadow of turning;" and if infinitely deplorable in itself, infinitely destroyable, as it should seem, and worthy of infinite power, that it should be remedied or done away. It is likewise evident that such an alteration, through the exertions of Omnipotence, by suitable means, is *simply possible*, and implies no contradiction. To say that the Deity *cannot* change their state, is to represent him as an impotent being; that he *will not*, is impossible to be proved from the consideration of his infinite *power*; but the reverse is far more probable.

And this will be more fully apparent, if we take into consideration, his infinite *wisdom* and *knowledge*.

"The Lord is a God of knowledge, his understanding is infinite!" It is absolute and intuitive, extending to all things, past, present and future. The last is called *fore-knowledge*, and it is the peculiar prerogative of Deity. Men may plan, dispose, conjecture, provide for futurity, and, reasoning upon established grounds, may in some cases *foretell*, with high degrees of probability, but they cannot absolutely *foreknow*, except in the case of *prophecy*, (and then often obscurely,) or, as to the plain and indubitable deductions of reason and faith. But "God knoweth the end from the beginning, and counteth the things that are not, as though they were." His knowledge, therefore, includes all things possible, all future contingencies, such as come to pass *by chance*, as it is called, or in consequence of the free and voluntary acts of inferior agents. "It is certainly a greater perfection to know future things than not to know them, and, therefore, cannot be denied of an infinitely perfect Being. Were it otherwise, his knowledge would be *mutable*, and admit of increase and growth, and his providence and government would be hereby overturned, for there can be no providence where there is no foresight."* And "as he knows the characters of his rational offspring at present, so he also knows the nature and degrees of their future punishment or reward." "When his Almighty fiat called them into being, his glance pervaded every scene through which they were to pass!"†

And as his knowledge, so his *wisdom* is infinite. "Knowledge respects things alone; wisdom, the relation they bear to one another, as means and ends; knowledge belongs to speculation; wisdom to practice; and it is the splendour and lustre of knowledge, shining forth in resolutions and actions. These, as they are different gifts and excellencies in men, so also they are distinct perfections in the Deity, according to our manner of conceiving things."‡

Wisdom proposes the best ends by the fittest means. Inferior agents often mistake the means, and are disappointed in the event; but "the Deity being infinite in knowledge, and having at once a perfect view of all the circumstances of things, cannot be mistaken as to the *proper season* of bringing about his own purposes: 'Whose counsel standeth fast, and he will fulfil

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* Wisheart. † Petitpierre.
‡ Wisheart.

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all his pleasure.* So that the wisdom of God is that perfection whereby he disposes and orders all things, so as best to advance and promote his own glory."

Now, connecting these just and established ideas of the Divine knowledge and wisdom, how can we suppose or imagine the endless sufferings of any of his intelligent creatures to be compatible with either? Were they guilty before they were created? Or would he have created them if he knew they would finally abuse their faculties, and render themselves for ever miserable? Would a wise architect, who had a consummate knowledge of parts and proportion, construct an edifice which he knew before-hand could never answer his purposes? And shall we affirm this of the great Architect of the universe? Would a wise husbandman plant a tree in a soil which he knew was utterly unfit for it, and where it could produce no fruit to perfection?

"It is not the will of your heavenly Father," says the Saviour of the world, "that one of these little ones should perish." This, without any force, may be considered in a general view, as spoken of all mankind: and yet we have reason to believe that many will perish, in a scriptural sense, *in the first instance*, and receive the reward of their evil deeds; but if they should perish ultimately and *irreversibly*, then, surely, if we can form any rational judgment of this and other passages of Scripture, (hereafter to be considered,) something would take place in the universe contrary to the original will of the Supreme Being, and that for ever! "But is the will of God to be determined or restrained by the perverseness of his creatures? Shall a King so powerful, shall the Omnipotent Sovereign of the universe *lose* any part of his dominions, and suffer rebellious subjects to continue so for ever, in an eternal eclipse, as to them, of his once manifested glories?"†

* Wisheart.

† *Roach's Messiah Triumphant*, 1724. A strange visionary book, but like others of that class, containing a few valuable pearls, amidst a great heap of chaff—which are not to be rejected on account of their concomitant absurdities.

Partial evil and suffering are perfectly consistent with infinite power, wisdom and knowledge; but we cannot reconcile our ideas of these perfections with the notion of evil and misery strictly everlasting.

AN OCCASIONAL READER.

(To be continued.)

Clapton,

June 30, 1820.

Sir,

I HAVE too long neglected to notice a passage in *Hylas's* letter, (p. 309,) where he has mentioned me in terms of which I cannot possibly complain. But I scarcely know how to treat your Correspondent's animadversions on my regret "that *dungeon-arguments* should be employed in defence of our holy religion." As only a few of your readers are likely to possess my edition of Dr. Priestley's Works, to which *Hylas* refers, I beg leave to shew in what connexion I used that expression.

At the close of the last year, while too many professed Christians were discovering that they could not only return railing for railing, but even retaliate on the person, family and fortune of an *Unbeliever*, his offences of the tongue and the pen, I was concluding the volume which contained the last of the *Notes on the Bible*. Having quoted a passage from *Le Clerc*, as well fitted to describe "Dr. Priestley's feelings and desires, on finishing this work," I supposed that such were participated by "every pious and benevolent reader, especially when *fall'n on evil days*;" adding,

"Nor is it the least portentous sign of *evil days*, that *State-Christians* are now zealous to adduce what have been not unaptly called *dungeon-arguments*, in defence of Christianity; while too many religionists rejoice that an Unbeliever, for no crime, but the crime of publishing the work of another Unbeliever, has been prosecuted, even to imprisonment, distress of his family, and ruin of his fortune. Thus secular tribunals, as if *sitting in the Temple of God*, take Christianity under their protection, as *part and parcel* of the law of England." I then congratulated myself, "that my author was a religionist of a very different description from those who may now be triumph-

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ing as if, by the aid of the *Attorney-General*, Christianity had gained a victory over unbelief," and that "Dr. Priestley, like Lardner and Wakefield, had too well imbibed the spirit of Christ and of his religion, and too highly valued its reputation, willingly to see it degraded by an unhallowed association with 'pains and penalties, the implements of corrupt and unregenerated men.'" This just description of such prosecutions and their contrivers, I quoted from a passage in *Wakefield's* "Letter to Sir John Scott," in which he mentions that earlier prosecution of the *Age of Reason*, by which Lord Erskine irrecoverably tarnished his reputation as an enlightened advocate of *just, impartial liberty*. My note closed with a reference to Mr. Fox's Sermon, on "the Duties of Christians towards Deists;" a highly seasonable publication, tending to shew that there are Christians who had no part nor lot in the late cruel transactions of men to whose thread-bare pretences of zeal for religion and the the public morals, the line written for the followers of *Loyola* is too appropriate:

Their name from Jesus, but their arts from hell.

The expression *dungeon-arguments*, which I borrowed, but cannot recollect from whence, and the rest of the note was written without any design "to catch the inattentive reader," for which purpose "remarks of this sort" are described by *Hylas* as "well adapted." I attributed a different character to the select few who had encouraged my edition of Dr. Priestley's Works, among whom I may probably reckon your Correspondent. But could he really deem it necessary to inform us, "that hardly any persecutor—has ascribed to prisons, scaffolds and stakes, any influence properly argumentative"? And why were the terms *dungeon-arguments* less admissible than the *argumentum baculinum*, applied to a clown's cudgel, or the *ratio ultima regum*, to a train of royal artillery? And has *Hylas* forgotten the well-known epigram on the English Universities, when, in 1716, soldiers were quartered on the one, and, at the same time, a royal library was presented to the other? I quote the lines from memory, and perhaps not verbally exact:

The king to *Oxford* sent a troop of horse,
For *there* they own no argument but force;
To *Cambridge*, books the generous monarch sent,
For *there* they own no force but argument.

"The question" which *Hylas* considers as "simply and fairly stated," is, I apprehend, quite beside an inquiry into the duties of *Christians* towards Deists. On the principles of equitable government or sound policy, I should not scruple to answer his question in the affirmative. But the present question, which has arisen out of the prosecution of Mr. Carlile, is not what Legislatures, in their worldly wisdom, may deem just or politic; but whether a *Christian* should invite or deprecate their interference to punish those who impugn or insult the Christian faith. I say *impugn*, for "the law," which *Hylas* approaches so reverentially, denounces punishments, equally upon the most temperate and respectful, as upon the most virulent and insulting denial "that the Old and New Testaments are of divine authority." These punishments no longer, indeed, include the pillory; but are now *mercifully* confined to the incarceration of an *Unbeliever*, the *spoiling of his goods*, and the *beggary* of his family, by fines and imprisonments of indefinite extent, limited only by the independence or servility, the rigour or moderation of judges in the exercise of their arbitrary discretion; which is strangely supposed to consist with the principles of a free government. Such is "the Law," as to which, *Hylas*, writing in the character of a *Christian*, can, at this day, raise a question, "whether the sanctions should not be enforced."

It is due to the memory of *Old Unitarians*, who had none of *Hylas's* doubts upon this subject, to quote some of their opinions, by which it will appear that they understood "the duties of Christians towards Deists," whether they were reasoning or reviling Deists, exactly as they have been explained and enforced by the Author of the Sermon. Dr. Lardner, on the prosecution of *Woolston* in 1729, has the following invaluable remarks, which I had occasion to quote in Priestley's Works (XIV. 24):

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"Victory obtained upon the ground of argument and persuasion alone, by writing and discourse, will be honourable to us and our religion.—But a victory secured by mere authority is no less to be dreaded than a defeat.—Will any serious and sensible Christian, in the view of a future judgment, undertake to answer for the damage thereby brought to the doctrine of his Saviour, the meek and patient Jesus; as meek in his principles as in the example he has bequeathed us?" (*Works*, XI. 5, 6.) The correspondence with Bishop Waddington, annexed to Lardner's Life, may also serve to shew his superior discernment, when discussing such a question, with one who viewed it through the *misty* atmosphere of *Church and State*. Dr. Kippis remarks, (*Life*, p. xviii.) that "it will now be little doubted, on what side lay the advantage of the argument." Dr. Lardner, also, in a letter to Lord Barrington, on the same subject, the prosecution of *Woolston*, says, "A true Christian may suffer on account of his religion, but he can never make others suffer on account of theirs. Whatever may be the consequence of it, we are not to support Christianity by force." (*Life*, pp. xix. cxxiv.)

Dr. Price, in 1767, when he is about to controvert the arguments of *Hume* "On Historical Evidence and Miracles," commences by deprecating "the aid of the civil power to answer *Unbelievers*;" adding the following note, in which he, no doubt, refers to the disgraceful prosecution of Peter Annet, which had then recently occurred:

"We have lately seen a cruel instance of this in the prosecution, pillorying and confinement to *Bridewell* of a poor puny Infidel, worn out with age, who was utterly incapable of doing any cause the least good or harm. It is a bad excuse to say, that it was not *infidelity*, but *indecency and scurrility* that were punished in this instance. For, this is to punish for the circumstances in a publication, which render it so much the less likely to produce any effect. Besides, who shall have the power of determining whether a book against an established opinion is writ *decently*, in order to give a right of punishing? There are no hands in which such a power can be lodged, without the utmost danger to what, as reasonable beings, we ought most to value. A zealot in a *Popish* country, cannot well wish for any greater power. God grant it may never be again allowed to any zealots in our *own*."

"Detested," proceeds Dr. Price, "be the principles which have occasioned this. Let rather Unbelievers be encouraged to produce their strongest objections. If Christianity is of God, we may be sure that it will bear any trial, and in the end prevail. The civil magistrate ought not to interpose in the defence of truth, till it has appeared that he is a competent judge of truth. This, certainly, he is not. On the contrary; universal experience has, hitherto, proved him one of its worst enemies. Nothing can be more disgraceful to the Christian religion than to suppose, that it needs *such* assistance. Were this true, it would, by no means, be worth defending." (*Dissert.* 1777, pp. 365—367.)

Happily these just and liberal views have not been peculiar to *Unitarians*. Among other Christian writers of a different persuasion, was Dr. Campbell. Having declared against checking the adversaries of Christianity, "in any other way than by returning a candid answer to their objections," he adds, "I am both ashamed and grieved, when I observe any friends of religion betray so great a diffidence in the goodness of their cause, as to shew an inclination for recurring to more forcible methods." (Miracles, Ed. 3, I. 304.) What would Dr. Campbell have thought of Christian associaters for "the suppression of vice," who assist an Attorney-General to complete the ruin of an undisguised, rude Unbeliever; thus providing for a succession of *Humes* and *Gibbons*, by offering the high premium of impunity for the vice of hypocrisy? Such *impartial* promoters of public virtue have been, not very unfitly, nicknamed *the Vice Society*.

Hyhs, however, will, I hope, at length have his doubts resolved, and attain to the satisfaction of believing that Christianity can lose nothing of reputation or influence, should the magistrate be left to perform his important *civil* duties, without distracting his attention by an unprofitable *cure of souls*. As for the Christian advocate, who would ask, or rather who

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would not deprecate such an interference of the magistrate, he displays, as *Jortin* said of *Sarah*, "the true *agonistic style* and *intolerant spirit*, the *courage* of a champion, who challenges his adversary, and then calls upon the *constable* to come and help him."

J. T. RUTT.

P. S. *Hydas*, has, I hope, received (p. 346) the satisfaction he required, and will hesitate no longer to regard it as a *Christian's* duty, neither to invite nor encourage, nor even to pass unreproved, such prosecutions as that against Mr. Carlile. On the question, whether a Christian should invite the magistrate to patronize Christianity, by a *bargain* from the State, *Hydas* and your Correspondents appear to agree. My friend will, I am sure, excuse me for holding a different opinion. All I have been able to discover in the *New Testament*, or to observe in the *Church* and the *world*, have served to convince me that *Christians*, instead of saying to the civil power, *come over and help us*, should rather adopt, as *the words of truth and soberness*, what was once the wild exclamation of a maniac, and say to the magistrate, in their *religious* capacity, *Let us alone, what have we to do with thee?*

I take this opportunity to refer T. C. H. (p. 335) to the third volume of *Biogr. Brit. Ed.* 2. He will find there, in the article *Chubb*, much information on the subjects of his inquiry. That article is from the pen of Dr. Kippis, who, in his treatment of *Deistical writers*, resembled *Foster* and *Lardner* rather than *Clarke* or *Leland*. These, so far as I have observed, seldom mention *Unbelievers*, without some epithet which imputes to their writings an evil design; a conduct of controversy, not very unlike the injustice of compelling a prisoner to plead *in vinculis*.

The Author of "Letters to a Protestant Dissenter" will, I am persuaded, readily accept the correction of a passage in his 2nd *Ed.*, p. 231: Dr. Doddridge does not appear to have relied on 1 *John* v. 7; for he places the *heavenly witnesses* between brackets, as if unwilling to lose their support, yet unable to decide in favour of their authenticity. The text to which he attributed "so much influence on his mind," was *Rev.* i. 11, *I am Alpha and Omega, the first and the last*; of which, he says in his note on the place, "This text has done more than any other in the Bible towards preventing me from going into that scheme which would make our Lord Jesus Christ no more than a deified creature." Dr. Priestley remarks, that "the words are not in the best MSS. or ancient Versions." They are exploded by *Griesbach* and *Newcome*; and it must now appear extraordinary that a learned Trinitarian should have been satisfied to find the chief support of his system built on such a foundation as a disputed text in a book so controverted as the *Revelation*.

Brief Notes on the Bible.

No. XIII.

John xvi. 7: "*If* I go not away the Comforter will not come unto you; but, if I depart, *I will send him* unto you."

THIS promise of the Holy Ghost, {Spirit,} say the advocates *for* the Trinity, is made by Jesus in his proper character, without any reference to his Father, and intimates his own power to shed that miraculous effusion upon his disciples. It could only, they argue, be an act of Omnipotence; and thence they infer the divinity of him who made (and fulfilled) the promise.

But in this prompt inference, which is certainly very convenient for the orthodox system, they advert not to the frequent instances in Scripture, wherein other messengers, angels or prophets of the Most High, when declaring his will and purposes to mankind, speak as broadly and unqualifiedly in the first person.

One example, perhaps, may be thought sufficient to dispose of this notable inference, and lower the tone of complacency with which it is assumed.

Moses (spake he not of Jesus as a prophet "like unto himself?") in his final exhortations to the multitude, before the passage of the Jordan, declares, (Deut. ii. 13, &c.,) "It shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, that *I will give you* the rain of your land in his

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date season; and *I will send* grass in the fields for the cattle—"

This, too, when Moses, like Jesus, was announcing his departure from the scene of his divine legation.

It is also worthy of remark that, strong as the personification of the Holy Spirit is in the text, and in other passages, which led by slow degrees to the imagination of a third person, one of an imaginary Trinity, yet, even this Comforter, this emanation from the Deity, was to be powerless, except as instructed from above.

Ver. 13: "When he, the Spirit of Truth, is come, he will guide you into all truth, *for he shall not speak of himself*, but whatsoever he shall hear, that shall he speak."

Not of himself—in some dudgeon murmurs a Trinitarian. Consult the Athanasian Creed.

This might have done, Sir! before the Reformation; but, since the Bible, then a prohibited book, has become the religion of Protestants, we do not seek in human compositions the articles of that faith which is to be the ground of our salvation.

I admit, and rejoice, that there are grades of orthodoxy, and it is possible that, if my respondent be not a high exclusionist, he may have the grace to mitigate his zeal in some such terms as, "I am not in love with its damnatory clauses, but if the leading articles of that Creed be not tenaciously preserved, Infidelity, sooner or later, rampant or ambushed, will set wide the gates of hell to prevail against the church."

BREVIS.

P. S. The general argument is strengthened by chap. xiv. 16, &c.: "I will *pray the Father*, and he shall give you another Comforter; even the Spirit of Truth;"—also by verse 26: "The Comforter, which is the Holy Ghost, [Spirit,] whom *the Father will send* in my name." The orthodox, in pressing a single (explainable) text into their service, and taking their stand upon it, must not flatter themselves that the various others which bear upon the subject will go unconsidered, or not be brought into contact with it, when obviously indispensable to the true construction of it.

B.

July 9.

IT will afford pleasure to every inquirer after evangelical truth, to find that the authenticity of the Baptismal Commission is likely to meet with that discussion in your truly Catholic pages, which so important a subject of biblical criticism imperiously demands at the hand of every Christian. With a view, and solely with a view to so desirable a result, permit me to offer a few remarks on the Review of my anonymous challenge to investigation.

The attestation to the *genuineness* of the controverted passage, is confessedly not less than that of every MS. and Version extant. Without stopping to advert to the good or ill grace with which such an animadversion as the remark preceding may be made in the quarter whence it comes, or attempting to weaken this remark itself by any observation on the date of the publication of the Gospel in which the text occurs, I shall only observe, that the ground of objection I raise to *its authenticity*, is its utter irreconcilableness with what I deem *an incontrovertible fact*. The subsequent information might therefore have been spared.

Dr. Watts expressly recognizes the fact on which I build the argument.

Mr. Tyrwhitt, with the Reviewer, leaving the Commission unquestioned, explains it, I must not say away, as well as he can.

Mr. Balsham gives no decided opinion upon the point.

The Reviewer now proceeds again in his own person, and says, "There is no proof whatever that any specific form of baptism was prescribed by our Lord to his apostles." Joining issue with him in good set terms I repeat, there is such proof, and point to it over and over again with my finger, in the Acts of the Apostles.

His argument upon the "memorable passage," seems to me to proceed on a misconstruction of "texts falsely understood." To the Jews, as well as to the Christians, the title of the Holy Spirit, the Spirit of the Lord, was as familiar as that of Jehovah itself. When the "disciples," therefore, replied to Paul in the words marked by Reviewer by italics, they could only mean that they had not heard of any

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such receiving manifestation or effusion of the Holy Spirit as he alluded to. (See Bishop Pearce in loc.) That it was this, and not the mere introduction of the name that excited their surprise might surely have occurred to the Reviewer, when speaking of persons who, as "*disciples*," as "*believers*," must have been, upon his own shewing, previously initiated at least into "a religion of which the Father was the author, the Son the instrument, and the Holy Spirit the witness." The matter of fact is obviously as follows: Antecedently to Christian baptism the gifts of the Spirit were not *ordinarily* vouchsafed. Upon such baptism they were. St. Paul, therefore, upon finding these "disciples," these "believers," ignorant of these influences, naturally asks, "Unto what then were ye baptized?" They answer, "unto John's baptism." He immediately reminds them that John spake of one who was to come after him, mightier than he, on whom they were to believe as the Messiah, the Lamb of God, the Saviour of the world. Their faith was to be founded, to rest on him alone. To him they were to be baptized. Upon hearing this, they were forthwith so baptized; "baptised into his name." And upon the imposition of the Apostle's hands, the Holy Spirit accordingly "came upon them—they spake with tongues, they prophesied." In fulfilment of our Saviour's promise, they were "baptized *with* the Holy Spirit," upon being baptised *to* him, even Jesus, the Lord.

"The Impugner," he observes, "assumes, but does not shew, that the words in question were delivered as a formulary." How I can assume this, when, on the contrary, I assume, or rather, as I should say, demonstrate, that no such commission existed at the time, he does not shew in his turn. The only thing I assume, and this I admit I do assume, is, that the apostles baptised in the mode or form in which they were commissioned by their Master to baptise.

The "fancied" *identity of phrase* is, in one instance, admitted by the Reviewer himself to be a literal as well as a real one. And, that the identity is in every other a real and substantial, not a fancied identity, I prove at once by a simple reference to Scripture. That phrase is "the name of Jesus." A person baptised *eis* the name of Jesus, would of course cast out devils not *ag*, but *en* or *epi* the name of Jesus. The jot or rather the whole of the controversy hinges on the meaning of this phrase, whether with one or other particle annexed.

The Reviewer peremptorily pronounces that it means the religion of Jesus generally; that religion "of which the Father was the author," &c. I humbly submit that it means neither more, less, nor other than Jesus himself; or, if I may use the expression, Jesus personally and only. And I have assigned my reasons; founded not only on the biography, but on the letters of the Apostle Paul. These reasons are not so much as adverted to by the Reviewer. On them I repose with full assurance of faith that they are unimpeachable.

On the concluding remarks I make no comment, because I would avoid every thing impertinently polemical.

It may be thought now, perhaps, by some of your readers, that my arguments, my convictions, attach undue import, consequence, efficacy, to the name of Jesus: to faith exclusively in that name by which an apostle lived, that only name given under heaven by which we must be saved. To me it certainly seems the characteristic of Christianity, the distinctive point between Christianity and Judaism. It may not be so; I am open to conviction: but assuredly I feel persuaded that unless my error, if it be one, shall be corrected by much stronger arguments than I have any where yet met with, it will go with me, in all its extravagance, to the grave.

THE AUTHOR OF THE AUTHENTICITY, &c.

SIR, *July* 19, 1820.

THE applications transmitted to us as Secretaries to "The Protestant Society for the protection of Religious Liberty," from all parts of the country, respecting the Bill announced to Parliament, "For the Education of the Poor," whilst they gratify the Committee and afford us encouragement, are too numerous to receive individual replies.

For the Committee of that Institution we therefore request you to state in your publication, that they had anti-

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cipated the difficulties of the measure before it was publicly explained, and that they were prepared vigilantly to observe that explanation, and carefully, but candidly, to examine the developement of the design. To the Committee it has appeared to originate in imperfect information, and to be one of the most needless and objectionable measures that has been recently submitted to Parliament. Its final adoption the Committee would greatly deplore, and will be impelled by public duty strenuously to oppose. Nor will they be daunted in that opposition by their knowledge that the measure may have eloquent, powerful and hierarchical support; since numerous communications already indicate that their opposition will be assisted by Dissenters and Methodists of every Denomination, by Quakers, Catholics and Jews, and by pious and liberal members of the Established Church who disapprove of sacramental tests, of the further union of the Church and the State, and of the additional intermingling of clerical functions with civil duties and secular affairs.

But as the measure is postponed for six months—as no further proceedings can occur until another Session of Parliament—as any Bill then introduced must be deliberately discussed—and as the plan may then be greatly modified and improved, the Committee deem it respectful to the benevolent proposer of the measure, as well as obviously expedient, to abstain from any immediate and public opposition to the plan.

Yet they assure their friends, that their vigilance will not abate, and that they will invite their assistance when danger is imminent, and whenever combined and general efforts may be required and can avail. At that season they have been taught by experience to believe that all the numerous congregations connected with their Society, and all the friends of liberal education and religious freedom, though habitually lovers of peace, roused by their call, and impelled by principle and duty, will instantly awake; and they hope that their prompt, universal, temperate, but firm and zealous co-operation will induce the Parliament, the Administration, and even the most determined advocates of the measure, to treat their disapprobation with the respect which their numbers, their property, their intelligence, and especially their moral and religious character will well deserve.

Great, however, will be the satisfaction of the Committee, if intermediate representations and private labours shall prevent the necessity of such public exertions, and of that pleasure we shall cordially and joyfully partake.

THOMAS PELLATT,
JOHN WILKS.

SIR,

I AM a constant reader of your Publication, and never fail to feel a considerable degree of interest in its contents. The *spirit* of *investigation* and *inquiry into theological questions* which it is calculated to inspire and promote, meets my entire and warm approbation. I am persuaded that, from the vast importance of these inquiries and this investigation to the well-being and improvement of the human race, it has a right to stand prominently foremost on your pages. But there are auxiliary subjects, highly promotive of the cause of truth and righteousness, which I wish to see more attended to in your Miscellany.

The one now uppermost in my mind, is the question of the "Lawfulness of *War* amongst Christians"—a question allowed by all to be of *great moment*, and one that is daily coming more and more under public discussion.

That Unitarians as a body are decidedly the friends of peace, I cannot doubt. But I wish to see many more of them come ardently and actively forward, to promote a cause which calls forth the best feelings of the heart, and embraces the best interests of the human race, both here and hereafter; and I know of no means more likely to draw their attention towards it, than a discussion of the subject by some of your intelligent Correspondents.

A preparation for, and the practice of what is termed strictly *defensive* war, is defended, and judged not only expedient but necessary for Christian nations in the *present time*, by many members even of our Peace Societies, and it is not my intention now to debate this point.—I am anxious to turn their attention to a branch of the war system, which, as it appears to me, we may *immediately* lop away.

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No man will plead that *privateering* is *essential* to the *safety* of any country, and though it has been hitherto allowed by all, it can be no more defended upon any principle of humanity, morality, or of common honesty, than the sending of a band of housebreakers and highway-robbers, armed with daggers and pistols, into what we are pleased to call an *enemy's country*, to plunder, and, if they venture to resist, to destroy its peaceable inhabitants. Yet some of our ministers might, perhaps, scruple to plan, and some of our soldiers refuse to execute a commission for that purpose, pleading that they were neither *thieves* nor *assassins*.

But in the eye of reason, humanity and common sense, where is the difference? And what is it which renders housebreaking a more atrocious and despicable crime, than entering a trading or a travelling vessel forcibly, to seize upon the property which it carries, and prepared, if any opposition is made, to kill or maim the defenders of it? If there is a *difference* between *robbery* and *murder* upon the *water*, and the same detestable deeds upon *dry land*, I will thank any one of your Correspondents who will clearly point it out.

Till this has been done to my satisfaction, I must deem privateering one of the most disgraceful and least necessary attendants upon that fruitful source of human crime and misery, *War*.

I remain, Sir, in common, I trust, with the great majority of your readers, a sincere friend to

PEACE.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXVIII.

Lord Chesterfield's Description of Courts.

Satires upon Courts are common but little heeded. They often proceed from envy, from disappointment or from sourness of nature. Sometimes they are only exercises of wit or of declamation. The following "map of Courts," as it is termed by the author, was however drawn up from very different motives. It is contained in *Lord Chesterfield's Letters to his Son*, (Letters CLVIII. and CLIX.,) which were not designed for the public eye, but solely for the regulation of the conduct of Mr. Stanhope, who was educated for the diplomatic profession. His Lordship, it will be remembered, had passed a long life in Courts, and was now delivering his own experience.

"The ways" (of Courts) "are generally crooked and full of turnings, sometimes strewed with flowers, sometimes choked up with briars; rotten ground and deep pits frequently lie concealed under a smooth and pleasing surface: all the paths are slippery, and every slip is dangerous."

"Nothing in Courts is exactly as it appears to be; often very different; sometimes directly contrary. Interest, which is the real spring of every thing there, equally creates and dissolves friendships, produces and reconciles enmities; or rather, allows of neither real friendships nor enmities; for, as Dryden very justly observes, *Politicians neither love nor hate*. This is so true, that you may think you connect yourself with two friends to-day, and be obliged to-morrow to make your option between them as enemies."

"Courts are, unquestionably, the seats of politeness and good-breeding; were they not so, they would be the seats of slaughter and desolation. Those who now smile upon and embrace, would affront and stab each other, if manners did not interpose: but ambition and avariee, the two prevailing passions at Courts, found dissimulation more effectual than violence; and dissimulation introduced that habit of politeness, which distinguishes the courtier from the country gentleman."

"Homer supposes a chain let down from Jupiter to the earth to connect him with mortals. There is, at all Courts, a chain which connects the prince or the minister, with the page of the back-stairs or the chambermaid. The King's wife or mistress has an influence over him; a lover has an influence over her; the chambermaid or the valet de chambre has an influence over both, and so *ad infinitum*. You must, therefore, not break a link of that chain, by which you hope to climb up to the prince."

"You must renounce Courts, if you will not connive at knaves and tolerate fools. Their number makes them considerable. You should as little quarrel, as connect yourself, with either."

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Letter to the Magistrates of Warwickshire, on the Increase of Crime in general, but more particularly in the County of Warwick; with a few Observations on the Causes and Remedies of this increasing Evil.* By John Eardley Eardley-Wilmot, Esq., one of his Majesty's Justices of the Peace for the County of Warwick. London: printed for H. T. Hodgson. 1820. 8vo. pp. 39.

THE subject of this pamphlet, is particularly momentous; and many of the statements and observations of the author demand the serious regard not only of the magistrates of Warwickshire, but of all persons who are in habits of thought and in stations of influence. Every wise and good man will lament the prevalence of crime: he will be grieved that, notwithstanding the unexampled efforts which are made for the moral and religious instruction of the people, the number of youthful delinquents has, of late years, considerably increased. He who can trace the causes and suggest the remedies of this gigantic evil, is a public benefactor.

Although the existence and progress of crimes denote *the imperfection of our nature*, and must primarily be attributed to this source, yet we must not content ourselves with so *generally* accounting for the fact. Since man is always acted upon by the objects, events and circumstances in the midst of which we perceive him to be placed, the inquiry in which we have engaged may admit of a more specific and practical answer.

In *the vast and rapid advances of the population of the country* we see one of the causes of which we are in search. Common observers are quite inattentive to this state of things, and to the influence of it; while it is contemplated by reflecting men in all its various and extensive bearings. Notwithstanding we discern every where around us innumerable proofs of the supreme goodness of the Creator, yet the world in which we live was not designed to be a scene of unmixed bliss; those appointments of Providence respecting mankind which are directly instrumental to their preservation and their welfare, being also productive of their misery, when human ignorance, vice and folly overpower the controul of reason and religion. It is thus with all the appetites and passions of our frame: if we indulge them to excess, they are the parents of guilt and wretchedness; if we gratify them with wisdom and in moderation, they subserve in a very high degree individual comfort and public happiness.

Those civil societies which are most numerous, will evidently be in the greatest danger of abounding with transgressors of divine and human laws. Mr. Eardley-Wilmot is aware, (p. 5,) that such must be the necessary consequence of "an increased population; and if that population," he says, "by any natural or accidental causes, should exceed the means of the country to support it, partial distress, at least, must be the result; and temptation to crime will be more strong and irresistible." Yet, after all, it may fairly be doubted whether the progress of crime among us has not fallen short of the quickly-multiplying number of the people, instead of equalling it: if *our calendars* are heavy, let us not forget that the results of our *census* have far surpassed general anticipation. Our sensibility may sometimes mislead our judgment. There is a strong propensity in men to be more affected by present scenes and passing events than by those of former years. The transactions of the day, impress us in a much more lively manner than any which memory records or imagination pictures: and the prevalence of crimes has been a familiar topic in every age and country.

In large towns and cities, and especially in the metropolis, the *evil* is most visible: it is, therefore, connected not only with the advances of population, but further with *the temptations to fraud and outrage which crowded scenes almost invariably pre-*

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sant. Offences of all kinds, are *there* easily perpetrated, and as easily elude detection: in such neighbourhoods opportunities of combination and conspiracy are furnished in abundance. *Thither* the bold and the secret violaters of the laws resort, from every quarter, as to the spot most favourable to their base designs, and to their shelter from the grasp of justice. *There* bad example operates with a force corresponding to the wide and diversified field in which it ranges: and as in the human body the vital fluid issues from the heart and comes back to it again, so the capital of a nation, or the chief town of a manufacturing district, is usually both the fountain and the receptacle of crime.

Mr. Eardley-Wilmot justly observes, (pp. 5, 6,) that "the arts, sciences and commerce extend into such unlooked-for and distant regions, and require such complicated safeguards from their commencement to the last stage of their career, that offences are *created* and multiplied almost without number."

The temptations to crime supplied by great cities and populous and manufacturing towns, must not be dismissed before we have noticed *the inability of the public to distinguish the marks of the most aggravated of the frauds by which it suffers*. Hence we can explain the prevalence of one species of offences. The fabrication of a spurious paper-currency, occasions a waste and sacrifice of life by which the feelings of the enlightened patriot cannot fail to be harrowed: the crime abounds in proportion to the ease with which it can be perpetrated; and a remedy of the evil has long been needed, and of late zealously attempted. To diminish and, if possible, to remove the facility of executing such forgeries, is among the first of national obligations; while the neglect of it is a national reproach and vice of no common magnitude.

Our situation, for some years past, has been peculiar. When peace visited us, after an unusually long and eventful war, our commerce soon ceased to flow in its accustomed channels. *The pressure of want* was severely felt, and *became in some instances the cause, but far more frequently the plea and pretext of rapine*. There are few nations whose internal state is not sometimes deranged by such vicissitudes. However, we cannot in justice reason from new and extraordinary circumstances to a more regular train of things; although it should be observed, that the effect will in some degree survive the cause, and that the crimes of which we especially bewail the progress are in their nature public, and obtrude themselves upon our eyes —while the happy influence of national calamity on good minds is, for the most part, limited to scenes which shun the notice of mankind.

War, be it never forgotten, *has no favourable aspect on the morals of a people*. If a man has for years been familiarized to intelligence of the loss of life and the seizure of property in fields of battle, he must have been well disciplined and instructed by Religion should he be not more indifferent than he once was to the lives and property of his neighbours. In this view, war, it may be feared, does greater mischief to the multitudes who know its horrors only from report, and who forget them in its triumphs, than to those who witness, or spread, or experience, its devastations. At least it must be granted, that times of public calamity have always added to the number of transgressors of the laws, by rendering not a few persons desperate and hardened.

With some reluctance we touch on another cause of the increase of crime: this is *the want of definite, well-proportioned, summary and corrective punishments*. Punishment defeats its legitimate ends if it be indiscriminate and excessively severe: on the contrary, it will terrify, it will restrain, if it be certain and impartial. What can we think of the penalty of *death*, annexed as it is to a very long catalogue of specific crimes, and in many, many hundreds of individual cases actually awarded, yet in the vast majority of them never executed, because even the general infliction of it would be rigorous beyond endurance, would shock every public as well as private feeling of humanity and justice? Capital punishments, we admit, do not occur so often in this country as they did a quarter of a century ago: yet sound policy, like benevolence, must weep over their frequency, and ardently wish that the land of our birth were relieved henceforth from the disgrace and guilt.

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Punishment loses its proper nature if it be not calculated both to reform the offender and to reduce the number of offences: it loses its just effect if it be inflicted so long after the commission of the crime that the connexion between them is forgotten. These and many other considerations surely call for a new and more accurate *scale of* punishments, in which that of *death* shall either not exist, or be assigned to as few crimes as possible.* Among ourselves the experiment of punishment *nominally* capital but *really* indefinite, has long been made: with what ill success, we cannot be ignorant. We know that among *us* the hope of mitigated or remitted punishment has even cherished guilt; while in countries where death is never or very rarely the penalty exacted by public justice, in countries where the malefactor is compelled to make some retribution by his labour to the civil society which he has injured, and where there are fewer checks upon population than in our own, crime is diminished, instead of advancing.

In the opinion of Mr. Eardley-Wilmot, the uncertainty of punishments and the blind severity of our laws "have tended more to swell the catalogue of offenders than any one circumstance resulting from the artificial fabrication of society, the offender knowing that if ever the rigid enactment of the statute is enforced, it will not be above once in a hundred instances * * * * gambles with his life on any adventure which his wickedness or his necessities may offer to him."—Pp. 7, 8.

One of the most fruitful sources of those outrages against the laws that we deplore, is *the association of young with old offenders in our prisons*. Seldom is it that these two classes of transgressors are separated, or, indeed, that provision is made for the purpose: and the consequences have been ascertained to be beyond imagination dreadful. Thus transgression tends to multiply itself almost indefinitely. Most of our gaols are schools of vice: for the number of exceptions is deplorably small.

To the examination and correction of this enormous evil public attention has recently been directed. It is a topic of the first practical importance, a topic in which patriotism, national safety, morals and religion, are deeply interested: it stands perfectly distinct from party views and feelings, and calls for the unanimous exertions of all who have the means of information and improvement in their power.

By Mr. Eardley-Wilmot "our prisons" are styled "receptacles of vice and depravity:" he is convinced too that by the intercourse of "juvenile offenders" with "hardened villains," and "by the want of separation of prisoners," incalculable mischiefs are produced.—Pp. 11, 12.

We are apprehensive that an additional cause of the increase of crime will be discovered in *that relaxation of parental discipline which characterizes our age and country*. Youthful insubordination is, in the view of many candid and intelligent observers, one among the vices of the times: the ties of the authority of fathers and mothers, and of those who occupy their place, are in several instances loosened; and the independence of the *man* is affected, claimed and even exercised by those who have scarcely passed the term of childhood. Thus, by a natural, an easy and a rapid process, the number of young offenders against the laws is considerably augmented.

Endeavours to stem the torrent of crime, may however be made with great advantage. Not, perhaps, to the extent which pure benevolence desires and hopes, but still to no small extent, and in a degree which is not a little animating. There are remedies which may be adapted to the respective symptoms of the diseases, and to most, if not to all, of its proximate causes.

Associated and persevering exertions, wise and dutiful representations, with the view of interesting the Legislature and the Public in measures for the correction of juvenile delinquency, the construction and discipline of prisons and the revision of our penal code, will surely awaken some zeal and produce some benefit! Nor can it be supposed that a nation so characterized as ours is by deeds of humanity and mercy, will be regardless of obligations which cannot be slighted without danger to all her dearest interests.

* See a valuable *Essay on Crimes and Punishments*, by the Rev. William Turner, in the second volume of Memoirs of the L. and P. Soc. of Manchester.

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The increase of crime, should call forth more powerfully our personal and our joint efforts for the education of the children of the poor in the principles of religion. Iniquity would rush upon us like an overwhelming flood, were it not for Charity and Sunday Schools and other similar institutions: they are not the former pupils of those seminaries who crowd our gaols, invade our property, menace our lives, and murder our repose. By far the majority of the transgressors who stand at the bar of public justice, are utterly ignorant of even the elements of learning. To affirm that crimes abound, because instruction is liberally offered and zealously communicated to the poor, were to reason against just theory, and against innumerable facts. Knowledge, it is true, *may be* only the instrument of mischief, the *power* of doing harm: *knowledge alone* will too frequently be such; but with the means of knowledge, let us remember, those of *Christian virtue* are likewise copiously furnished.

We shall now apply ourselves to a more particular consideration of Mr. Eardley-Wilmot's *Letter*, &c., in a part of which he treats generally of the increase of crime, its causes and its remedies; the greater portion of his pamphlet being occupied by remarks on *local* facts and circumstances.

It gratifies us to perceive that a gentleman, who is "one of his Majesty's Justices of the Peace for the county of Warwick," and who has recently filled the office of its Sheriff, devotes his "humble efforts to promote the good of the public," by a strong recommendation of those improvements in our criminal code, &c., which, till very lately, it has been the fashion to regard as the impracticable suggestions of a few retired philanthropists. In this view we are especially pleased with our Author's letter: for although there are other and better writers on penal laws, &c., yet there is scarcely any one whose character, situation and connexions can, through the district in which he lives, give equal weight to his statements and remonstrances. Mr. Eardley-Wilmot professes to enter into the discussion of his subject "with feelings of extreme reluctance:" he is evidently yet needlessly fearful of his motives being misrepresented and of his object being misunderstood. He betrays a solicitude not to be classed among political reformers, and makes a sort of apology (in our humble judgment, it is at once unnecessary and awkward) for his address to the magistracy of Warwickshire. If discontent and disaffection be at any time seen or apprehended, such, we think, is the season for doing whatever we can to amend at least our police and our criminal law, and to diminish the number of offenders. Let real grievances be redressed: let imminent and most alarming dangers be, if possible, averted. But, while we are far from being of opinion with this writer that "the very name of *Reform* has become odious" to all the lovers of "our excellent Constitution," *those evils*, we feel persuaded, must be exceedingly prominent and menacing, as the effect of which Mr. Eardley-Wilmot employs his pen in a letter to his brother magistrates. From such a man we cordially welcome the sentences that we proceed to quote.

Speaking of a certain class of prosecutions by the Bank of England, he asks,

"Has not the crime notoriously increased? And has not the uncertainty with which the statute has been enforced, been a powerful auxiliary to the depraved inclinations of the criminal? Out of thirteen prisoners for forgery, indicted by the Bank of England at our last assizes, not one [of them] have [*has*] been executed; and this is the more surprising, as with one or two exceptions, they were all men *entrapped* by persons employed by the Bank for the express purpose of conviction, and, therefore, supposed to be objects selected for punishment. It is a lamentable circumstance, and one which can never eradicate the evil, nor even lessen the number of offenders, that the sellers of forged notes are alone punished, while the actual fabricators of the notes are seldom, if ever, brought to trial; though most of them are well known to the Bank, as well as to every police officer in Birmingham."—Pp. 8, 9.

Further:

"We must cut off all those means of dissemination of bad principles which our gaol still furnishes. We must attend to the separation of prisoners, and the classification of offences: and although in consequence of the accumulation of offenders our gaol may not be sufficiently extensive fully to carry these necessary arrangements into effect at present; yet,

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perhaps, if some of the regulations to which I have drawn your attention are adopted, a proportionate diminution of criminals may give more ample room for these most desirable objects."—P. 34.

Once more:

"The legislature itself might contribute largely to the desired object, if they would alter some of those well-intentioned but mistaken enactments, which have contributed so much by severity, seldom enforced, to defeat the very object in view. I mean that severity of punishment, which, by rendering the laws *uncertain* in their execution, has contributed more to the increase of crime, than milder and unalterable penalties. Our criminal code must be freed from the penalty of death for all offences except treason, rape, murder, sacrilege, arson, and all robbery when attended with violence; and when the deliberate wisdom of those who shall undertake the revisal of it, shall have apportioned a punishment equal to each offence, (at least as far as human imperfections will allow,) and when the criminal shall know that the sentence of the judge will infallibly repeat the penalty of the law; then, and then only, will the laws be armed with that terror and strength, which at present are frittered away in an empty name and a derided exterion."—Pp. 37, 38.

Our readers will see that we have not made these extracts from Mr. Eardley-Wilmot's pamphlet, in consequence of its being distinguished by correctness and elegance of composition, by just arrangements or by novelty of thought and reasoning. The writer advances no pretensions of this kind: nor is it to such praise that we consider him as entitled. What we admire in those pages of his letter which regard "the increase of crime in general," is, that, notwithstanding he ranks among "those good and loyal men" to whom "the very name of *Reform* has become odious," he clearly represents to the "magistrates of Warwickshire" those evils of which many "of his Majesty's Justices of the Peace" do not appear to discern the existence or to weigh the consequences. After all, so much of this gentleman's performance as will be particularly interesting "in the county of Warwick," is less correct and solid than might have been expected from Mr. Eardley-Wilmot.

Many sentences and even paragraphs of his "Letter," are of the nature of a commentary on his motto: "I have to lay before you a calendar in point of number of criminals exceeding any in the largest counties of England; two hundred and fifty-one, or two hundred and fifty-two in number. The magnitude of the list renders it more particularly necessary for me to consider the subject, and to discover, if it be possible, for some means to be adopted, whereby the number of offences may, in future, be diminished."* Such is the language which our Author echoes, when he speaks (p. 4) of "the rapid and extraordinary increase of crime in this county, but especially in the town of Birmingham," and when he intimates, (p. 15,) that offences have multiplied in Birmingham, "in a degree beyond the power of common and acknowledged causes to have produced."

We cannot, however, admit that this is, in Mr. Eardley-Wilmot's words, "a fact indisputable." *Nominally*, indeed, the calendar at the last Warwick assize might "in point of number of criminals exceed any in the largest counties of England:" but we cannot hence infer that the ratio of the progress of crime in those counties is smaller. What is the case of Lancashire and Yorkshire in this respect? Ought either Mr. Justice Best or Mr. Eardley-Wilmot to be ignorant that *quarter-sessions* are holden simultaneously, or nearly so, in *different parts* of both those districts? Was it not stated many years since that "one quarter-sessions for the town of Manchester only, has sent, according to Mr. Hume, (Commentaries on the laws of Scotland, *Introd.* p. 50,) more felons to the plantations, than all the judges of Scotland usually do in the space of a year?"† Has this statement ever been contradicted? Is it not the natural and necessary effect of those local gaol-deliveries to reduce the number of criminals in the calendars at the assize? And does Warwickshire, does Birmingham, enjoy the same advantage? Mr. Eardley-Wilmot knows the contrary: he knows that *even of the four sessions of the*

* "Hon. Mr. J. Best's Charge to the Grand Jury at Warwick, April 30, 1820."

† Carrie's Life, &c., of Burns, Vol. I. (1801,) p. 345.

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year there are no adjournments, for the trial of offenders.

The statement then of the learned Judge and of the worthy county-magistrate, is not fairly made. In Warwickshire, and in Birmingham, crime may have increased rapidly and alarmingly, yet not in a degree unexampled and inexplicable: the calendar at the Lent Assize is apparently beyond precedent heavy, as the consequence of there being *no sessions except those for the county at large, which are actually limited to four.*

One fact described by Mr. Eardley-Wilmot, must be highly gratifying to the inhabitants of the very important manufacturing town that we have so often mentioned: "The greatest crimes," says he, (pp. 16, 17,) "are invariably committed in other parts of the county; and if we only refer to our late assizes, we shall find that those unhappy persons who have lately undergone a capital punishment, were neither inhabitants of Birmingham, nor were their offences perpetrated in that town."

Until we be convinced that crime has made greater advances in Birmingham than in any other manufacturing towns and districts, we shall not feel any particularly strong inclination to accompany our Author in his attempt to trace *local* causes and suggest *local* remedies. He principally recommends to his brother magistrates what he deems a sounder construction of the 18 Geo. III. C. 19, Sec. 7, in respect of the allowance of expenses to prosecutors. But the legality of this interpretation of it will, perhaps, be questioned by the readers of some well-written *Observations** on his *Letter*, which have just met our eyes, and the anonymous author of which accounts with no little success for the apparent increase of *juvenile*, and the real absence of the *most enormous* offenders in the town of Birmingham.

The capital error of Mr. Eardley-Wilmot† seems to be his assumption of what he should have endeavoured to prove—we mean the *disproportionate* advance of crime in the town and the county respecting which he writes. Nor are we always satisfied with the manner in which his opponent endeavours to explain the mass of delinquency that confessedly subsists. "The manufacture of the precious metals" at Birmingham (p. 21) has, no doubt, its influence: at Manchester, however, not less than at Birmingham, "the youthful part of the population" need the controul of the master-manufacturers.

ART. II.—*Letters to a Protestant Divine*, &c.

(Concluded from p. 364.)

THE Second Edition of these valuable Letters forms a volume of 310 pages. The Third Letter, which constitutes the addition to this new impression, embraces some of the principal points of the Unitarian controversy, with regard to both scripture and the early fathers; and in treating these, the Barrister has displayed the same ability and temper that we before commended.

On the favourite topic of Trinitarians, the application of the name *Jehovah* to Christ, he says,

"You remind me 'that the Messiah was promised under the name of Jehovah, which the Jews, you say, were taught to consider the *incommunicable* title of the Supreme Being; and that it is said by one prophet, 'This righteous branch which shall be raised up, shall be called Jehovah our righteousness;' and that another had declared that 'in Jehovah should the seed of Israel be justified, and glory, and say, In Jehovah have I righteousness,' &c.; and that passages which are spoken of Jehovah in the Old Testament, are without scruple applied to Christ by the apostles in the New Testament.' To which I reply, that though the Jews had, from some source or other, imbibed very superstitious notions respecting the name Jehovah, which made them decline mentioning it when they could avoid it, substituting the word 'Lord' in its place; they certainly did not learn this from their Scriptures, nor that the name itself was incommunicable; since they must have seen, if they had taken the trouble to consult them, that it was continually used by their ancestors in the times of the prophets, without any scruples of this kind; and was actually communicated in numerous instances to men, places, and things, meaning nothing more than that

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* Published by T. and G. Underwood, Fleet Street.

† This gentleman has *announced* another Letter on Juvenile Delinquency: whether we shall notice it, is uncertain. REV.

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they were in a particular manner favoured by, or consecrated to, that great Being whose name was thus, as a mark of distinction, communicated to them, or that they represented or resembled him; or in the case of places, that he had performed, or intended to perform, some great display of his power or goodness there. Thus, as I have remarked in my former letter, (p. 32,) the great prophet who slew the priests of Baal was called Elijah, that is, 'my God Jehovah.' So one of the sons of Jeroham was called Eliah, meaning also 'God,' or 'my God Jehovah.' 1 Chron. viii. 27. In like manner the name Hoshaiah, that is, 'Saviour' or 'Salvation Jehovah,' was given to the father of Jezaniah. Jer. xlii. 1. The name of Jehoshua, that is, 'Jehovah the Saviour,' to Oshea the son of Nun. Numbers xvi. 13.

"I am aware that you, in common with many other Trinitarians, believe, though without any proof, this name to have been given to him, because you consider him to have been a type of Christ. But this does not assist you at all in the present instance; inasmuch as the name still appears, upon this supposition, not only to have been communicable, but to have been actually communicated to a type; and if its being communicated to the type does not prove him to have been more than a man, neither does its communication to the antitype prove, *per se*, one jot more. The salvation of Jehovah, as it respected the Israelites, by delivering them out of the hands of their enemies, and establishing them in the land of Canaan, was wrought by the instrumentality of Oshea the son of Nun, to whom, therefore, the name of Jehoshua was on that account given. Another great salvation of the same Jehovah, and a more extensive one, as embracing the whole human race, was wrought by him, through the instrumentality of Christ, who is notwithstanding represented by the Apostle Peter, even after his exaltation, to be a *man* approved of God by miracles, signs and wonders, which *God* did *by* him; and consequently if the same name be considered as having been given to him, it will not carry the matter in the smallest degree further; but we shall still have to look for other proof of his being,—contrary to every rule of construction, and to all the analogies furnished by a similar application of the name in other instances,—actually that Jehovah himself, by whose name he was called.

"The name Isaiah, which means also 'Salvation Jehovah,' is likewise given to the son of Amos. Isa. i. 1. The name Jehoshabeath, that is, 'The fulness of Jehovah,' is given to a princess, the daughter of Jehoram. 2 Chron. xxii. 11. The name Kolajah, that is, 'The voice of Jehovah,' to the father of Pedajah. Nehem. xi. 7. The name of Raamiah, that is, 'The thunder of Jehovah,' to one of the companions of Zerubbabel. Nehem. vii. 7. And the name Ahijah, that is, '*Brother* of Jehovah,' to one of the sons of Jerahmeel. 1 Chron. ii. 25. This last name is a most curious one, and well deserving the attention of all such as fancy that our Lord, or any other person, must be what he is called.

"We find, also, that the sacred name of Jehovah is thus communicated, by the great Jehovah himself, to the city of Jerusalem: 'In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, Jehovah our righteousness (or prosperity).' Jer. xxxiii. 16. And by Moses to an altar or banner in the following words: 'And Moses built an altar, and called the name of it Jehovah Nissi, that is, Jehovah my banner.' Exod. xvii. 15."—Pp. 132—135.

The Barrister adds, on this subject,

"In 2 Sam. v. 16, we find the name Eliphalet, that is, 'The God of deliverance,' given to one of the sons of David. In 1 Chron. xii. 5, Eluzai, which is, 'God my strength,' given to one of David's mighty men. In Isaiah vii. 6, the father of the prince whom Rezin king of Syria, and Pekah king of Israel, combined to raise to the dignity of king of Judea in the place of Ahaz, whom they intended to dethrone, is stated to have been called Tabeal, that is, 'A good God.' In 1 Chron. xii. 20, one of the captains of thousands, who revolted from Saul to David, appears to have been called Elihu, which means, 'He is my God.' In Job xxxii. 2, the reprover of Job's three friends is also called Elihu, 'He is my God,' and his father, Barachial, which is, if possible, still stronger, meaning, 'The *very* God.' In Isa. xxii. 20, the son of Hilkiah appears to have been called Eliakim, meaning, 'God ariseth.' In Ruth i. 2, the husband of Naomi is called Elimelech, that is, 'My God the king.' In Nehem. xi. 7, the father of Maaseiah is called Ithiel, which signifies, '*God with me.*' In Numb. xxvi. 8, one of the descendants of Reuben is called Eliab, that is, 'My God *the Father.*'—I shall close this list with two or three instances of the name 'God' having been given to places and things. Thus in Gen. xxxii. 30, Jacob called the name of a place Peniel, that is, 'The face of God.' In Gen. xxxv. 7, it appears that Jacob built an altar at Bethel, and called the name of the place El Bethel, that is, 'The

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God of Bethel.' In Gen. xxxiii. 20, it is related that Jacob erected an altar, and called the name of it El-elohe-Israel, that is, 'God, the God of Israel.'

"This, and the previous enumerations which I have furnished, of names given to different persons, calling them Jehovah, and God, and seemingly ascribing to them his divine attributes, many of them as high and lofty as any ever imagined to have been given to our Saviour, will, I presume, be deemed ample to convince us, that no such names, no not all of them together, if all had been conferred upon him, would have been sufficient to prove him to have been really Jehovah."—Pp. 144—146.

His correspondent having adduced the baptismal commission in proof of the doctrine of the Trinity, the Barrister states his reasons for suspecting the genuineness of the passage:

"In reply to this, I shall first inquire, whether you are quite certain, that the words in the 19th verse of the xxviiith. chapter of St. Matthew, 'baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," are genuine. I admit that if they have been interpolated, the interpolation must have taken place previous to the existence of any of our present manuscripts. But as the earliest of these does not go back further than the fourth century, and some interpolations, and numerous various readings, have taken place since, we are by no means at liberty to declare positively, that during the three first centuries there were none at all, and in particular that this passage was not one, especially if we have strong evidence, intrinsic or extrinsic, to favour the opinion that it was. Now, in the first place, upon a strict examination of the context it will be found, that if the words in question be omitted, it will not disturb the context at all, which will read as easily and smoothly, if not more so, than when they are present: for the words, (vers. 19 and 20,) 'Go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you,' where the words 'teaching' and 'teaching' coming so near to each other would have an unpleasant effect, on leaving out the intermediate words, being the words in question, are not so in the Greek; but the expression is varied, as if to prevent the ill effect which would have arisen from the almost immediate repetition of the same word. In that language it is Πορευθεντες ουν μαθητευσατε παντα τα εθνη ... διδασκοντες αυτους τηρειν παντα ὁσα ενετειλαμην ὑμιν· και ἰδου, εγω μεθ' ὑμων ειμι πασας τας ἡμερας, ἑως της συντελειας του αιωνος. Go forth, (or having gone forth,) therefore, instruct (or make disciples of) all nations ..... teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always to the end of the age.' To my ears the passage, thus divested of the words in question, runs more smoothly than it does with them. There is no want of a conjunction between 'instruct' and 'teaching,' the one being in the imperative mood and the other in the participle present, as there seems to be between 'baptizing' and 'teaching,' both of which are participles present. Laying no stress, however, upon this, such omissions not being unusual, and my design in noticing the construction of the passage being only to shew that it will read at *least* as well, *without* the words alluded to as *with* them,—I proceed to the extrinsic evidence against them, which appears to me to be very strong. In the first place, if our Lord had, at the time in question, (after his resurrection and just before his ascension,) commanded his apostles to baptize all nations into the name of the Father, of the Son, and of the Holy Spirit; such a command, being one of the last he ever delivered to them, would, having been enjoined upon them at such a time and in so solemn a manner, have made the deepest impression upon their minds; and a regular and constant compliance with it would have been considered by them—as it is by the Trinitarians at present—to have been of the greatest importance. It must necessarily have been regarded as a most solemn law, binding them to the strictest performance, and requiring to be carefully enjoined upon every Christian, by all who called themselves teachers of Christianity. But what is the fact? Three out of the four historians who have written the life of our Lord,—one of whom professes to give an account of *all* that he did and taught,—take no notice of it at all, but pass it over in absolute silence. In addition to their histories, we have numerous epistles explaining and enforcing the principles and practice of Christianity, written by five of our Lord's own apostles, not one of whom mentions, or even alludes to, this commandment or this form of baptism; as if they had never heard either of the one or the other. But what is still more extraordinary, and wholly unaccountable, (except upon the supposition that these words are a subsequent interpolation,) these writers,—and particularly St. Luke, who has given us a narrative of the transactions of the apostles for a period of thirty years after our Lord's ascension,—often treat even of Christian baptism, not only without

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mentioning or alluding to this form; but actually describing the form made use of by themselves, and by those whom they appointed to baptize, which never, in any one instance, appears to have been the form prescribed by this supposed commandment; but, on the contrary, instead of being a baptism into the name of the Father, of the Son, and of the Holy Spirit, appears to have been a baptism into the name of our Lord only! How is this to be accounted for? Is it not much easier to believe that these words were interpolated at some subsequent period, after the death not only of St. Matthew, but of all the rest of the apostles, than to adopt the absolutely incredible opinion, that our Lord's own disciples and companions should have wholly disregarded one of his last, and most authoritative and weighty injunctions? that seven of the New Testament writers out of eight,—six of whom were his apostles, knowing it well,—should have utterly neglected to make the least mention of it, as if it had been a thing of no consequence whatever; and should, in all the instances of baptism, which they have recorded as having been concerned in or acquainted with, have entirely disobeyed it themselves, or have related its disobedience by others, without a single remark in disapprobation of their conduct?"—Pp. 244—247.

But while the Barrister holds the passage to be of doubtful authority, he maintains, in our judgment, very satisfactorily, that it does not by any means prove the point for which it is adduced:

"Taking it for granted, then, for the sake of the argument, to have been a real and genuine commandment of our Lord,—to baptize into the name of the Father, and of the Son, (who are unquestionably persons,) and of the Holy Spirit, (whatever it may be, whether a person, property or influence,)—is it said that each of them is God; or that the Son, or the Holy Spirit, is God? No. That all three are one God? No. That all three are equal? No. Or, that they all subsist in the same being or substance? No:—nothing like it. Does then the naming of two or more persons together, or at the same time, or the joining of them in the same form or ceremony, prove that they are one, or that they are equal; or that, if one of them happens to be God, the others must also be God? Does the baptizing (εις) into, or (εις το ονομα) into the name of, any person (which is the same thing), prove that person to be God? If not, how can the passage prove the doctrine of the Trinity?"—Pp. 253, 254.

And again,

"The next subject for our inquiry will be, whether the naming of two or more persons together, or at the same time, or the joining of them in the same form or ceremony, proves that they are one, or that they are equal, or that if one of them is God, the others also must be God. That none of these things furnish the least proof of any of these positions, will be manifest from the following texts: Exod. xiv. 31: 'And the people feared the Lord, and believed the Lord and his servant Moses.' Here we have Jehovah and Moses joined in the same sentence, as the objects of the belief of the Israelites. 1 Sam. xii. 18: 'And all the people greatly feared the Lord and Samuel.' In this text the Lord and Samuel are named together, as objects of the fear of the people of Israel. 1 Chron. xxix. 20: 'And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord and the king.' In this place David is joined in the same solemn form or ceremony with Jehovah, and the whole congregation of Israel are represented as bowing down their heads and worshiping both; aye, and what is more, as worshiping both at the same time and in the same manner, as being both objects of joint and solemn worship. Yet all this does not prove, nor was it ever supposed, that King David was God or equal to God; which obviously shews that the naming two or more persons together, or joining them in the same form or ceremony, proves nothing whatever as to their unity or equality.

"If any other text was requisite in this respect, a more remarkable one could not present itself than 1 Tim. v. 21, where St. Paul, in a solemn adjuration, or charge, to Timothy, says, 'I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things.' Here the elect angels are joined in the same religious form of adjuration, or charge, with God and the Lord Jesus Christ: and it is so like what Trinitarians have been accustomed to consider as a Trinitarian form, that if the words 'Holy Spirit' had been substituted for 'elect angels,' it would have been considered as furnishing irrefragable evidence of the truth of the doctrine of the Trinity, and of each of the three being God, and being equal to each other. Yet, as the elect angels have not had the good fortune to be declared to be God, or to be equal either to the Father or to the Son, by any general council or synod, no one has been hardy enough to deduce either their equality or their godhead, from their having been thus united in this solemn form. If this

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then does not prove either the one or the other as to them, what colour can there be for pretending that the same thing, or something exactly or very nearly resembling it, proves Jesus Christ to be God, or to be equal to the Father?"—Pp. 258—260.

We agree so entirely with this judicious writer, that our criticism on his work must consist entirely of extracts of passages which we deem entitled to praise; and we lament that our limits will not allow us to present our readers with more of these. Enough has been extracted to recommend the work, which, whatever may have been its effect upon the Barrister's immediate correspondent, cannot fail of engaging the understanding and affections of the greater number of readers on behalf of the Unitarian system.

ART. III.—*Poems for Youth.* By a Family Circle. 12mo. pp. 106. Liverpool, Robinson and Sons; London, Longman and Co. 1820.

THIS little volume is attributed, we believe, correctly, to the Roscoe family; and their names will, we doubt not, give it an introduction to many a domestic circle. The Poems are of various merit; all of them are likely to please and improve the youthful reader and learner, and some are very beautiful. We observe in p. 13, the pleasing lines "On visiting Vale Crucis," which we inserted in a former Volume, [XI. 349,] where they are ascribed to William Stanley Roscoe, Esq. The following "Hymn" (pp. 59, 60) is pleasing:

Frail tho' my young devotions be,
I humbly dare look up to thee,
My Father and my God!
For I have felt affliction's power,
And yet in sorrow's darkest hour,
Have mark'd a parent's rod.

I pray not for this world's vain hope,
The soul desires a larger scope,
Destin'd to live for ever:
I ask not many years to live,
But that in those thou will'st to give,
I may forget thee never.

In every varying moment, still
May my whole duty be thy will,
And may I meet each trial,
With fortitude resign'd and pure,
A spirit anchor'd to endure,
And holy self-denial.

We select, as another specimen, "A Dirge," from pp. 84, 85:

The summer winds sing lullaby
O'er Mary's little grave,
And the summer flowers spring tenderly,
O'er her their buds to wave.
For oh! her life was short and sweet,
As the flowers which blossom at her feet.

A little while the beauteous gem
Bloom'd on the parent breast;
Ah! then it wither'd on the stem,
And sought a deeper rest;
And we laid on her gentle frame the sod,
But we knew her spirit was fled to God.

The birds she loved so well to hear
Her parting requiem sing,
And her memory lives in the silent tear,
Which the heart to the eye will bring;
For her kind little feelings will ne'er be forgot
By those who have mourn'd her early lot.

ART. IV.—*Remarks on Mr. W. A. Haile's Letter to the Rev. W. Turner, occasioned by the Publication of his Two Discourses, preached at the Sixth Annual Meeting of the Association of Scottish Unitarian Christians at Glasgow. In a Letter addressed to Mr. W. Robson.* By John Marsom. 12mo. pp. 22. Marshall, Newcastle-upon-Tyne. 1820.

THESE Remarks are chiefly upon the reputed orthodox doctrine of atonement, and are sensible and acute. The Author first proves that "the doctrine of the vicarious sacrifice of Christ placating the wrath of God is unscriptural," and then shews the absurdity of the generally-received dogma. On this latter point he says,

"The term *God* includes in it either *three* persons or *one* only. If it includes in it *three* persons, Christ the *son* of God is one of those persons, and included in that term; consequently, the vicarious sacrifice which he offered to *God* to placate his wrath, he offered to *himself*, to placate his own wrath. If it be answered, that the persons in the Godhead are *distinct* and separate persons, (and this must be the case, for no one will contend that the *Son* is the *Father*, or that the Father is the Son,) will [and if] it be said that *God the Son* was a vicarious sacrifice to placate the wrath of *God the Father*; we ask, Does not *God the Son* possess the same nature and attributes as *God the Father?* If he does, was not his justice equally offended as that of the Father, by the sins of mankind? Was not his law violated, and his anger kindled against them?

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Did not his justice require satisfaction, and his wrath placating, as well as those of the Father? By what vicarious sacrifice then was this to be effected, and who offered that sacrifice? As *God the Son* became such a sacrifice to placate the wrath of *God the Father* and satisfy his justice, did God the Father become a sacrifice, to *placate* the wrath and satisfy the justice of *God the Son?* And, after all, what is to become of the wrath and justice of God the *Holy Ghost?* Is the one to remain for ever unsatisfied, and the other unplacated? Will it be said that this was not *necessary* with respect to God the Son, and God the Holy Ghost? How then, we ask, could it be necessary, with respect to *God the Father*, seeing they are co-essential and co-equal in all perfections?—Will it be farther said, that it is not contended that [it was] the second divine person in the Godhead, *God the Son*, (for God is immutable and impassible, and therefore incapable of suffering,) but his human nature that was made a sacrifice? Then we say the sacrifice was a *mere human* sacrifice, and what, in that case, becomes of "Infinite merits"? If the sacrifice was that of the *human nature* only, and Christ the offerer; then, if Christ were God, he did not give himself a sacrifice for us. Questions of this sort, to shew the absurdity of the doctrine, and which cannot be answered by any reference to the Scriptures, might be multiplied to an indefinite extent. I shall, therefore, conclude with the following remark. If the term *God* does not include in it three persons, but one only, that person must be the *Father*, for no one questions *his* being *God;* then the consequence will be, that *Christ is not God.*"—Pp. 17, 18.

ART. V.—A Serious and Admonitory Letter to a Young Man on his renouncing the Christian Religion and becoming a Deist. By J. Platts. Doncaster, printed; sold by Hunter, 12mo. 3*d*.

THIS "Letter" is truly entitled "Serious and Admonitory:" it is a laudable attempt to bespeak a dispassionate and unprejudiced reconsideration of the evidences of Christianity.

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Robert Harkness Carne, A. B. late of Merton College, Oxford.

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OBITUARY.

1820. March 7, at *Kilclief* (Ireland), in the 66th year of his age, the Rev. SAMUEL BURDY, A.M., author of the Life of Dr. Skelton, thrice re-printed in London, and of a History of Ireland.

April 25, at his house, *James Street, Buckingham Gate*, PATRICK COLQUHOUN, Esq., LL.D., author of the Treatise on the Police of the Metropolis and the River Thames, and on the Wealth, Power and Resources of the British Empire, aged 76.

May 14, at *Diss, Norfolk*, in the 25th year of her age, SARAH COBB, after a long and painful affliction, which she bore with Christian fortitude and resignation. At the age of seventeen she became deeply impressed with a sense of religious duties, and of the indispensable necessity of preparing herself for a future state, and used to say, that she had made the subject of death so familiar by her contemplations that she entertained no dread of its approach. She usually attended the preaching of the Methodists, but never became a member of that society. A few weeks before her death she expressed a wish to be visited by the minister of the Unitarian congregation at Palgrave (of which congregation two of her sisters are members); and though it must be unnecessary to say that his prayers and conversation were directly calculated to lead her to repose her hopes of salvation on the primary and unpurchased mercy of God the Father, made known to us by Jesus Christ, she expressed full confidence and seemed to experience much consolation in such a view of the doctrines of grace. It is considered proper to notice this circumstance, because it is calculated to silence a calumny well known to most Unitarians; viz. that the peculiar doctrines of Unitarianism are unable to give consolation at the hour of death; and because, if the case had been reversed, had she been in the habit of attending the ministry of a Unitarian, and sent for a Trinitarian to pray with and console her in the hour of affliction, it would immediately have been added to the catalogue of misrepresentations, and adduced as new proof that Unitarians cannot die in their sentiments. This fact is the more remarkable because the person in question was not ignorant of opinions, nor by any means indifferent to religious duties. Her life from her seventeenth year was spent in great seriousness, and the writer of this, as well as many friends, can testify that her conduct and conversation during her last illness were truly religious and devout.

May 24, aged 77, at his house, *Camden Hill, Cranbrook, Kent*, Mr. ROBERT PYALL, for many years pastor of the Unitarian Baptist Church at Headcorn. His father, Samuel Pyall, had also been a minister at the same place. Mr. Pyall was born in the adjoining parish of Frittenden, where he succeeded his father as a farmer and grazier; but retiring from business about fifteen years ago, he purchased the estate at Camden Hill, where he spent the remainder of his life. He discharged his duty in all the relative stations of life with singular fidelity and honour. He was twice married; the name of his first wife was Henrietta Cooper, of Horsham, and his last, whose maiden name was Shepherd, and who survives him, was also of a respectable family at the above place. He had no children of his own, but he was a kind father to all his relations, many of whom were in needy circumstances; he was a tender husband, a liberal relation, a faithful friend, a generous benefactor, and an honest man.

Mr. Pyall began to preach at 27 years of age. He had embraced the *high* Arian hypothesis, but happening to meet with some of Dr. Priestley's writings, he soon relinquished the pre-existence, together with some other opinions which he formerly held, and, about 30 years ago, being convinced of the simple humanity of Christ, he continued under that persuasion until his death. As a preacher he was aware that his talent was not popular, and he never stood in the way of others; but by his disposition to render himself useful wherever his exertions were necessary, he always rendered himself most deservedly esteemed in his ministerial character. As a proof of which, he was chosen by the General Baptist Churches as one of their messengers, and this choice was confirmed in Mr. Moon's chapel, at Deptford, in May 1803. Mr. P. was remarkable for his zeal in the cause of *free inquiry* and the promotion of religious conference meetings. Although he had two miles to walk in a dirty country, and frequently through floods in the dark evenings of the winter, yet for 20 years together he was rarely known to be absent from his post. His general information, simple manners, cheerful conversation and known hospitality, will long be preserved in the recollection of his

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surviving friends. Having relations at Horsham, he used occasionally to visit that part of Sussex, and particularly at their annual meeting on Whit-Sunday, where he generally took an active part; on which occasions he was not known to be absent more than once for 40 years, and his loss will be felt by his friends at that place as a real affliction.

The writer of this article having had the pleasure of visiting Mr. P. in his last illness, can bear testimony to his cheerful resignation under a view of approaching dissolution. He had been for some years subject to that painful disorder, the *gravel*, which increased upon him toward the latter part of life, and his death was brought on at last by water in the chest. Although he had to struggle with excessive pain, having enjoyed a vigorous constitution, under the breaking up of nature he was often heard to say, "I have to thank the Almighty for a long and healthful life; I am quite resigned to his will and ready to depart." As he had lived usefully he died happily, and in him was exemplified and to him may be applied the words, *Mark the perfect man, and behold the upright; for the end of that man is peace.*

Having by industry and application to business realized a considerable property, by his last will he made a kind distribution of it amongst his relations and friends. He had, a short time before his death, given £50 towards the erection of a new chapel at Headcorn, and £100 towards a house for the use of the minister at that place. He also gave £50 in aid of building a new chapel in Cranbrook; and by his will, amongst other bequests, he gave £250 to the Headcorn Society to be vested for ever; £50 for the further liquidation of the debt on the chapel at Cranbrook; £50 to the *General Baptist Fund for the Relief of Poor and Aged Ministers*; £50 to the Fund for Ministers' widows of the same denomination, and £30 to the General Baptist Education Fund.

Mr. Pyall was interred in the old General Baptist burying-ground at Headcorn, on the 29th of May, when a sermon was preached in the New Chapel on the occasion by Mr. Marten, of Dover, to a crowded and sympathizing auditory; amongst whom were nine or ten ministers of different denominations.

May 25, at *Edinburgh*, ALEXANDER CHRISTISON, A.M., late Professor of Humanity in that University.

June 14, at an advanced age, Mr. HARRIS, one of the oldest Members of the Society of Presbyterian (now generally denominated Unitarian) Dissenters at *Park Lane*, near *Wigan*, *Lancashire*. Possessing, naturally, strong powers of mind, and being fond of reading, he attained a considerable portion of intellectual information, and was extensively known as the staunch advocate of civil and religious liberty.

June 19, in the 77th year of his age, at his seat, *Spring Grove*, *Middlesex*, Sir JOSEPH BANKS, known throughout the world for his zealous promotion of science. He had been President of the Royal Society for the long period of forty-two years, during all which time his exertions for the welfare of that learned body were unremitting. His ample fortune enabled him to give effect to his strong desire of the advancement of knowledge.

— 30, at his mother's house at *Rochdale*, aged 19 years, Mr. GEORGE COOKE, son of the late Rev. Joseph Cooke.

This amiable young man fell a victim to the same disease (pulmonary consumption) which proved fatal to his excellent father. At the expiration of the term of his apprenticeship about last Easter, he came to visit his mother at Rochdale, with the design of commencing business as soon as his health, which was then in an unfavourable state, should permit. But soon, the symptoms of that disease appeared which has laid him among the dead. While he believed that he should recover, he expressed an earnest wish that he might speedily be enabled to enter upon those exertions which he hoped would place him in a situation to be useful to his family. But when it became manifest to him that he had not long to live, withdrawing his attention from those pleasing prospects in the world which had just opened to his view, without a murmur at the sad transition from an entrance into active life to an entrance into the chambers of death, without any expression or appearance of regret, he meekly bowed to the will of God, and addressed himself to the great business of preparing for the solemn event immediately before him.

During his apprenticeship he was in the habit of attending with his master on what is commonly called orthodox preaching. His mind was seriously disposed, and his conduct orderly and good. At the commencement of his illness, he was on many points of Christian doctrine an unprejudiced inquirer: anxious for information and seeking for truth. He conversed with persons of different sentiments, listened with attention, considered with calmness, and decided for himself. And he did decide in favour of those views of Christian truth which are held by Unitarians. He expressed the great-

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est satisfaction in them, and found them abundantly sufficient to support and comfort him in and to bear him through the gloomiest scenes of mortality. His great concern was, that his spirit might be more and more humble, contrite and submissive. And it was eminently so. He was uniformly patient and resigned. His gratitude to his nearest relatives for their affectionate and unremitting attentions, he expressed in a very affecting manner. As death drew nearer, he contemplated its approach without the smallest alarm; and when sinking rapidly in the last laborious efforts of mortality, his countenance indicated all the placid serenity of mind which a firm faith in the Gospel, and the brightest hopes of a blissful immortality are alone calculated to produce.

His funeral sermon was preached in the Presbyterian chapel on the 9th July; on which occasion the congregation of Methodist Unitarians testified in a very remarkable manner their love for the memory and their respect for the family of their former pastor, by shutting up their chapel and attending in a body the solemn service.

July 1, the Rev. ABRAHAM HARRIS, who had been about 41 years minister of the Unitarian congregation at *Maidstone*. His health had been gradually declining for several months previous to his death. During his long illness, in which his sufferings were sometimes intense, he evinced the most entire patience and resignation. He was never known to complain, but uniformly endeavoured to conceal what he felt. On the body being opened, at the request of the medical gentlemen who had attended him in his illness, it was found that the heart was enlarged to twice its natural size, and the valves almost entirely ossified; that the left lobe of the lungs was almost totally decayed, and that there was an immense accumulation of water in the chest. Mr. Harris was a man of remarkable mildness and suavity of manners, highly respected and his loss greatly regretted, not only by the members of his own congregation, but also by those of every other denomination who had been acquainted with him. The Rev. L. Holden, of Tenterden, his long and intimate friend, delivered his funeral sermon at the Unitarian chapel, Maidstone, on Sunday the 16th inst., from these words, "Jesus wept."

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

General Assembly of the Church of Scotland.

THE General Assembly met at Edinburgh, on Thursday, May 18th, the Right Honourable the Earl of Morton being his Majesty's High Commissioner. On Wednesday the 24th, was taken into consideration the late Order in Council relating to prayers for the Royal Family, when after a long debate the following motion was carried, by a majority of 126 to 53, "That whereas the independence of the Church of Scotland in all matters of faith, worship and discipline is fully established by law, the General Assembly finds it unnecessary and inexpedient to adopt any declaration with regard to the late or any former Orders in Council, relative to prayers for his Majesty and the Royal Family." On the 29th, the Assembly discussed an overture, respecting certain passages, deemed calumnious, in the Edinburgh Christian Instructor, when the following motion was carried by a majority of 83 to 82, "That, whereas the language brought under the review of the Assembly by this overture, and contained in No. CXI. of the above publication, is, in the opinion of this Assembly, highly calumnious, calculated to injure the character of many ministers and elders of this Church, who were members of the last General Assembly, and to vilify and degrade the Supreme Judicatory of the Church, in the estimation of the country: The Assembly therefore remit the matter to the Procurator, who is hereby instructed and enjoined to take such steps as may appear to him to be competent and expedient for correcting the present and preventing the repetition of similar offences: and, if any difficulty shall occur in carrying this into effect, the Procurator is farther instructed to apply for advice and direction to any of the stated meetings of the Commission; and the Assembly hereby authorise the Commission to receive any report made by the Procurator, to give directions and finally to decide in this matter as they shall see cause."—All routine business having been disposed of in the usual manner, his Grace the Commissioner, in an eloquent speech from the throne, dissolved the Assembly in the name of his Majesty.—The next General Assembly is appointed to meet on Thursday, May 17, 1821.

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Annual Meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.

This meeting was held at the King's Head, in the Poultry, on the 25th of May, James Gibson, Esq., Treasurer, in the Chair. The Treasurer reported that the Funds of the Society consist in £5000 Reduced 3 per Cents; £1000 Navy 5 per Cents; £450 Cash. The following are extracts from the cases relieved during the past year; the subjects having received from £5 to £30 each:

I. A minister of the Baptist Denomination, incapacitated for performing the duties of his office by infirmity, aged 67; having been engaged in the work of the ministry 40 years; his whole income from every source not exceeding £35 per annum.

II. A minister of the Presbyterian Denomination, incapacitated by asthma and various disorders, aged 74; having been in the ministry 37 years; his income not exceeding £12 per annum.

III. A minister of the Independent Denomination, incapacitated by paralysis, aged 65; having been in the ministry 26 years; his family consisting of a wife and five children, entirely dependent on the bounty of friends.

IV. A minister of the Independent Denomination, incapacitated by growing weakness, aged 71; having been in the ministry nearly 50 years; his income not exceeding £25 per annum.

V. A minister of the Baptist Denomination, incapacitated by infirmities, aged 67; having been in the ministry 38 years, his income not exceeding £28 per annum.

VI. A minister of the Independent Denomination, incapacitated by difficult respiration, &c., aged 61; having been in the ministry 39 years; his income not exceeding £14 per annum.

VII. A minister of the Independent Denomination, incapacitated by paralysis and loss of voice, aged 51; having been in the ministry 29 years; his income not exceeding £18 per annum.

VIII. A minister of the Independent Denomination, in Wales, incapacitated by sickness, aged 82; having been in the ministry upwards of 50 years; his income not exceeding £35 per annum.

IX. A minister of the Independent Denomination, incapacitated by nervous debility, aged 78; having been in the ministry 50 years; his income not exceeding £40 per annum.

X. A minister of the Baptist Denomination, in Wales, incapacitated by illness and inability, aged 71 years; having been in the ministry 46 years; his family consisting of a wife and three children, possessing no income whatever.

XI. A minister of the Independent Denomination, incapacitated by paralysis, aged 62; having been in the ministry 36 years; his family consisting of a wife and two children; his income not exceeding £15 per annum.

XII. A minister of the Baptist Denomination, incapacitated for performing the duties of his office, by blindness and deafness, aged 62; having been in the ministry 34 years; his whole income, from every source, not exceeding £5 per annum.

The following is a list of the Officers of the Society:

Treasurer—James Gibson, Esq.

Trustees—James Gibson, Esq.; Henry Waymouth, Esq.; James Esdaile, Esq.; John Addington, Esq.

Honorary Secretary—Rev. Thomas Cloutt.

Committee—Rev. Joseph Barrett; Rev. Joseph Brooksbank; Edward Busk, Esq.; William Esdaile, Esq.; James Esdaile, Esq.; Thomas Gillespy, Esq.; Samuel Jackson, Esq.; John Gurney, Esq.; Joseph Gutteridge, Esq.; Rev. J. Hughes, A.M.; Ebenezer Maitland, Esq.; Samuel Nicholson, Esq.; Rev. Thomas Rees, LL.D. F.A.S.; Rev. Timothy Thomas; Joseph Trueman, Esq.; Henry Waymouth, Esq.; Robert Winter, Esq.; Rev. Thomas Williams.

Collector—Mr. Norton, 47, Fish Street Hill.

Manchester College, York:

On the 27th, 28th and 29th of June, was held the Annual Examination of the Students in the New Common Hall of this College, before Joseph Strutt, Esq., *President;* Daniel Gaskell and Abraham Crompton, Esqrs., *Vice Presidents;* Messrs. Allen, Needham, M. Philips, R. Philips, (*Secretary p. t.*); Richardson, G. W. Wood, *Treasurer;* and the Rev. Messrs. Astley, Heineken, Higginson, T.C. Holland, Johnstone, Kentish, Lee, James Taylor, H. Turner, Wood, and Turner *Visitor*. On Tuesday afternoon (the 27th) those of the Mathematical Classes who chose to compete for the prizes, were examined after the Cambridge plan of extemporary exercises. On Wednesday the 28th, the Junior Classes in Latin, Greek and Hebrew; the Senior Mathematical and Hebrew Classes, and the Classes in Natural Philosophy and Ancient History were examined, and Orations were read by Mr. Smith on the Antecedent Probability of Divine Revelation; by Mr. Owen, on the Effects produced by Christianity; and by Mr. S. Heineken, on the Effects produced by the Jewish Dispensation on the Ancient World. On Thursday the several Classes were examined in Theology, Mo-

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dern History, Ethics, the higher Latin and Greek Classics, the Evidences of Natural and Revealed Religion, in Algebra, Geometry and Plane Trigonometry; and Orations were read, in Latin by Mr. Payne, *de Tiberii Ingenio et Moribus*, and by Mr. Richard Martineau, on the question *Juventutis an Senectutis Voluptates potiores habendæ sint?* In English, by Mr. Cheetham, on the Sacrifice of Isaac; by Mr. Wilson, on the question whether Mental Sensibility be consistent with Happiness, and by Mr. Wawne, on the Origin, Nature and Effects of the Institution of Prophets among the Hebrews.

The examination was closed with the following short address from the Visitor:

"GENTLEMEN,

"I cannot close this highly satisfactory examination without congratulating you and the company present on the very superior accommodations, (so creditable to the taste of those who have planned them,) which the Committee have this year provided for our reception; and for your future use as a Common Hall and Lecture Room. I hope that you and all future Students will consider this place as in some sort consecrated to religion, virtue, and sound learning, and that many succeeding classes may be carried in it through their course of academical studies with such success as that they may afterwards prove themselves well qualified for usefulness in the world as able and faithful ministers of the Gospel, or as virtuous and honourable members of society in whatever other stations it may please Divine Providence to place them. In cherishing this hope for you, my young friends, and your successors, we, indeed, are awfully reminded by the events of the past year, that we ought to indulge a humble, nay, a trembling hope; that the most excellent natural talents, however highly cultivated by learning and adorned with elegance of taste, and however excellence of conduct and amiableness of manners may have excited expectations of eminent usefulness, are no security against severe disappointment. But it becomes us not to tear open afresh those wounds which have scarcely ceased to bleed. The heart knoweth its own bitterness, and needeth not the intermeddling of the stranger to improve it into ultimate joy. Such events are indeed among the most mysterious dispensations of Providence; but since they *are* providential, they must be wise and benevolent upon the whole, although for the present they are not joyous but grievous. Let us hope that a time will come when we shall be permitted to see more clearly their connexion with the general course and order of events, and be satisfied that "all is well."

"To return: I hope that you, gentlemen, and your successors, will be stimulated, by this more spacious apartment in which your public meetings are in future to be held, and your public exercises to be delivered, as well as your more private and familiar discussions are, probably, to be carried on, to improve in the distinctness and propriety of your enunciation, and in general to throw more force and energy into your manner of expressing yourselves. Indeed, I think I can observe a considerable improvement in these respects during the late examination, which can only have arisen from the mechanical necessity of accommodating the voice to the dimensions of the place we speak in, and the distance of our audience. The distinctness and propriety of your answers to the questions proposed, and the freedom from embarrassment with which they have been delivered, afford us a good presage of the advantage in this respect to be hoped for from the constant use of this room.—No doubt these circumstances are also a proof of your general diligence and attention; and we are happy to have received in this respect a favourable report of you. For your further assistance in the pursuit of your studies you have this year enjoyed the advantage of a considerable addition of valuable books, the bequest to the Library of the late learned Mr. Bretland, of Exeter, an advantage which I hope you will improve in future sessions by a more steady and regular pursuit of a course of private reading, connected with the method of study which is here pointed out to you; allowing of course, in a certain proportion, preference to such studies as may happen to be most agreeable to your respective tastes, and to the plan of life to which you may have devoted yourselves. But with this allowance, it is of great importance that you should accustom yourselves as early as possible to some methodical distribution of your leisure time. It is highly desirable that you should not now continue, like children at school, to waste the whole of that time in mere amusement. Bodily recreation, indeed, is necessary, and will, no doubt, continue to be necessary as long as you live. And I am sure that those of you who recollect the general strain of my addresses to you on former occasions, will not charge me with wishing to tie you down to uninterrupted severe study. Only let your distribution of time be regular; and let the time devoted to private study be steadily devoted to that object.

"There is another distinction between this place and a school, concerning which I formerly dropped a hint,* which

* Vol. XI. p. 419.

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I am sorry to be under the necessity (though not, I hope and *trust*, from the conduct of any whom I *now* address) of strengthening into an admonition. I refer to the greater latitude with which you are necessarily here entrusted with the management of your expenses. In this way you are put upon your trial, how far you are qualified for being afterwards left more entirely to your own discretion. This is the season of life in which the first, and perhaps the most important, lessons are to be learned in the necessary duty of frugality; a duty essentially necessary to the respectability of the human character in every station and circumstance, but more essentially indispensable to the respectability of those who are liable to be confined in future life to a very limited income. It is therefore with concern and surprise I learn that the notice formerly given, "That all credit with tradesmen was prohibited, without the knowledge and consent of the Tutors," has not been universally attended to, but that debts have been contracted to a considerable amount, and that, in some instances, Students have actually left the College and the city without a final settlement of their accounts. Such a conduct, at once disgraceful to the parties concerned and discreditable to the institution, can on no account be allowed in future; and I am directed by the Committee to give notice, that the rule to which you have all subscribed your names respecting the incurring of debts, will in future be strictly enforced; and if its infraction can in no other way be prevented, the highest sanction in their power will be interposed for its support.

"But as it is always more agreeable to me to distribute rewards than threaten punishments, (to those, indeed, whom I now address, I trust it will only operate as a caution,) I am happy to conclude this address by announcing, that the prizes for diligence, regularity, and proficiency, are awarded to Mr. John Howard Ryland, Mr. Richard Martineau and Mr. John Chatfeild: Mr. Philips' prize for proficiency in Classical Literature to Mr. Ryland; the Mathematical prizes offered by a friend to the College, in the senior class to Mr. Tayleur, in the junior to Mr. Ryland; the Elocution prizes, both that for improvement during the session, and for delivery of his Oration, to Mr. George Cheetham. With regard to the President's prize for extemporary speaking, I have to offer his request that it may be accepted as unanimously awarded by the Students; but while I admire the feeling of propriety which seems to pervade the general body against the perversion of that talent which they appear to dread, I am persuaded their excellent friend who proposed the prize did not contemplate such a use of it, but had in contemplation only the desirable faculty of expressing good sense in unpremeditated language as applied to professional emergencies; and, that all my young friends may derive great advantage from the possession of this gift in the exercise of their public, but more especially of their private ministry, they may take the word of one that wants it, and has many times experienced the mortification of wanting it, when sudden occasions have called for its practical application."

The examination then closed with a short devotional exercise, and the company separated much pleased with the employment of both days.

N. B. The next session commences September 21, at which time all Students are expected punctually to attend.

Kent and Sussex Unitarian Christian Association.

The Ninth Annual Meeting of the Kent and Sussex Unitarian Christian Association was held on Wednesday, the 28th of June, in the Unitarian Chapel, Maidstone. Friends were present from London, Canterbury, Tenterden, Rochester, Dover, Cranbrook, Rolvenden, Bessels Green, Northiam and Ditchling. Mr. Acton, of Ditchling, introduced the service, Mr. Holden, of Tenterden delivered the long prayer, and Dr. Morell, of Brighton, preached a very argumentative sermon, from the words, 1 Peter iii. 8, "Be ye all of one mind." After the religious service the business of the society was entered into, the report of last year's proceedings read, and various resolutions proposed and adopted; one of which, as it partakes of Christian feeling and hope, is here inserted:

Resolved, unanimously,

"That this meeting greatly regrets the painful cause which deprives it of the presence of the venerable and esteemed pastor of the congregation assembling in this place, the Rev. Abraham Harris, over which he has presided for 41 years, and that we beg him to accept our warm sympathy in his sufferings, and sincere wishes for his recovery."

An economical dinner was provided for the friends at the Star Inn, to which 98 persons sat down. Mr. Sampson Kingsford, of Canterbury, was called to the chair, and his services were thankfully acknowledged by the Association. The company were addressed in the course of the afternoon by Messrs. Holden, of Tenterden; Cordell, Lancefield, and Dr. Evans, of London; Dr. Morell, of Brighton; Messrs. Durrant, Ellis, and Allchin, of Maidstone; and Henry Green, of Liverpool.—At an early hour the friends departed with regret from the meeting,

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gratified with their reception, pleased with the sober joy which prevailed, and instructed by the observations made; hoping that they might yet, and once again, be permitted to walk to the house of God in company, to take sweet counsel together, and to encourage each other to love and to good works. H. Y.

Maidstone, July 13, 1820.

Devon and Cornwall Unitarian Association.

On Wednesday, July 5th, the Annual Meeting of the Devon and Cornwall Unitarian Association was held at Crediton. The service was introduced by the Rev. J. Davis, of Collumpton. The Rev. W. Hincks, of Exeter, offered the general prayer, and the Rev. J. Smethurst, of Moreton, preached from Acts i. 13, 14, an interesting and energetic discourse, comparing the circumstances of the early Christians with those of the modern Unitarians. After the service, the members of the society met on their usual business. In the afternoon, 36 friends dined together, and spent some hours in agreeable conversation.

In the evening, the Rev. J. Smethurst performed the devotional part of the service, and the Rev. W. Hincks preached from Acts xvii. 11. W. H.

Southern Unitarian Society.

The Annual Meeting of the Southern Unitarian Society was held at Chichester, on Tuesday, July 11th, 1820.

In the morning Dr. Morell, of Brighton, delivered a very impressive discourse from Mark vii. 9. The preacher commenced by observing, that in order to understand the contents of any book it was necessary to consider the intention with which it was written, and the spirit which pervaded it. He then shewed, by various quotations from the Jewish and Christian Scriptures, that the design of both was to teach the absolute unity of God, and that the righteous alone will find acceptance at his hands. He thence inferred that any opinions which contradict these fundamental principles, either by teaching a plurality of persons in the Godhead, or by placing the terms of man's acceptance rather in a belief of certain speculative opinions than in a correct moral conduct, must be unscriptural, and consequently untrue.

Immediately after the service the annual business of the society was transacted; when, at the unanimous request of the members present, Dr. Morell consented to print the sermon he had just delivered. Dr. Thomas Rees accepted the office of preacher at the next Anniversary, which is to be held at Poole, and the Rev. John Fullagar, of Chichester, was appointed Secretary and Treasurer for the year ensuing.

Upwards of 50 persons dined together at the Fleece Inn; James Carter, Esq., of Portsmouth, in the chair.

The many appropriate allusions made by the chairman, called up several gentlemen to address the company on the objects to promote which they had assembled; and no observation seemed to meet more general approbation than one which was enforced by several of the speakers,—That, by uniting together to promote what we considered the cause of truth and holiness, we by no means did so in a spirit of hostility to others; but that we were ready and willing to extend the right hand of fellowship to every one who sincerely sought after truth, and received what he considered to be its dictates: that, though anxious to promote the glory of God and the happiness of man, by divesting the divine character of those appaling horrors with which superstition had clothed it, we could still respect the honest though mistaken zeal of others who were engaged in planting what it was our business to eradicate.

In the evening, Dr. T. Rees preached from Romans x. 9. He gave a clear and unprejudiced statement of the opinions held by Deists; contrasting them with those maintained by Christian Unitarians, and concluded with a forcible appeal on the injustice of classing together persons, many of whose tenets materially differed, and in some respects were diametrically opposed to each other.

T. C., Jun.

Newport, July 17, 1820.

Unitarian Association.

The exertions of the Committee on their renewed application to Parliament for relief on the subject of the Marriage Law have again been disappointed. The weighty matter which has occupied the attention of the legislature rendered it impossible to procure any sort of consideration for what did not press for immediate decision, and the design has therefore been, with regret, once more abandoned to a future opportunity, with the full understanding on all hands that it was to be renewed, and in no wise prejudiced by this compliance with the convenience of others.

The Protestant Society for the Protection of Religious Liberty.

(Continued from p. 369.)

Then, as on former occasions, he [Mr. Wilks] had to advert to another *pecuniary demand* made by some clergymen of the

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Church of England, in respect of Mortuary and Surplice Fees, for the interment of Dissenters in their own burial-grounds. It was desirable that Dissenters should select for themselves, in every town, some spot which they would render sacred by becoming the depositories of the ashes of their own pious, departed and lamented friends. (*Loud applause.*) He had hoped the time was passed away, when churchyards were supposed to possess any peculiar properties; and when, like their forefathers, they should tremble lest the devil might steal away the bodies of the departed, unless placed around the church. (*Loud applause.*) He thought the prejudices of the ninth, tenth and eleventh centuries should be indeed entombed. Priestcraft and interest then taught, as in Ireland it was yet believed, that persons interred in certain burial-places among the Catholics, were as certain of protection from foul fiends, and of admission into heaven, as of arrival at Dublin, when they entered the mail-coach. (*Loud laughter.*)

He thought it was time that death should be divested of its hideous draperies. To Christians, life and immortality were brought to light. Why render horrible the slumber of mortality—the resting-place of the grave? Why ever connect with our departed friends the yew and the cypress, the damp vault and charnel house? Rather, said he, let us display the spirit of our religion, let a better practice be adopted. Near Paris is the cemetery of "Le Père la chaise." In a large and beautiful inclosure, each family has its little plot, in which rises the urn, or the hillock adorned with flowers. There bloom the first roses of the spring, and there the last flowers of the autumn shed their fragrance. There the husband amidst the odours of the air sits and gazes on the setting sun, and hopes for a better resurrection with her whose dust is covered with the green turf, and whose spirit is in heaven. (*Loud Applause.*)

But if this advice was sanctioned by nature and by piety, those who adopted the advice should be protected in their rights. In a case at *Pontefract*, a Dissenting burial-ground was provided; but on the first interment, a demand had been made not only for mortuary, but for surplice fees by the clergyman, for duties which he did not execute, and for a labour of love that another had performed. (*Hisses.*) They applied to their Secretary; they knew they were not bound to pay the surplice fees, and they of course refused that payment; but the inquiry was, What do you think of the mortuary fees? He had stated to them that which he would again repeat, that if, for at least 200 years, there had not been a regular custom of demanding the mortuary fees for every person interred out of the church-yard, or unless there was some specific Local Act of Parliament rendering such custom unnecessary, the payment might be resisted with success. (*Applause.*)

Besides pecuniary claims, there were, however, some *other claims* equally *improper*, to some of which he would allude. Rev. Mr. CHURCHILL, of *Thames Ditton*, received a notice from the clergyman of the parish, to put up a painted board inside his chapel, stating, that persons could not be married by Dissenting Ministers. (*A laugh.*) The mandate of the clergyman he ventured to disobey, and he received an intimation, that he might have to sustain the wrath of an Archdeacon; but he still ventured to disobey, and no penalty visited his disobedience. (*A laugh.*)

On one point vexations had almost ceased; the refusal to perform the service of the Church over the bodies of Dissenters, because they had not been baptized according to the rites of that Established Church. Only one case of refusal had occurred during the past year, when his friend Mr. Pellatt transmitted to the clergyman at *Thame*, in *Oxfordshire*, a copy of a decision by Sir John Nichol in favour of lay-baptism, and the clergyman had honourably promised, that no future obstruction should occur. (*Hear, hear.*) Connected with those matters, he had before adverted to the prejudices surviving among themselves, weeds that should be rooted out and scattered by the winds. (*Applause.*) An application had been made by the Rev. Mr. Cox, of *Hadleigh*, as to a case combining malevolence with real impotence. A little boy died in the town, whose name would long be memorable in their churches. He was a youth of eminent piety, and an interesting account had been published by his minister. As he perused that affecting narrative that beguiled him of his tears, he thought, if ever angels hovering seemed to say, "Sister Spirit, come away," it was when the spirit of that child rose to the God who gave it. (*Applause.*) When that child was to be interred; when with the sorrows of the pious parents, the neighbours mingled their sympathies and tears—at that moment their sorrow was increased by this pitiful clerical malevolence, which in spite of the sexton, in spite of the churchwardens, aye, and in spite of human nature, refused the tolling of the passing bell. (*Marks of disapprobation.*) But such refusal was as illegal as unkind. By the canon law of the Church of England, such tolling could be demanded. By such

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canons it was declared, and they were the laws of England, (*hear, hear,*) that "when any is passing out of this life a bell shall be tolled, and after the party's death there shall be rung no more than one short peal, and one other before the burial, and one other after the burial."

But over law and nature this clergyman allowed antipathies to triumph. Yet again, said Mr. Wilks, he would affirm that Dissenters barbed the arrows for their own breasts, how innoxious else might this vexation have become! Why would Dissenters continue to identify themselves with ceremonies so absurd? Why did they not despise such tintinnabular infatuations? Would they renew the times when bishops anointed and baptized the bells, *oleo chrismatis*, and when they were supposed to possess the property of calming tempests, driving the devil from the air, and re-creating the dead? When would even wise men be wise? When would their babyhood be ended? When would their minds attain to manly vigour? When would they cease to be bound with such cobweb fetters; with bonds that they should blow away, or burst and trample beneath their feet? (*Loud applause.*)

From those pecuniary demands and petty vexations he would proceed to more *important aggressions.*

During the past year several cases of oppression of the poor had re-appeared. They multiplied. Further multiplication would ensue. The poor laws embraced yearly a wider circle. Their desolations naturally extended. As the vortex enlarged, more would be involved. The system of refusing compensation for labour to the peasantry, and instead of paying their earnings, relieving them from rates, converted the industrious into paupers and dependents. Men lost the dignity of independence, which might be felt equally by the rustic and the prince, as pauperism enervated and debased their minds. Wrongs inflicted on them especially excited his abhorrence. Could he but feel with peculiar interest all that affected the interests and happiness of the poor? (*Hear, hear.*) Few were their comforts, wretched enough was their condition, without any augmentation of their wretchedness—without rendering doubly bitter the bitter draught they had to drink. To the poor ever the gospel should be preached. To them it was adapted. It relieved and ever blessed them. It was light in all their darkness. To deprive, therefore, the pious poor of the means of piety, was to deny enjoyment, to inflict a woe, to dash the drop of consolation from the thirsty lip, to tear from the wrecked mariner the fragment to which he clung. Yet those deeds were multiplied; and their prevention was most difficult. (*Great disapprobation.*) He then detailed several cases, where, by withholding public charities, by excluding children from schools, by withholding parish relief—at *Woodbridge*, in Suffolk; at a parish near *Basingstoke*; at *Paynton*, in Devonshire; at *Tutbury*, in the county of Stafford, and at *Stonham Aspal*, in Suffolk, these acts of persecution were unblushingly committed; in most cases, at the suggestion of the clergymen, and in one, of an incumbent holding three livings, a prebend in a cathedral, a justice of the peace, and even the Chairman at the Sessions, to which if Dissenters were injured, they could alone appeal. Besides those cases he mentioned, that, in the hundred of *Tattingstone*, near *Ipswich*, lived a poor man, named WILLIAM HAWES, who for 22 years had been a member of the congregation of the Rev. Mr. ATKINSON in that town. Honest and deserving, he had been compelled, in old age, to seek an asylum in the Hundred House. For some time he had been permitted to totter to the long-frequented house of prayer, where he had often forgotten his labours, his woes, his fears; recreated by sabbatic rest, by pious pleasure, and by heavenly hope. At length an order was made by the governors of the Hundred House, that no person should be allowed to attend at any religious services but those which were performed by a curate of the Church of England in the Hundred House. Some independent and public-spirited men of the county of Suffolk, commiserating the poor old man, honourably interfered. Their interference, and that of the Society, did not avail. From the governors he received an answer, that to their order they should adhere; that, under a certain Act of Parliament, their conduct could be justified; and that they would not relax in that exercise of power. (*Hisses.*) Thus was this poor man confined in a British bastile: for what could be a worse bastile than any abode where the unguilty, the deserving, were precluded from those religious services which they approved? (*Hear, hear.*) To the Court of King's Bench, the Society would have applied, but that on one occasion, when the Sacrament was administered according to the rites of the Established Church in the House, the good man, whose devotional feelings had triumphed over even his Dissenting principles, had consented to be a communicant, and that occasional conformity might have prevented suitable redress. But, although legal redress against these abuses of brief authority was hard to be obtained, often might Dissenters ensure redress. Let them en-

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deavour to place in parochial offices men not destitute of all respect for principle and love of right. Let them imitate the conduct which the Dissenters in Wiltshire recently displayed. It was understood, that a candidate, who expended scores of thousands of pounds to obtain a seat in Parliament, had, as a magistrate, prevented relief being afforded to some persons who were guilty of daring to be Protestant Dissenters. Justly indignant at a wrong done even to the poorest of their people—at a wrong to toleration; the Dissenters resolved, that *he* should not make their laws who could so ill execute the laws. They united their strength; they supported the rival candidate; they obtained for him success. (*Loud applause.*)

The attention of the Committee to the *Parliamentary proceedings* of the past year ought not to be unnoticed. On a former occasion he had directed the attention of the Society to a Bill then depending, under the specious title of "A Bill to prevent the misapplication of Poor's Rates." By that Bill, parochial officers were enabled to take from parents all children whose parents were unable completely to support them, to seclude them in workhouses, or to remove them to some distant dwelling, where their religious instruction might be either wholly neglected, or religious freedom be violated by the education of the children of Catholics, Jews, Quakers or Protestant Dissenters, all according to the tenets of the Established Church. Since the celebrated Schism Bill in the reign of Queen Anne, no similar measure equally offensive had been conceived. (*Hear, hear.*) Applications to Government, and the efforts of Sir James Mackintosh and Ald. Wood in the House of Commons, had not prevented its progress, although it was as hostile to political economy and the reduction of the poor's rates, as to religious freedom. Although averse to public meetings, and all avoidable excitement of the public mind, the Committee then determined to apply to some illustrious members of the House of Peers, or, finally, to convene meetings in every town in England, and awaken Churchmen of philanthropic minds, as well as Dissenters of every sect, to an opposition which that measure deserved. This great effort was, however, rendered needless by the intelligence of the Earl of Liverpool, who concurred with their Noble Chairman and his excellent friend, Lord Lansdowne, in promoting the rejection of the Bill. (*Applause.*) And if that Society had never, by any other act than their opposition to that Bill, vindicated the rights of conscience and sustained the cause of civil and religious liberty, they would well deserve applause: they had not been established in vain. (*Great applause.*)

[To be continued.]

PARLIAMENTARY.

House of Lords, Friday, May 12.

Petition of the Rev. Pike Jones.

[Concluded from p. 379.]

The Bishop of EXETER said, he would not follow the noble Lord into all the topics introduced into his speech. He felt himself bound only to take notice of the allegations of the petitioner, and to them he would strictly adhere. He felt it unpleasant, little as he was accustomed to address their lordships, to occupy their attention with himself, but he trusted their usual indulgence would be extended to him. As to the ordination of the petitioner, which he stated to have taken place in the diocese of Exeter, and as to the speech he made at a county meeting, they were entirely beside the question. He could not, however, but animadvert on the allegation of the petitioner, countenanced by the noble mover, that he (the Bishop of Exeter) had refused to countersign the certificate, because the petitioner had made a speech at a county meeting in favour of additional privileges to the Roman Catholics. This he (the Reverend Prelate) unequivocally denied. The circumstances of the case were the following:—The petitioner having, as stated in his petition, been presented to two livings, which, by-the-bye, were only to be held for seven years (as we understood the Reverend Prelate), applied to him to countersign his certificate of character. This practice of applying to the diocesan for such signature was very ancient, and he believed never departed from. When the petitioner applied, and presented his certificate, he (the Bishop of Exeter) had some conversation with him. He told him that their opinions differed widely on what was called the Catholic question, but he desired him particularly to understand that this difference had nothing to do with the refusal to sign his certificate. He (the Bishop of Exeter) professed to allow him (the petitioner) the utmost latitude of opinion on this question, and claimed a similar freedom for himself. And here he begged leave to make an observation on what had fallen from the noble Lord. Because he (the Rev. Prelate) entertained certain sentiments with regard to the Catholics, he did not require the clergy of his diocese to see the question of their privileges in the same light. He did nothing in this respect to operate on their feelings, nor exert the influence of his office to extend his individual opinions. He came

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now to the alleged cause of refusing the certificate. He had distinctly stated at the time, and he now repeated his statement, that the delivery of the speech at the county meeting had no influence on his decision. He utterly disclaimed being actuated on that occasion by any regard to the speech. Though he was thus explicit in giving a negative to an unfounded allegation, he was not bound to state the reason why he refused. He acted on a discretionary power, with which his office was invested. He felt his judgment weak, but he acted on the best of his knowledge and discretion; and if he erred, his error was an error of the head, but not of the heart. He investigated the case with diligence—he weighed the circumstances with scrupulous care—he made the most anxious inquiries into facts—he received written letters denying the words attributed to the petitioner—he had received oral information of a contrary description from those with whom he was in habits of intercourse—not among the clergy, but the laity—and he had that information since confirmed by letters. One thing which weighed most with him, and which he begged leave to mention, was, that the three clergymen who had signed the petitioner's certificate had since declared that, when they signed that testimonial, they were ignorant of facts which have subsequently come to their knowledge; that if they had known those facts, they would not have given their signatures; and that they begged leave to withdraw these signatures. The testimonial therefore fell to the ground, and he could not countersign what the clergymen refused to sign. And here he must controvert an opinion of the noble mover, that the counter-signature of the diocesan was only a security for the credibility of those who signed the certificate. In his (the Bishop of Exeter's) opinion the counter-signature of the diocesan did not vouch for the general credibility of the attesting clergymen, but for their particular knowledge of the reverend person to whose character they bore testimony. When the diocesan signed the testimonial, he became a party to it. With that impression he (the Reverend Prelate) refused to countersign the certificate of Mr. Jones, and, until he was otherwise convinced, he would still refuse. If the petitioner, as he had stated, had suffered an injury by this refusal, he might have his remedy in the courts below. He begged leave to say, and he might be corrected if he was wrong, that redress was not debarred him in due course of law, if he was unjustly aggrieved; but even though the petitioner had no remedy, if he (the Reverend Prelate) thought it wrong to sign his certificate, he would still refuse his signature.—The petitioner went on to state, that, after exercising this extreme degree of harshness, he (the Reverend Prelate) still allowed him to retain his cure. He did so; and it was from a mere matter of feeling. The Reverend Prelate then distinctly denied that he had said to the petitioner he might refuse the counter-signature without inquiry. He never made the assertion, because he never meant to act upon it. On the contrary, he had entered into the most anxious inquiries, and therefore would not have been so absurd as to have contradicted his own practice. He was engaged no less than three weeks in the investigation, and had obtained evidence sufficient to justify him in what he had done.

Lord ERSKINE began by reading the certificate required to the character of a clergyman before institution, and contended that it was only required to be signed by those who knew him, and that it was not necessary the clergyman himself should be known to the diocesan. He instanced this in the case of his own son, whose certificate had been countersigned in the House by Prelates who did not know him. He would admit thus far, that a Prelate, who of his own knowledge was acquainted with circumstances prejudicial to the character of a clergyman in his diocese, could not be called on to sign testimonials in favour of that individual; because, in that case, it became a matter, not of fact, but of conduct. As far, therefore, as character was concerned, if it was unfavourable, it would warrant a Bishop in refusing his counter-signature, without alleging the acts of misconduct which induced him to do so. Thus, in a court of justice, if the testimony of a witness was objected to, on account of his bad character, it was competent for the party making that objection to inquire into the general character of the witness, but not to prove particular facts against him. The Right Reverend Prelate, however, stated, that he had made inquiries respecting the petitioner, and that it was on account of particular facts communicated to him by others, and not on account of general conduct, that he had refused his signature, and, on that ground, he (Lord Erskine) must take the liberty of saying, that, in his opinion, the Right Reverend and Learned Prelate was wrong. He apprehended that, in such a case, it was the duty of the Right Reverend Prelate, either to countersign the testimonials, or to state the facts on which the refusal of his signature was founded, in order to give the individual an opportunity of vindicating himself in a court of justice. In England, where every man was entitled

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to a trial by his peers, or an appeal to an Ecclesiastical Court, was an individual in this manner to be prejudged, and precluded from all possibility of obtaining redress? The Bishops of this country had hitherto exercised their high functions in a manner that gave satisfaction to the lower clergy, and by that means they had acquired a just popularity; but if it went forth to the world that the Right Reverend Prelate had refused to sign the testimonials of this clergyman, not on grounds of general character, but of particular facts, and had not stated what those facts were, such a proceeding would certainly be regarded as contrary to every principle of justice. From what he knew of the law, he was decidedly of opinion with his noble friend (Lord Holland), that the petitioner, under those circumstances, could have no redress in the ecclesiastical courts.

The LORD-CHANCELLOR then proceeded to make some observations on what had fallen from the two noble Lords (Lord Holland and Lord Erskine); but, from the low tone of voice in which he spoke, very few of his remarks were audible without the bar. He contended that the canon-law imposed on the clergy a more serious duty than that of testifying, and on the Bishops a more sacred duty than that of counter-signing testimonials. By the canon-law, it was the duty of a Bishop to examine whether a clergyman was fit, on the score of conduct and character, to hold a living in his diocese: it was not his duty to rest satisfied with merely countersigning, but he was bound to make inquiries respecting the individual in whose favour his signature was required. Whatever might be the consequences to an individual to whom the counter-signature of a Bishop was denied on sufficient grounds, could their Lordships lay it down as a rule of Parliament, that because that individual could have no redress at law, an application ought to be made to parliament in his behalf? If a committee was wished for, it was the duty of the noble Lord (Lord Holland) to state what measure he intended to introduce in order to remedy what he considered a defect in the existing law. If any change in the ecclesiastical law was contemplated, he besought their Lordships first to ascertain what was the extent of the duty which the law at present imposed on the clergy and on the bishops with respect to the signing and countersigning of testimonials. At present it was his opinion that sufficient grounds had not been shewn for making any alteration in the law of the land.

The Earl of CARNARVON wished their Lordships to consider this question, not as one of a personal nature, but as involving a principle of great and general importance. It was with much pain that he had heard a question of so great practical importance passed over in so superficial a manner, and the speech of his noble friend (Lord Holland) answered in the manner it had been by the learned Prelate, who was the object of the present motion. The learned Prelate had assigned no reason for having refused to countersign the testimonials of the petitioner, and for having consequently destroyed his character, ruined his fortune, and blasted his hopes of professional honour and preferment. The Right Reverend Prelate had moreover told them what he thought no man would have dared to tell their Lordships—that he held a discretionary power, affecting the fortunes and the characters of clergymen, and the rights of patrons, and yet that he was not bound to assign any reason whatever for exercising that discretion in the severest manner. (*Hear.*) Without intending any personal disrespect, he would give the broadest contradiction to that assertion, and would say that the Right Reverend Prelate was not a functionary of such high and absolute authority as to exercise a discretionary power over the characters and professions of individuals, without assigning any reason for his conduct. The learned Prelate had told them that in this transaction he had acted on the authority of persons whom he well knew. Their Lordships should recollect, however, that this question arose out of a public subject—a subject on which the minds of many men were heated—on which, perhaps, the mind of the noble Prelate himself had been heated. He could have wished, indeed, that the noble Prelate had given their Lordships the satisfaction of denying what had been reported, but what he (Lord Carnarvon) was convinced was false—that the noble Prelate was personally mixed up with the subject; but with regard to the offensive expression, they had it on the statement of the petitioner, uncontradicted by the learned Prelate, and therefore, he thought admitted by him, that the petitioner denied having made use of the words imputed to him, and referred to the several witnesses who were present, and whom he wished to be examined. The learned Prelate, however, who said he was to dispose of the characters of persons as he pleased, would not say that he had examined these witnesses. No; he had proceeded, as was the practice of certain Spanish tribunals, on secret information, and had passed sentence without informing the accused of the charges brought against him. The House, in fact, knew nothing as yet of the merits of the question. All they had heard from the learned Prelate was, that he had exercised his own discretion.

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The House was called on, not with reference to this particular case, but for the sake of all clergymen, and all patrons, to examine what powers had been exercised on this occasion, and to consider the propriety of passing some law to restrain in future the exercise of that discretion. The learned Prelate had assigned no reasons for the course he had adopted, but had stated that, on his afterwards communicating to the testifying clergymen the facts which had come to his knowledge, one or two of them—(the Bishop of Exeter, "All, all,")—well, all of them were disposed to withdraw their signatures. But at the time the learned Prelate refused his counter-signature, these clergymen had not withdrawn their signatures. (*Hear, hear.*) The statement of the learned Prelate amounted only to this, that subsequently to his fixing that mark of disgrace on the petitioner, these clergymen withdrew their names from the testimonials which they had formerly signed. It was a hard case that the petitioner should first be condemned, without knowing on what grounds, and then, in consequence of the sentence, be looked on as a man unworthy of a certificate of character. The learned Prelate had, however, informed their Lordships on what grounds the signatures had been withdrawn: he had told them that it had been done when these testifying clergymen learned that the petitioner had said nine-tenths of the clergymen of the Church of England disapproved of the damnatory clauses of the Athanasian Creed. Was it then the opinion of the learned Bishop, and of those Reverend Gentlemen who had withdrawn their signatures on this account, that more than one-tenth of the clergy approved of these clauses? (*Hear.*) He had not heard the Right Reverend Prelate say, and the ordinary courtesy of the House would not allow him to put the question, whether he himself approved of these clauses. If the noble Prelate did approve of them, he would say that he might be a good member of the Church of England, but that he was not a good Christian. It did so happen that one of the Right Reverend Bishops, (the Bishop of Lincoln,) by whom institution had been refused to this individual, and necessarily refused, because he had not been able to obtain the requisite certificate—it happened that this very bishop, who was certainly one of the most worthy, as well as one of the most orthodox on the bench, had expressed his disapprobation of these clauses in the most unequivocal language. That Right Reverend Prelate had said, that the Athanasian Creed denounced damnation on all who did not believe that the Catholic faith was the only true faith, and had expressed his regret that such language should have been used in any human composition. In another place he had said, that though he believed all the doctrines contained in that Creed, he could not but think it too much to denounce damnation against all who did not keep them entire. And to this individual was to be sacrificed for saying that nine-tenths of the clergy—and he did not even say that he himself was one of them—held opinions in common with the Bishop who was to have given him institution. (*Hear.*) He should not trespass on their Lordships' attention by pointing out all the mischief, all the difficulties, and the incalculable evils which the present case, if allowed to become a precedent, would produce both to the Church and to patrons, affecting as it did, in the most alarming manner, the independence of the clergy. Even if he had not had the pleasure of listening to the luminous speech of his noble friend, (Lord Holland,) if he had heard nothing but the answer of the learned Prelate opposite, he should have thought that there were sufficient grounds for inquiry.

The Marquis of LANSDOWNE.—After what their Lordships had heard, and in the absence of any explanation of his extraordinary conduct, as stated by the learned Prelate himself, he thought that no doubt could remain on their minds as to the necessity of some farther investigation. He would briefly call the attention of the House to the authority claimed by the learned Prelate over the clergy of his diocese, and to the manner in which he had exercised that jurisdiction. The learned Prelate contended that he was authorized to receive accounts respecting an individual within his jurisdiction, not from persons residing in the same quarter with that individual, nor respecting the manner in which he discharged his professional duties, but from persons in distant parts, and relative to matters of fact and words, said to be used, perhaps inadvertently, by that individual; and, on this testimony, collected from persons not acquainted with the general habits of the individual in question, and not impeaching his general conduct or his moral character, the learned Prelate thought himself warranted to inflict a punishment which must inevitably be attended with ruin of character and fortune. Persons in the exalted situation of the Right Reverend Prelate might overlook all views of farther promotion (*hear, hear*); but they need not be surprised that a poor curate should entertain some ambitious aspirations after professional preferment. The Right Reverend Prelate must not wonder at the complaints of the petitioner, when, from an unfortunate ex-

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pression hastily uttered, he found himself, without any allegation against him, *(hear, hear,)* without any opportunity afforded him of establishing the contrary of the fact, *(hear, hear,)* on the allegation of which his character was to be ruined, and he was to be debarred from all promotion in his profession. But the most remarkable part of the learned Prelate's speech was that in which he accounted for not having stated to the petitioner the grounds on which he felt himself bound to refuse his signature; for he would give the learned Prelate the credit of supposing that nothing but an imperious sense of duty could have led to a transaction so painful as depriving a brother of present employment and future honour. When asked why he had not given Mr. Jones an opportunity of vindicating his conduct in a spiritual court, especially as the learned Prelate had the means of preventing that individual from misinforming or misleading the court, the Right Reverend Prelate told them that his good nature prevented him. [The Bishop of Exeter.—I said it was a matter of feeling.] Had the learned Prelate then wasted his feelings in the previous part of the transaction? His good feelings operated upon the Right Reverend Prelate with respect to the people of his own diocese, but he had not the same consideration for the people of Bovey. He indulged in a curate of 80*l.* a-year, that which he would not tolerate in the incumbent of a living of 500*l.* a-year, as if the importance of his belief depended upon the amount of his income. He was allowed to hold and disseminate that opinion in one parish, for the expression of which he was not permitted to hold a living in another. The parish where he had 80*l.* a-year, for aught their Lordships knew, might have contained a much greater number of inhabitants than that in which was the living of 500*l.* a-year: for, as their Lordships knew, the amount of the living did not always depend upon the number of inhabitants. In the former they might have believed as they pleased, for aught the Right Reverend Prelate seemed to care; but in the latter, particular anxiety was evinced in preserving them from the influence of certain opinions. In looking at the whole of the case then, it appeared to him that one of two conclusions must be inferred—either that the proceeding was instituted without just cause, or that the Right Reverend Prelate had not discharged that duty which he was bound to do towards those committed to his care; for, if he had just cause to refuse the countersigning of the petitioner's certificate, on the ground of his religious opinion, the same reason should have operated in preventing him from disseminating the same doctrines in another place. The question was not so much whether this individual had suffered or not, as whether the Right Reverend Prelate had discharged his duty; and, having at all found it necessary to act in the manner he had done, whether he had done all that he ought to have done. He would not go into the question of what legal remedy remained to the individual; for on that subject he did not possess sufficient information; and, indeed, he had gained but little on that point from the speech of the noble and learned Lord (the Lord Chancellor); but this he would say, that, whether there was a legal remedy or not, the House were bound to pay particular attention to the situation of the inferior classes of the clergy in the country. They were placed by the constitution without any representatives in that House. He did not wish for any alteration of the Constitution in this respect. It was not the effect of any particular law, but the work of time. But, so circumstanced, he thought they were a class of persons who ought to be most particularly attended to in that House. They were subject to great discretionary—he would not say arbitrary—control of their superiors; and he, therefore, thought their Lordships should always feel disposed to listen with attention to their complaints. Setting all that had been stated by the reverend gentleman (the petitioner) aside, but taking the statement of the Right Reverend Prelate himself, he conceived the conduct of that Right Reverend Prelate was not strictly justifiable in having refused to sign the testimonials for this gentleman, and afterwards committing to his care a parish where he must have known that he would disseminate those very doctrines, whose unsoundness he had himself alleged as the cause of his refusal so to sign. Under these circumstances he thought that this question ought to be taken into the consideration of their Lordships.

The Bishop of LANDAFF then addressed their Lordships, but in so low a tone as to be seldom audible below the bar. We understood him to say, that giving credit to the feelings of the noble Lords opposite, upon this subject, he could not still be insensible to the arduous task of those who had the care and government of ecclesiastical districts. From all he had heard, he did not think that any case of misgovernment was made out against the Right Reverend Prelate. What he had done appeared to him to be only in the strict discharge of his duty. With respect to the alleged opinions of the clergy on the subject alluded to, he had passed through all ranks, and he looked upon the statement as a gross libel upon that

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highly respectable body. The Right Reverend Prelate might inadvertently or unwittingly countersign testimonials; but if, before he had so done, any circumstances came to his knowledge respecting the character or opinions of the individual, he was bound to act upon them. (The conclusion of the Right Reverend Prelate's speech was wholly inaudible below the bar.)

The Earl of CARNARVON, in explanation stated, that he had not charged the Right Reverend Prelate with a disbelief of the damnatory Articles of the Athanasian Creed; but the Right Reverend Prelate had not himself expressed any opinion on the subject. Another Right Reverend Prelate had, in his writings, thrown more than a doubt upon the necessity of their belief. Indeed he (Lord Carnarvon) had never heard any Prelate say that he believed them; and all that he should add was, that they who did believe them could not be Christians.

The Bishop of EXETER was proceeding, we suppose, to comment upon what had fallen from the noble Earl, when

Lord HOLLAND rose to order. His Lordship observed, that according to the standing rules and constant practice of their Lordships, if any noble Lord, in explanation, disavowed particular words, no noble Lord had a right afterwards to impute those words to him.

The question was then put, and their Lordships divided, when there appeared—

Contents, 18 | Non-contents, 35,
Majority, 17.

House of Commons, Friday, May 26.

Sunday Newspapers.

Mr. W. COURTENAY rose to present a petition, signed by a number of newsvenders, to the matters contained in which they prayed the House to give their serious consideration. The persons whose names were affixed to this petition were engaged in the trade of news-vending, and were, therefore, perhaps more competent to judge of the extent of the mischief which they detailed, than others to whom similar facilities were not given. They complained of the evil, moral and political, which arose from the publication of Sunday newspapers. When they asked him to present the petition, he stated that he would be the organ of laying their complaint before the House; but he also informed them, that he would not press the House to adopt any legislative measure on their representation, towards which, he believed, there would be found a very general disinclination. *(Hear.)* At the same time he must observe, that there was nothing fraught with so much danger to the legitimate liberty of the press as the abuse of it; and many of those measures relative to the press, which the House had found it necessary to adopt, were, he thought, in a great degree, owing to the dissemination of some of those publications against which the prayer of the petition was directed. Still, however, he had felt it his duty, although such were his sentiments, to state to the petitioners that he did not think it right to call on the House to adopt any new measure, leaving the evil rather to be checked by the interference of individuals than by the interposition of the legislature.

The petition was then read. It purported to be the petition of the undersigned dealers and venders of newspapers in the cities of London and Westminster; and set forth in substance, that the great increase and extensive publication of Sunday newspapers were attended with the most immoral effects. Many of the individuals occupied in vending newspapers were unwilling to live by the breach of the Sabbath-day. They had made great sacrifices to alter this system, which was contrary to Christian principle, and was a disgrace to a Christian country. The circumstances of others prevented them from sacrificing their interest in this manner, and, if they did, it would only throw the business into the hands of those who were less scrupulous. At the same time that the publication of those newspapers prevented them from attending to their religious duties, they were also obliged to employ extra hands to disseminate them. The publication of Sunday newspapers had a tendency to weaken the public morals, not only on account of the time taken up in their perusal, but with reference to the temptation which they held out to induce persons to absent themselves from public worship, and also because they gave currency to principles of a dangerous nature. These Sunday papers were disseminated by the petitioners, without the possibility of their exercising any discretion in their selection. They, therefore, prayed the House to adopt such measures, touching the premises, as to this honourable House might seem proper.

Mr. LAMBTON did not rise to oppose the petition, because every class of his Majesty's subjects had a right to be heard by that House; still he could not but feel the greatest disgust at the hypocritical cant which it contained. *(Hear, hear.)* For the petitioners to declare that the circulation of Sunday newspapers prevented them from attending to the sacred duties of religion was the most extraordinary assertion he had ever heard. *(Hear.)* If the petitioners were, as they described

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themselves to be, the means of circulating those papers, surely they had it in their power to put an end to the evil of which they so pathetically complained. *(Hear.)* He would never, in his place in that House, hear accusations of this kind made against Sunday newspapers without repelling them. Most of those publications were so carried on as to promote moral as well as political information. He knew of none of them that taught seditious doctrines; and he conceived, if the petitioners studied to amend their lives at home, instead of attacking the conductors of those publications, their conduct would be far more consonant with the principles of the Christian religion. *(Hear.)*

The petition was laid on the table.

Miscellaneous.

Humane application of Chemistry.—A French Journal, quoted by Mr. Brande, in his Journal of Science, says, A new method of killing animals, without causing them pain, has been adopted in London: they are made to expire by means of nitrogen gas. By this means the meat is rendered much more fresh, of a more agreeable taste, and may be preserved for a greater length of time. A great number of the butchers of London already employ this process.

Ecclesiastical Promotions.—The King has been pleased to appoint the Rev. Dr. Kaye, Master of Christ's College, Cambridge, to the See of Bristol, vacant by the death of Dr. Mansell; and to present the Rev. Dr. Wordsworth, Rector of Lambeth, to the Mastership of Trinity College, Cambridge, vacant by the decease of Dr. Mansell.

Druidical Temple.—In the highest point of a field, on the farm of Craignarthro', a mile south from Forfar, there was a Druid's place of worship, consisting of a circle of large stones, with one (the largest) in the middle. The field was fallowed last year, and this temple trenched, from which a very great quantity of stones were turned up. Nothing particular, however, appeared except a few bones that went to dust. The field this year was sown with barley, and this trenched part with the rest; now, so far as this space extended, there are considerable quantities of oats, of various kinds, sprung up among the barley, the seeds of which must have remained there more than 1000 years. Without the trenched ground there is not a head of oats to be seen. Orders have been given to preserve these oat-plants.—*Montrose Paper.*

Literary.

A grammar of the Arabic language is preparing for the press by James Grey Jackson, Professor of Arabic, and late British Consul at Santa Cruz, in South Barbary. No accurate grammar of the Arabic language having yet issued from the British press, an attempt will be now made to supply this deficiency in Oriental literature.

Mr. Hone is publishing, in one volume, the Apocryphal Gospels and Epistles, and all the other pieces now extant attributed to Jesus Christ, his Apostles and their companions, not included in the New Testament. They are translated from the original tongues, and are now first collected together, and divided into verses for convenient reference, with short introductory Notices, and a Table of all the Apocryphal pieces no longer in existence.

FOREIGN.

France.

No. III. of the "Mélanges de Religion, &c.," a Protestant Journal, printed at Nismes, contains a favourable notice of Courayer's *Treatise on the Divinity of Christ.* No. VI. says of the English Unitarians, that they have fixed the attention of Deists more than any other body; that they reckon among their sect a great number of individuals of the *beau monde*, and of *gens de lettres*, but that, notwithstanding their opinions, they have shewn uncommon zeal for the interests of Christianity.

Spain.

The Cortes have assembled under the happiest auspices. One of the Deputies writes us, "The opening of the session was sublimely interesting—a general voice of enthusiasm and delight, 'Long live the Constitutional King.' The friends of liberty have a most decided majority, and we believe the new system will be finally and firmly established without any disturbance of the public tranquillity." It would seem the Pope has refused to confirm the decree of the King, which released from their religious vows the friars who might choose to abandon their convents. The enlightened party hope this will lead to a decided rupture, which, no doubt, would enable them to advance the cause of *religious* freedom—a cause as yet not openly advocated in Spain.

Italy.

Spain, in saving herself, seems privileged to save the world. Another blood-

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less revolution has terminated in favour of liberty. The military, joined with the peasantry, have extorted a free constitution from the Neapolitan monarch; and we believe the glorious fire is spreading, and that tears like those that Filicaia shed over his hapless country, which seemed destined

á servir sempre, o vincitrice o vinta,

will now be succeeded by smiles of joy.

Holland.

Religious inquiry seems awakening here. The Society formed at the Hague to defend Christianity against its present enemies, proposed the following questions: "Do the Holy Scriptures teach us that the principal end of the sufferings and death of Jesus was the improvement of the human race; and, secondarily, the forgiveness of sins as a consequence of that improvement?" This inquiry has been resolved negatively by D. de Keizer, Professor at Amsterdam, whose work has received the prize. The Society has also ordered the reply of H. Christ. Seltenreich, a minister of Saxony, to be printed.

Haiti.

The literature of this part of St. Domingo continues to be assiduously cultivated. Amongst the publications that have issued from the *Imprimerie Royale* at *Sans Souci*, is one by the Baron de Vastey, [See Mon. Repos. XIV. 329,] entitled "An Essay on the Causes of the Revolution, and of the Civil Wars of Haiti."

China.

Persecution of the Christians.—A letter from a Missionary at Macao, dated the 1st of April, 1819, gives the following details of the persecution of the Christians in China:—

"Every European priest," says the writer of the letter, "that they discover, is immediately arrested and put to death. The same death is reserved for Chinese Christian priests. The other Christians, if they refuse to deny their religion, are tortured in the most shocking manner, and made exiles in Tartary. In the year 1819, they had in the prisons of Sauhen alone, no less than two hundred Christians, who expected death or exile. A Chinese priest had been strangled, and two others were to share the same fate. In the whole empire there are only five missionaries. At Pekin they cannot converse with the inhabitants, unless they see them privately. The Emperor has declared that he will have no more foreign painters, clock-makers or mathematicians. Notwithstanding all the persecutions, the Christian religion extends, even amidst the torments of the faithful."

New South Wales.

At Sydney, in New South Wales, there are at present three public journals, and five other periodical publications. A second printing office has also been lately established at Port Jackson. They now export cattle to the Isle of France, and the market at Sydney is considered as plentiful in the different commodities of Europe, as well as of India and China.

A file of the Sydney papers was lately before us, and we extracted the following paragraph from one of them, the Sydney Gazette, of Oct. 19, 1816: considering the quarter it comes from, its philosophic and philanthropic spirit will at once surprise, amuse and please the reader:

"The late arrivals from England have produced very little political information, and none, it may be added, that can be considered as very interesting, or important. Hence it is to be inferred that the causes which heretofore produced the many events and changes that were capable of strongly exciting the passions, have at length declined into a state of peaceful apathy, from which little emanates that can either astonish or confound.—This dearth of political intelligence we may hail as the most happy of events; while we feel pleasure in the reflection, that the columns which were before pregnant with the calamities of war may now be devoted to milder and more pleasing subjects, from which the mind may become informed, and the arts and sciences improved."

ERRATA.

P. 337, col. 2, line 12, for manner, read *manners*.
— 338, col. 1, line 2 from the bottom, dele the first *indeed*.
— ——— line 1, for vindictive, read *vindicative*.
— 340, col. 1, line 20, for their, read *true*.
— 359, col 1, note †, line 2, from the bottom, for Tract, read *Translation*.

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THE

Monthly Repository.

No. CLXXVI.] AUGUST, 1820. Vol. XV.]

Catholic Custom of Kissing the Cross.

Bridport,
May 3, 1820.

SIR,

THE powers and faculties of the human mind cannot possibly be engaged in subjects more worthy of their exercise, than the nature, evidences and obligations of religion. In investigations of this kind, the greatest latitude of discussion ought to be allowed by the *Legislature* of the country. It may be said, that an unrestrained freedom of inquiry would produce publications, containing avowed or covert attacks on the Christian faith. Let this be admitted: it is an evil which the person who is persuaded of the inestimable value of Christianity, both to society and individuals, respecting "the life which now is and that which is to come," cannot but deplore. If, however, it be an evil proceeding from free inquiry, the same cause provides the means of its removal, and of extracting from it pure and permanent good. For one opponent of divine revelation, a score of zealous champions would be ready, if needful, to undertake its defence. By the judicious answers which the writings of the Unbelievers of the last century called forth, the evidences of Christianity have been placed in so clear a light as tend most effectually to guard the young against the contagion of infidelity, to remove the doubts which might for a time perplex the mind of the honest inquirer, and to afford the purest satisfaction to the well-established Christian. The partial evil to which I have referred, it would be, I think, *wiser* in the State to permit to be counteracted *merely* by the exertions of the friends of revelation, than to shackle the liberty of the press; to give circulation throughout the United Kingdom to the *most obnoxious passages* of the books complained of, by their being read in public courts of justice, and inserted in the newspapers, and to bring on professing Christians the odious stigma of persecution, for their punishing persons with fines and imprisonment on account of their spreading opinions respecting religion deemed erroneous. If this principle be once admitted as justifiable by the laws of reason and the precepts of the Christian revelation, who is to prescribe the exact limits of its operation? Why may it not be applied to *supposed* perversions of holy writ and misrepresentations of the Christian doctrine? And then what religious sect, if at any time rendered obnoxious to the Government, would hold its liberty secure? Upon this principle the avowed infidel may this day be fined and sent to prison, and the next, the sincere believer in Christianity, if either a *bold* or *fanciful* expositor of Scripture. Now, one person is punished for having *too little* faith, and then, another for having *too much*. I mean not to intimate an apprehension that this principle will be *thus really* acted on by our rulers, but merely to shew the danger of its admission, and the sad consequences to which it may *possibly* lead. Let the press be equally free for all the contending parties, and errors will be eventually detected, on which ever side they lie. Truth, we may be assured, pure, heavenly truth, will gain new triumphs, in proportion to the examination of her claims; and the result will be favourable to the cause of divine revelation, genuine piety and virtue, and consequently to the peace and prosperity of society.

To make no more reference to the writings of Unbelievers, I shall now confine my observations to the *salutary influence* of the investigations which have taken place, on different denominations of professing Christians, within the last twenty or thirty years. It cannot be denied, that (though some of the old leaven still remains) they are animated with a spirit of greater liberality towards each other than formerly. This may be attributed partly to free inquiry, and partly to the institution of pious and benevolent societies, in which both Churchmen and Dissenters of the several classes can unite on common principles. Many

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of the members, clergy and laity of the Church of Rome in this country, are, no doubt, to a certain degree, under the genial influence of the mild and candid spirit more prevalent now than in times past among the religious professors around them. They read and think and exercise their judgment on the tenets which are the objects of discussion. The result is, that the sentiments of an English Catholic of literary attainments, are very different, I may venture to assert, from those of the priests and monks of Spain and Portugal, though professing to belong to the same infallible church.

I am led to these remarks by an Exeter newspaper, containing the Address of the Rev. G. Oliver, a respectable Catholic minister, residing in that city, delivered to his auditory on Good-Friday last. *Part* of it I shall transcribe and subjoin to this letter for insertion, if you approve, in your liberal Repository, persuaded that it will prove interesting to many of your readers. Mr. Oliver rejects with indignation the charge of idolatry and of the worship of crucifixes and images, brought against his Church by many Protestants. He declares, that "*from the dawn of reason, the Catholic has been taught, that to God alone is supreme adoration due.*" This sentiment seems to be verging towards Unitarianism, as the next step is, that God is the *only* proper object of religious worship.

Whatever be the practice of the modern Catholics, it is a pleasing fact, that most Protestants, reputed Trinitarian, follow the directions and model respecting prayer which Jesus Christ, our common Master, gave to his disciples, in their usual devotions; and nineteen out of twenty of their solemn addresses, are, I believe, directed to *God* the *Father*. When we consider this testimony to Unitarianism, the heterodoxy of the Lutherans and Calvinists in general on the continent of Europe, the recent accounts from India, and the spirit of free inquiry prevalent among many religious professors in North America, surely it is a fair inference, that a *great change* of *sentiment* is gradually taking place among different denominations of Christians both in Great Britain and foreign countries. The nature of this change we can be at no loss to determine; and to the Unitarian, who identifies his system with pure Christianity, it is a subject of ardent hope of its universal prevalence, and of pious exultation, believing, as he does, that it will contribute to promote the knowledge, virtue, peace and happiness of mankind. The steady and persevering exertions of the friends of Christian truth and virtue, recommended by a serious, candid and benevolent spirit, and a holy and dignified conduct suited to the noble cause in which they are engaged, will prepare the professors of the gospel for a *second* Reformation, more important in its nature, and probably more extensive in its consequences, than the *first* in which Protestants justly glory. The latter, indeed, may be said to be introductory to the former, just as the twilight of the morning gradually ushers in the glorious orb of day. Then will every church in Christendom have for its object of adoration and religious worship, God the Father only.

T. HOWE.

(The Alfred-West-of-England Journal.
"It is my duty to leave the people *free* as the thoughts of man."
ALFRED'S LAST WILL.)

Exeter, Tuesday, April 4, 1820.

We feel great pleasure in giving publicity to the following explanation of kissing the Cross, as delivered by the Rev. G. Oliver, at the Roman Catholic Chapel in Exeter, on Good-Friday, March 31, 1820:

"The custom of saluting the Cross has been so repeatedly explained, that I should hope it is generally understood. For fear, however, that any one should be present who is uninformed on the subject, or who knows nothing of the Catholic religion, but from the misrepresentations of our opponents, I shall again venture to offer a few remarks. Surely it is not asking too much, to be allowed the faculty of understanding my own religion; and I am very confident that I would not make any statement which I did not believe to be strictly true.

"I begin with assuming, that the public catechism of a church contains its actual doctrine. Now what is the doctrine of the Catholic Church in regard of crucifixes and images, as expounded in her catechisms? If you cannot read, apply to any Catholic child who has learned the catechism; but if you can read, consult the catechism yourself, and you will find that a decent respect is recommended to the memorials and representations of Christ and his saints—

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not that we believe there is any divinity or power in them for which we respect them—nor that any thing is to be asked of them—nor that any trust is to be placed in them, as the Heathens of old trusted in their idols; but because the honour given to them is referred to the prototype or thing represented. From the dawn of reason, the Catholic has been taught that to *God alone* is supreme adoration due, that we must worship him as our Creator, Redeemer and last end, that Jesus Christ is our only Saviour, and that nothing is granted to mankind but through the merits of his death and passion. We are expressly *forbidden* by our religion, as you will see in the catechism, to worship idols, or to give any thing else whatsoever the honour which belongs to God. On no consideration can we pray to relics, crucifixes or images. It would be consummate folly to address supplications to irrational and inanimate objects. This is the language of the catechism; it is clear to the meanest capacity; it conveys the Church doctrine in terms that cannot be misunderstood. It is strongly impressed upon us in our youthful age by our pastors; and the lesson is so consonant to religion and to common sense, as to be indelibly engraven on the mind and feelings.

"Let me now appeal to your candour and ask, whether the Catholic clergy (if they really wished and intended to train up youth in the notion and practice of idolatry) would take such effectual pains in public and in private to give them a *contrary bias*, and to implant a deep-rooted horror of any derogation from the honour which is due to God? Those impressions and instructions which I received in early life, I have carefully delivered to my flock. I have invariably taught, as in duty bound, that they could not, no, not even to save their lives, pay divine honours to any crucifix or image—that to worship for God *that* which is *not* God, would be a crime of the blackest die, deserving the curse of heaven and earth.

"Disclaiming, then, as every Catholic must, the odious charge of idolatry—detesting the horrid crime as sincerely as any of our calumniators can possibly do, we call upon every *honourable* and *Christian* heart not to condemn us unheard, but to study our religion, before they pretend to refute it. We caution them, as they will have to answer for it before the judgment-seat of Christ, to desist bearing *false witness* against us, and to remember, that he who breaks but *one* of the ten commandments will offend against *all*."

SIR, *May* 22, 1820.

THE discovery of truth is what every member of society is bound to assist in; and as the following lines are dictated purely by that object, I have no doubt they will have a place in a Journal which has the first claims to liberality and fairness.

The grand test of the truth of Christianity, is the authenticity of the miracles: in ascertaining, therefore, the soundness of their faith, Christians should vigilantly examine the testimony by which those miracles are supported. Of the various kinds of testimony applicable to that point, none is considered to be so unobjectionable, and to merit so much dependence, as the testimony of Anti-Christians; I mean admissions made by such persons of the truth of the miracles: and the additional value possessed by such sort of evidence is founded on this reason; that the enemies of Christianity would not have admitted the truth of the miracles on any other grounds than a decided conviction of the fact, and the absolute inutility of disputing it; although, at the same time, they would gladly deny the miracles if they had the shadow of a pretence so to do.

Josephus is one of those Anti-Christians in whose writings we find some mention of the resurrection of Christ; and, if I mistake not, the confirmation of that miraculous occurrence by this writer is deemed of the highest importance by Christians.

But it appears to me that the genuineness of this passage in Josephus's writings has a suspicion attached to it which demands the deepest scrutiny; a suspicion which must be destroyed before any just weight can be placed on the evidence of this author. It is, therefore, in the hope that some theologian well read in the Testimonies of Christianity, may explain this mystery, that I have ventured to mention the subject: and when it is considered of what vast importance it is that the miracle to which this testimony applies, should be clearly established, I trust that some person who has well investigated the subject, may send an answer to the following observations.

The passage in question, said to be written by Josephus, in allusion to Christ, is to the following effect: "This was the Christ who rose again

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from the dead on the third day, as the divine prophets had foretold this and ten thousand other wonderful things concerning him."

Now, Josephus was either a Jew, or he was not: if he was not a Jew, then his testimony loses its chief value; because that value is grounded on his having been an Anti-Christian. If, however, he was a Jew, (and we have the assertions of all the early Christians that he was,) then it is indisputably certain, that he was not the author of the passage in question, but that it must have been a forgery; and for this obvious reason, because that passage strikes at the very root of Judaism. The Jews contended that Jesus was not the Christ; but the passage alluded to plainly recognizes him in that capacity. The difficulty which thus attaches itself to Josephus's testimony has not passed wholly unperceived. Some have tried to get over it by alleging that Josephus was an Ebionite Jew; that is, he believed Christ to be the Messiah, but denied that he was more than human.

This, however, is no answer to the difficulty; for the essential distinction between Judaism and Christianity is not whether Christ was human or divine, but whether he was the Messiah or not: he who confesses Jesus to be the Christ cannot be a Jew; and he who rejects that belief cannot be a Christian.

It would be not less absurd to say that a passage confessing the Trinity could have been written by a Socinian, than to say that a passage confessing Jesus to be the Christ could have been written by a Jew.

The Jews in contemplating the predictions of their ancient prophets, denied that Jesus was the Messiah; but Josephus declares, or is made to declare, that he was the Messiah; he plainly identifies Christ with the whole line of prophecies which preceded his coming.

Thus Josephus is placed in the character of a Jew, striking at the foundation of his own religion: a circumstance which obviously creates a suspicion that the passage in question must have been a forgery, slipped into his writings by some impostor: and what seems to favour this suspicion is, that scarcely in any other part of his writings does Josephus make any allusion to the subject; although had he believed the resurrection, and that Christ was the Messiah, one would naturally imagine he would often allude to a subject by far the most important of any in the annals of his country. Excepting, however, this one passage, one would scarcely know from Josephus that such a person as Christ ever existed. But what makes the passage to look still more like an interpolation is, that there is nothing immediately preceding or subsequent to it, which might be supposed either to lead the author to mention it, or to follow it by any matter connected with the subject. The passage stands solitarily by itself.

It is of the more importance that that these difficulties should be obviated; because if the suspicion should remain that this passage is a forgery, no one can satisfy himself to what extent the system has not been carried. If a forgery be practised in one instance, it may be in a hundred, for it does not necessarily follow that it must be confined to this instance in Josephus.

R. C.

Hackney,

February 10, 1820.

SIR,

WITHOUT having mixed with any sect or party, I have been a silent, but not inattentive, observer of the passing events that have lately so much agitated the public mind, and they have led me to a train of reflections, which, if you should think them worthy of a place in your valuable Repository, I will thank you to admit. In the opinion of the most candid and judicious, the cheap publications of Carlile and others, have had a strong tendency to inflame the passions of the more ignorant and lower orders of the people, already smarting under privations from the want of employment; to destroy in them a belief in the Christian religion and submission to the laws of their country. To stop this torrent, which threatened to overwhelm the peace and security of the nation, Government, as the guardian of the public tranquillity, seems to have thought there was no remedy but the powerful arm of the law. In opposition to this remedy it has been strongly contended both from the pulpit and the press, that Government

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had no right to interfere with opinions in matters of religion; that if Christianity had been assailed by foul arguments, they should have been repelled by fair ones, and not by the Attorney-General; and, that the antidote might have been circulated by the same means as the poison was administered; for, if Christianity cannot be supported by fair and sound argument, it cannot be worth defending.—That Christianity gives no support to persecution for religious opinions, I should imagine no rational and enlightened Christian will deny; but what may be clear in the abstract, is not always reducible to practice; and an important question presents itself in the present case—Was it practicable? I firmly believe not; and therefore think that Government has exercised a sound discretion in preventing the impending mischief, and thereby preserving the public tranquillity. But let me not be suspected of wishing to enter into any political discussion, or of defending the conduct of Government in all the measures they have adopted for the purpose. For, as far as I can judge, the same good ends might have been obtained without recurring to the severity of the late-enacted penal statutes, whereby the liberty of the unoffending part of the nation is so much abridged, and by which Government have drawn upon their own heads the severe condemnation of the more enlightened and judicious part of the nation. But my object is not political, *but to shew the impracticability of convincing the Unbeliever in the Christian religion by argument.*

In the first place, of what use could it be to discuss the subject in cheap publications with the labouring classes of the people? They are neither from education nor inquiry capable of understanding the subject, or at all fitted to unravel the perplexities in which it is involved. Their belief in Christianity goes no further than a belief in some of the discordant doctrines they have learned from their different teachers. It is only then to the well-informed and enlightened objector to the Christian revelation that argument could be applied, and his rejection of Christianity does not arise from opposition to it in its native purity, (for in this state it has never been proposed to him,) but to its corruptions and unintelligible doctrines, as they are professed under different shades of variety by all the churches in Christendom; which doctrines their different interpreters undertake to prove from the New Testament to be the word of God. Before I proceed to endeavour to convince the enlightened Theist of the truth of Christianity, instead of charging him with unreasonable prejudice, I will candidly confess to him that, if I did not believe it upon other and better evidence than that contended for by the orthodox church, I could not be a believer in the Christian revelation; but I hope, if he will have the candour and patience to attend to the arguments I shall offer for believing it, to produce in him the same firm conviction of its truth which I myself feel. In doing this I shall consider myself as reasoning with an enlightened and candid unbeliever, and shall examine his objections: for, as Paley justly observes, "the true Theist will be the first to listen to any creditable communications of divine knowledge. He wishes for light; his inward veneration for this great Being will incline him to attend to all that is taught by a revelation *that gives reasonable proof of having proceeded from him.*"

The first objection of the Unbeliever is, that no revelation said to be from God, and received on historical testimony, can be worthy of credit, if, from its internal evidence, it contains doctrines contrary to the Divine perfections and character as discovered by the light of nature; such, he says, are the doctrines embraced and professed by all the churches in Christendom, and said by them to be contained in, and capable of proof from, the New Testament, the writers of which, they also affirm, were inspired. "Now, on such evidence," says he, "I cannot believe in Christianity." The next objection, and a formidable one I confess it is, is, "How is it, if this revelation be from God, that, after having been promulgated almost 1800 years, there are scarcely any two interpreters or teachers of the different doctrines which they embrace, that can agree upon *what it does teach*, though most of them contend that their own creed is necessary to salvation?" He therefore says, that "A religion of so much contradiction and uncertainty cannot

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be from God, but the visionary revery of enthusiasts:" he, consequently, rejects it altogether! Now as this is the present state of the case between the Unbeliever and the orthodox Christian, how is it possible, by arguments drawn from the New Testament, where alone they are to be sought, to indulge the least expectation of convincing and converting him to Christianity? No, Sir, it cannot be. We must first prove to him, upon better evidence, what Christianity is in its own native purity, when freed from its corruptions, before we can entertain a reasonable hope of convincing him.

In an inquiry into the truth or falsehood of the history of the Christian revelation, the New Testament is the only authority to which we can appeal, and before we proceed to do so, it will be necessary to settle the point maintained by all reputedly orthodox churches, that the whole is written under divine inspiration, and, therefore, ought to be received as true; than this, nothing can be more groundless. For, by whomsoever insisted upon, so manifest to the contrary does it appear, on the slightest and most superficial inquiry, that insisting upon it is nothing short of laying the axe to the root, and demolishing the Christian revelation at a stroke—rendering it a mere fable. The New Testament is a volume containing the writings of many different individuals, collected into the present form, it is supposed, by a council assembled at Laodicea in the fourth century; this is, however, in no way material; but they were certainly selected from a much greater number of books, written by professing Christians, extant at that time, and from all that appears, many of the books rejected were entitled to as much credit as some of those that were received, and now form a part of the New Testament. The four Gospels profess to contain an history of the New Covenant, offered by God to mankind through the mission of Jesus, and to record his life, ministry, death and resurrection. If these four Gospels had been proved authentic, and had agreed in the facts and principal circumstances of the history, the most sceptical inquirer could have made no rational objection to the record from the books themselves; but so discordant are they to each other, and mixed with such fictions and fables, that, till we separate this foul mixture from the plain and simple truths contained in the authentic record, all attempts to convince an enlightened Unbeliever must be in vain. Should he then ask why four such discordant histories were selected, he might be told, by a father of the church, *Theophylact*, that it was because they corresponded to the four cardinal points of the compass, to the four seasons of the year, &c. The contents of all those books have been received *chiefly* on the historical testimony of men, many of whom were remarkably credulous and superstitious, on which, as it appears to me, undue stress has been laid, and not sufficient regard paid to the internal evidence, and much too little to the more important evidence from prophecy, which is the evidence of God himself, and must be far above all the testimony of fallible man, and that evidence by which I hope to afford more satisfaction to the candid Unbeliever.

I believe, in stating the objections of the Unbeliever, I have taken the strongest, and omitted nothing important. In replying, I shall reverse the order and begin with the second objection; for I hope when I come to demonstrate to him what Christianity is, when freed from the foul mixture with which it is incorporated, his first objection will be removed, seeing that Christianity is in perfect harmony with the Divine perfections. The second objection is, How is it, if Christianity be from God, though it has been promulgated almost 1800 years, it is at this time so unsettled and little understood, &c.? In taking a comprehensive view of the scheme of the Christian revelation, though we cannot fully understand the means and end of the Divine plan, because to the full comprehension of it our limited faculties are not adequate, yet we can discover that it comes from God, by the sure and unerring testimony of prophecy, and that the corruptions which began to take place so soon after its promulgation, and have continued under different variations to the present time, will be found to establish two important facts in proof of the truth of the revelation. The first is, that nothing but the omniscience of God could, through the inspiration of the Apostles,

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have predicted, 1700 years before, so circumstantially the corruptions which would take place, which the concurring testimony of history confirms, and which we see completing to this very day; thereby proving that it must be from God, and a part of that very plan for which in his wisdom he hath provided. And, secondly, that it is a satisfactory proof that the books in which these prophecies are found, must be authentic. And although these corruptions may, to our limited view, appear an imperfection, yet the same testimony of prophecy assures us, that they will be done away, that pure Christianity will ultimately prevail, and that all will be finally glorious and happy.

Numerous are the prophecies in the Old Testament relating to the mission of Jesus which have been completed—but there is one in particular so striking that I must refer to it. It is well known that the Jews were most careful in the preservation of their Scriptures, and that the books of Moses must have been written many ages before the birth of Christ. Now Moses, in an address to the people, (Deut. xviii. 15,) tells them, "The Lord your God will raise up unto you from your brethren, a Prophet like unto me; to him ye shall harken in all things whatsoever he shall speak unto you." Such an impression had this prophecy made upon the Jews, that it appears from their history that there was a general expectation of the coming of this Prophet about the time of the birth of Jesus; now from the time of Moses to the ministry of Jesus, there had been no other prophet like unto him (nor has there been any since that time). Moses was the messenger of the Jewish Covenant, Jesus was the messenger of the Christian; and so clear and convincing was the application of this prophecy to the person and character of Jesus, that when Peter was preaching the new religion to the people, when referring to it, and shewing how it was at that time completed before their eyes, it produced such conviction in them, "that many that heard him believed, and the number of the men was about 5000." Acts iv. 4. Here then is evidence, far exceeding all human testimony, that Jesus was the divinely-appointed messenger of the New Covenant, and that that Covenant was from God.

The better to convince the Sceptic it will be necessary to shew, first, that the corruptions have been predicted, and then their completion. St. Paul having informed the Thessalonians, during his ministry amongst them, of the corruptions that would take place in the church, reminds them of it in his second letter; stating to them, that these corruptions had began to work even at that very time; that they would go on "till the man of sin would be revealed, the son of perdition, and then," (says he,) "that wicked [power] shall be revealed, even him, whose coming is after the working of Satan, with all power and signs and *lying wonders;* and for this cause God will send them strong delusions that they will believe (even) *a lie.*" See also 1 Tim. iv. 1; 2 Tim. iii. 1—3, iv. 3 and 4. The concurring histories of the church clearly inform us that these corruptions have taken place. They gradually increased after the apostolic age, till by the clergy of the orthodox apostate church, such a trade was made of Christianity, that men were brought not only to believe the *grossest lies,* but to pay for them also: and from about the sixth or seventh century, to the twelfth or thirteenth, Christianity was almost lost in a sink of the most abominable depravity. But the same testimony distinctly assures us, that it would not be lost, that a few witnesses would be preserved, by whom it would be raised from its degraded state, and that "the æra shall arrive, marked in resplendent characters in the decrees of heaven, and to which the *golden index of prophecy* continually points, when 'the knowledge of the Lord shall cover the earth as the waters cover the sea,' and the reign of truth, freedom, virtue and happiness, shall be universal and everlasting." * From the thirteenth century light began to dawn upon this darkness; and the Reformation by Luther, and, above all, the art of printing coming to its aid, learning and knowledge increased with accelerated speed, and in this progressive march we see it at the present

* Belsham's *Plea for the Catholic Claims.*

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time: and it is highly probable that Christianity is now better understood than at any time since the apostolic age; but there remains yet much rubbish to be removed, and the corrupt doctrines of the orthodox church expunged, before Christianity can be exhibited in its native purity to the candid and enlightened Theist.

[To be continued.]

Sir, *May* 18, 1820.

ON reading Mr. Harris's Discourse entitled "Unitarianism the only Religion that can become Universal," I was particularly struck with a passage in the Appendix, on the difficulty of obtaining a single missionary, or funds to support one, or even £500 to defray the expense of printing a prayer-book and some tracts in the Tamul language, except the example set by a single congregation is followed by the majority, which the author does not appear to expect from what follows.—"Till then we must be content to be the laughing-stock of every other sect, and reprobated, deservedly reprobated, for the want of that zeal and that benevolence without which the purest principles are of little avail."

I profess, Mr. Editor, to be an inquirer after religious truth, and believe the genuine Scriptures are the only depository of Christian principles, and that every sect approach or recede from the truth, as their creeds agree with, or are contradictory to this sacred authority. And as the first grand fundamental truth there taught appears to me the Unity of the Deity, I have felt extremely anxious to know whether Unitarianism, in the aggregate, was equally consistent with the precepts of Christ. For this purpose, I have frequently attended Unitarian chapels and conversed with professors. At the former, I have heard eloquent discourses on various points, embellished with beautiful figures and argumentative deductions of almost demonstrative force, and yet have generally retired sensible of the propriety of a quotation, by an orthodox friend, on our leaving one of the first preachers in the metropolis,

"If love be absent, I am found,
Like tinkling brass, an empty sound;"

while amongst the latter, I have found able disputants on controversial subjects, the Trinity, Atonement, Philosophical Necessity or Free Will, the powers of reason, &c., but scarcely one who appeared equally anxious for the cultivation of the Christian graces of humility and love, or the precepts of Christ as a superior Teacher or Lord. While one sheltered himself under the idea, that as he believed fewer doctrines than others, he was less liable to the charge of professing hypocritically; another, on my asking what Unitarians thought of the offices of Christ, and whether *they should not be more regarded*, plainly told me such questions proclaimed me an enthusiast.

These observations and Mr. Harris's confession, I cannot reconcile with my old-fashioned notions of the plain, serious, unadorned preaching of our Lord, level to the meanest capacity, addressed equally to the understanding and *feelings* of mankind, or to that self-denial and ardent zeal which characterized the first Christians. However specious, therefore, however just, indeed, the theory of Unitarians, I am almost led to conclude, if these complaints are general, that theirs cannot be a correct system of theology—the religion of him whose badge is love, whose disciples are only to be known by their fruits. What! are Unitarians (rational Christians!) the only professors who expect the Deity to work fresh miracles to propagate their faith, and while hundreds of men are ready to leave their native shores, and tens of thousands of pounds are raised to promote what they esteem gross error, will they make no exertion to disseminate truth where no preconceived prejudice is to be overcome but what all missionaries have equally to encounter? Is not lukewarmness a fair confession they esteem it altogether unimportant? I am aware that while one sect consider the Deity inexorable, and that all men who know not the Saviour will be damned for ever, the other believes the Almighty is a being of infinite mercy and benevolence. But is this a reason for inactivity? Shall gratitude produce no fruit, while fear produces so much? Do they believe the Saviour came to teach the most perfect code of morality, and are they less anxious that the

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whole world should profit by it, than those who profess to make it only a secondary consideration? Are they willing to allow the doctrines common to all sects are less influential on their minds than on those of others? Is pride of intellect, or the humble virtues pronounced blessed by Christ himself, the most distinguished trait of Unitarianism? In a word, do they not practically admit the charge of their theological opponents, that theirs is a system of the head without touching the heart; that they can with equal coolness work a problem in Euclid, and examine the truths of revelation, not satisfied without demonstration, but equally affected with the result in either case?

I conceive Mr. Harris's address is well adapted to support the position he advocates, but surely his Appendix contains its complete refutation. What signifies the aptitude of the soil, (the unity of God to Jewish, Mahometan and Pagan prepossessions,) if there is no sower to sow, no germe to vegetate, no warmth to fructify? It surely is much more probable that after the opposition of controversy has ceased to agitate, Unitarianism itself will end in frigid indifference. I confess I fear to enter their circle, though I ever wish to remain

A BEREAN.

Extracts of Letters from Mr. Richard Flower.

Albion, Illinois,
Jan. 18, 1820.

MY whole family, I think enjoy, since we have been here, much better health than in England, and we have enjoyed the fine Indian summer, which has lasted full two months, of most charming temperature, the thermometer ranging from 70 to 75. We had only two wet days in November, and one sudden change to 35 degrees; The weather in December was equally fine till Christmas-day, when we had frost and snow much as in England, and since that time some very cold days, the thermometer being below freezing, 22 degrees. We have now milder weather, but a frost of snow on the ground, and the thermometer again at freezing, but gently thawing. Our settlement has been remarkably healthy, and every thing going on tolerably well. You will say *tolerably well* has a suspicious sound; I will therefore allude to that term in future, and state the inconveniences as well as the pleasures of the autumn. We have experienced considerable inconvenience from drought, and been obliged to draw water by carriage to the town, whose wells did not supply the inhabitants with a sufficiency, and the people (like the Israelites) murmured at us, the town proprietors, as much as ever that stiff-necked people did at Moses. I had no rock to strike, or power to raise water by miracle of any kind, and therefore applied industry and perseverance to make up this deficiency, and offered to supply them with fine spring water at a $\frac{1}{4}$ dollar per barrel, from a most delightful spring, found on George's estate, only eight feet deep, and inexhaustible. I had nearly two miles to draw it, but I lost nothing by my contract, and murmuring was allayed. This want of water would have been a serious objection to our settlement if it had been local, but it has been an unusual drought throughout the whole of the Western Country, such as has been rarely experienced, and we have been much better off than the people of Kentucky; it has also awakened our energies, and within half a mile of the town a delightful well has been opened, besides two others at a mile and a half, so that no real want has been known, only inconvenience suffered. I am rather particular on this subject, as report had spread that our town had broke up, our people scattered, and disease prevailed for want of water, all which was notoriously false; and, through mercy, I think there have been fewer deaths in the number of inhabitants than in any part of England. Another inconvenience from this drought was, the burning of the prairies much earlier than usual. There is a grandeur in this scene almost indescribable and somewhat alarming. We see whole prairies, containing thousands of acres, like a sea or lake of fire ascending; columns of smoke so affect the air, that it is a fog of smoke, and painful to the eyes; but after a few days all is over, and the sky clear and the air mild, but our herbage is gone. At this season the cattle go into the barn: we pay a herdsman to look after them, and if the season is not immoderately wet,

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they come out as fat as sheep from Coleseed, and afford profit to the grazier. Our bullocks, which were bought at 16 and 17 dollars last year, are now selling at Albion Market from 28 to 31 dollars each, paying nearly cent per cent for nine months' keeping; thus we are this year principally graziers, having 200 acres enclosed and more enclosing. George will have a fine farm opened, an excellent garden and young trees, and vegetables of the most luxuriant growth. It ought not, however, to be concealed, that we are much in want of farming labourers; we cannot get a regular ploughman, and a ploughboy is still a scarcer commodity; and till we can get our prairies once broken, and go with two horses without a driver, ploughing will be difficult to get performed. Our people put on the independent airs of Americans, without either their natural or noble independence, which disdains any thing like servitude, but, as if delighting to tease us gave them great pleasure, they quit their work suddenly and without reason; but we greatly counteract this by keeping them out of employ and our money in our pockets, and pay gangs of Americans, who come out and are always migrating for a job of work, and then return to their farms. We are also, in many instances, destitute of women servants, but then we have plenty of helps, or *charwomen*, who will come and work by the day or half day, and then return to their families. My wife has managed this business admirably well: observing their disposition, she hires them by the hour, sees well to them for the time being, and generally gets a whole day's work done in a few hours. This occasional assistance, in addition to the services of Mrs. Carter and a woman servant, makes us comfortably served.

On our return of Christmas-day, we invited our party as at Marden; we assembled thirty-two in number. A more intelligent, sensible collection, I never had under my roof in England. A plentiful supply of plum pudding, roast beef and mince pies were at table, and turkeys in plenty, having purchased four for a dollar the preceding week. We found among the party good musicians, good singers, and the young people danced, nine couple; and the whole party were innocently happy and cheerful during the evening. The company were pleased to say I had transferred old England and its comforts to the Illinois. Thus, my dear Sir, we are not in the least in want of society; and I would not change my situation for any in America, nor for *disturbed* and *tumultuous* England.

My efforts to assemble the people to public worship have been successful: our place is well attended, often from 40 to 50 people through winter, and amongst our congregation we often number a part of Birkbeck's children and servants. Our singing is excellent; our prayers, the reformed Unitarian service. The sermons which have been read are from an author I never met with in England, a Mr. Butcher; they are, without exception, the best practical Sermons I have ever seen. Our Library-Room is well attended in the afternoon; the people, improving in cleanliness and sobriety, recover their intellectual faculties, and interest themselves in moral and Christian converse. When I arrived at Albion, a more disorganized, demoralized state of society never existed; the experiment has been made—the abandonment of Christian institutes and Christian sabbaths, and living without God in the world has been fairly tried. If those theologians in England who despise the sabbath and laugh at congregational worship, had been sent to the English settlement in the Illinois at the time I arrived, they would, or they ought to have hid their faces for shame. B——'s family played at cricket, the backwoodsmen shot at *marks*, their favourite sport, and the Sunday revels ended in riot and savage fighting; this was too much for Infidel nerves. All this also took place at Albion; but when a few, a very few, better men met and read the Scriptures, and offered prayer, at a poor contemptible log-house, these revellers were awed into silence, and the sabbath at Albion became decently quiet. One of its inhabitants, of an Infidel cast, said to me, "Sir! this is very extraordinary, that what the law could not effect, so little an assembly meeting for worship should have effected." "Sir," said I, "I am surprised that you do not perceive that you are offering a stronger argument in favour of this Christian institute than any I can

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present to you. If the reading of the Scripture in congregation has had such efficacious and such wonderful effects, you ought no longer to reject or neglect giving your attention to its contents and its precious religious institutions." Thus, my dear Sir, my efforts for the benefit of others have been greatly blessed. I appear at present more satisfied with my lot, because I appear to be more useful than ever: in England, all my attempts at usefulness were puny compared to what they are here. Many people here openly express their gratitude to me as the saviour of this place, which, they say, must have dispersed if I had not arrived. This is encouraging to a heart wounded with affliction as mine has been, and is urging me on to plans of future usefulness. A place for education, a sunday-school, and, above all, a Bible Society, if we increase, shall be my aim and endeavour. I have already abundant testimony that God will bless his word, and if the rest of my life should be spent in such useful work and employment, my death-bed will be more calm than if I had been taken from life before I had arrived at this period of utility. You will, I trust, be able to appreciate the station Providence has placed me in, and feel pleasure at this communication. My house, which is nearly finished, is a comfortable one, and can boast a roof that neither Hertford nor Marden could boast. It stands the most drenching rains and drifting snows without letting in any wet. I described it in my former letters; and while I am satisfied with the comfort it affords, the Americans behold it with astonishment.

You would have been much amused if you had been with us a few weeks since, when I had a visit from Captain Burke, a sensible and intelligent backwoodsman. He paid me a short visit, put off his business that he might fetch his wife, which he did; we thought we saw through the plan; he returned with her the next day, and we felt disposed to gratify their curiosity. "There, wife," said he, "did you ever see such fixings?" He felt the paper—looked in a mirror over our chimney-piece which reflected the cattle grazing in the field before the house, and gazed with amazement. But turning from these sights to the library, "Now," said he to my wife, "does your old gentlemen" (for that is my title here) "read all these books?" "Yes," said she, "he has read most of them." "Why if I was to read half them, I should drive all the little sense in my head out of it." I replied that we read to increase our sense and our knowledge; but this untutored son of nature could not conceive of this till I took down a volume of Shaw's Zoology. "You, Mr. Burke, are an old hunter, and have met with many snakes in your time. I never saw above one in my life; now if I can tell you as much about your snakes and deer and bears and wolves, as much or more than you know, you will see the use of books." I read to him a description of the rattle snake, and then shewed him the plate, and so on. His attention was arrested, and his thirst for knowledge fast increasing. "I never saw an Indian in my life, and yet," said I, "I can tell you all about them." I read again and shewed him a coloured plate. "There," said he, "wife, is not this wonderful, that this gentleman, coming so many miles, should know these things from books only?" "See ye," said he, pointing to the Indian, "got him to a turn." In short, I never felt more interested for an hour or two, to see how this man's mind thirsted after knowledge; and though he dreaded the appearance of so many books, he seemed, before he left, as if he could spend his life amongst them.—Our Library is now consolidated; and, that the kind intentions of yourself and others may not be lost, and that your names may live in our memories and be perpetuated to future generations, I have conveyed all the books presented to us in trust, to the proprietors of the town for the use of the Albion Library; written the names of the donors in them, and in my next letter I shall, pro forma, be able to convey to you our united thanks for the books presented. Our little Library is the admiration of travellers, and Americans say we have accomplished more in one year than many new settlements have effected in fifty—a well-supplied Market, a neat place of worship, and a good Library.

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Norwich,

SIR, *July* 17, 1820.

WILL you give me leave to recommend, through the medium of your Magazine, the case of the Boston Unitarian Chapel to the attention of the Fellowship Fund Societies, and of those among us who have it in their power to be liberal? I can testify, Sir, that, in the subscriptions which they have made for the erection of their neat and commodious place of worship, the congregation have done their part handsomely; and I trust that in this labour of love they will be assisted by the contributions of others who are able to do them so kind a service. After all that they have done, however, they are still burthened with a considerable debt, which the liberality of their brethren will, I hope, in a short time, enable them to liquidate. From my own observation, it is a case which, permit me again to say, I feel great confidence in recommending.

THOMAS MADGE.

SIR, *June* 10, 1820.

IN looking through your last Number my attention was particularly attracted by the remarks of Hylas and your Norwich Correspondent [pp. 277—280, and 291—294] on Mr. Belsham's Three Sermons. Entertaining the highest respect for Mr. Belsham's opinions, and feeling grateful to him for the pleasure and advantage afforded by his invaluable labours in the Christian vineyard, I was anxious to examine for myself a work which, from the representations of others, appeared to contradict the first principles of Dissent. I may be mistaken, for we all view things through the medium of our preconceived opinions; and I am one of those who have been taught to think that Christianity needs no other patronage from the civil magistrate than his good example; that its professors need no other protection than that due to every man as a citizen; that no person should be taxed for the support of another's faith and principles, or be obliged to give any other test of his own than good conduct; that every person is, in reason, though not by law, entitled not only to hold any opinion conscientiously, but to publish it either by speaking or writing without liability to punishment, unless he can be indicted as teaching some specific and definite crime expressly forbidden by the laws of God and his country, as murder, treason, &c. And, that it is the duty of the magistrate to protect every one in the full enjoyment of his religious, as well as his civil rights and liberties, without regard to sect or party, by the only means in his power, the impartial execution of laws inflicting pains and penalties.

With pen in hand I perused the Sermons, and if you are not crowded in your next Number, perhaps you will allow me to state how they struck me. Great part consists of encomiums on the Christian religion, and a full assent to so much will be taken for granted without particularizing. But the conclusion attempted to be drawn from all this appears to me startling. How its own native excellence can be urged as a plea for magisterial support I am at a loss to understand. On the contrary, it appears to me an unanswerable reason why the magistrate should not interfere at all, or at any rate further than to use his exalted situation as an opportunity for becoming a conspicuous example of real Christian conduct, and preventing bigoted zeal from breaking out into acts of violence and injustice on account of differences in religious opinion.

As a Christian I tremble at the consequences of permitting the civil power to interfere in raising funds for the construction of religious edifices and the education and support of ministers, (pp. 7—12,) for it is impossible to forget what has been. But this point, as treated by Mr. B., resolves itself rather into a question of political economy, than one of religious principle, and as such, it does not appear difficult to prove it a case strictly within the rule—that where there is a demand there will be a supply without legislative interference; and I have certainly yet to learn, that Christianity is the dull, uninteresting tale forgotten like a morning dream, or that it forms a despicable exception to this general rule.

The difficulty which Mr. B. admits there would be in the choice of favourites, and the plus and minus of patronage, appears to form an insuperable objection to his scheme. Is the

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elected Calvinist to contribute towards the diffusion of Socinian infidelity? Is the reprobated Unitarian to be taxed for the support of principles at which he shudders? Does not history teach us to fear that the jealousy and bickerings engendered by this system of extortion and favouritism, however disguised or palliated, will produce more evil than can be balanced by any probable good result? With respect to the charge of obsequiousness and truckling in our Dissenting Ministers, (p. 12,) I feel with your Norwich Correspondent. Surely the accusation is unsubstantiated by facts and founded on false theory. Is it not reasonable to expect that the man whose labours are remunerated by small contributions from many, will be more independent of each and all, than he who is appointed and paid by one or a few, will be from the controul of the one or the few?

I beg pardon for the expression, but is it not preposterous to expect (p. 15) that the civil power will ever be vested in the hands of beings so superior to the present race of man, as to afford a reasonable hope of their exercising a discretion so sound and liberal, in providing for the spiritual wants of every individual, that we should be benefited by the surrender of our dearest liberties, and by trusting implicitly to receive a share of patronized Christianity, each according to the measure of his deserts or necessities? When our governors are become so exquisitely perfect, may we not fairly expect that the whole world will have arrived at that blessed state in which Government may be dispensed with, as no longer constituting a necessary evil?

No Christian could ever object to see Christianity familiar in our courts and parliaments, (p. 17,) reigning in the hearts and governing the actions of all in authority. But a "mitred front"! Is Royalty insulted by the approach of a Christian minister, unless tricked out in lawn and coronets? Is Episcopal pomp necessary when teaching the inhabitants of the palace to take no thought for raiment, but consider the lilies how they grow; to convince courtiers that they cannot serve God and mammon; to persuade them not to lay up treasures for themselves upon earth? Is this the garb of the disciple of the lowly Jesus; or is the disciple become greater than his Master?

Mr. B., a Dissenter, the declared and formidable enemy of creeds, the boldest of innovators, advocating (p. 18) public taxation for the construction of places of worship, in which a *National Liturgy* is to be established, "in order to protect the decorum of public worship from rash and fanatical innovators"! Alas! are not even the wisest of us liable to be betrayed into inconsistencies? Is it not probable that by the time theological feeling has subsided to the state in which this Liturgy could be agreed upon, and the doctrinal test, (p. 15,) that Jesus Christ is a teacher sent from God should be deemed a sufficient point of union, Christians will have become so enlightened, so truly Christian, that Mr. B. himself would gladly abandon his own plan of patronage and favouritism, as not only unnecessary but impossible? Is it not probable that the Millenium will have arrived before this imperfect scheme can be realised? Should we not be seeking Utopia and neglecting Elysium?

Mr. B., having in his first Sermon sketched out his plan of patronage, proceeds in the second to establish its propriety in answer to all objectors. And here he has full need of all his own acuteness and strength against his "specious" opponents, and it is pretty evident that, like other combatants, he is not so strong in a bad as in a good cause.

It cannot indeed be denied to Mr. B., that the acceptance of the Parliamentary grant (p. 29) is a sacrifice of the sturdy principle of Dissent, and those who approve of it cannot with consistency object to magisterial interference absolutely, but solely to the amount. It is, indeed, sometimes said that Dissenters are fairly entitled to it by way of remuneration for what is taken from them in tithes and church-rates, but surely such refinement and special pleading should never be heard out of Westminster Hall. With respect to the immunities enjoyed by Dissenting Ministers, (p. 30,) they are not of a nature to compromise the principle. It would, indeed, be monstrous, it would be contrary to every dictate of reason, every rule of good

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policy, to the feelings and the wishes of every individual in a Christian state, if ministers of the gospel of peace were liable to be dragged from the performance of their duties, duties of incalculable importance to human happiness, and to be forced into the abhorred and villainous trade of human butchery! It is sufficiently cruel and disgraceful to Christendom, that we, who are not so much withdrawn from worldly affairs, nor so peculiarly devoted to the promotion of the dearest interests of mankind, should be torn from our homes and useful occupations, to endure every species of hardship at the command of petty despots, to fool away our lives in furthering the mad schemes of wicked ambition, and commit the heinous crime of murdering our fellow-creatures, who, unoffending and unoffended, are in like manner compelled to murder us for the gratification of incarnate devils sent upon earth to scourge mankind. Does consistency require the Christian minister to participate in these horrible crimes, lest by availing himself of exemption from the tyrant's general conscription, he should appear to admit the right of magisterial interference in matters of religion? If, indeed, he is an advocate for war, I shall not trouble myself with attempting to reconcile his inconsistencies. Again: the office of church-warden—by what rule of policy can a Dissenting Minister, or any Dissenter, be called upon to undertake the management of church revenues and regulations, except upon Mr. B.'s principle, (p. 36,) that the peace of the whole requires the minority to submit to the majority, and when the majority dispenses with the service, what more can be said? The objection to serving the office of overseer of the poor is not so strong, yet the peculiar duties of ministers may, without any sacrifice of principle, be urged, not so much in a religious as in a political point of view. And if the question were tried by the proper criterion, and the decision made by the legitimate sovereign power in matters of policy, the people—the votes would be unanimous, and ministers be exempted without endangering religious liberty, and without exposing the present Dissenter to the charge of inconsistency.

Mr. B. then proceeds to consider and answer *seriatim* the objections which may be made to his plan of patronage.

To the first, his reply (p. 36) is merely, that he sees no objection to public encouragement of a religion so excellent. Who does? Let the magistrate respect virtue, and employ ability without regard to speculative opinions; let him not, in the spirit of exclusive bigotry, deprive his country of the assistance of its most valuable citizens, merely because by daring to think for themselves they differ from the herd; let him not behead a More, burn a Ridley or Latimer, or banish from Court a Fenelon; let him not promote the time-serving renegade or the canting slave to the highest offices in Church and State; let him not scare away blushing modesty and insulted religion by converting the palace into a seraglio; let him discountenance and disgrace the bad, whilst he patronizes and honours the good; let him stand forth a conspicuous example of the true Christian. It is enough; Christianity asks not, she dreads, she deprecates, any other patronage.

To the second he replies, (p. 36,) that if it be the sense of the majority that there should be a favoured Establishment, the minority must yield, in order to maintain peace and good government. Yes, and when the majority determine upon going to war or any other iniquity. But are the minority to approve, as well as obey? Does it not rather become an imperative duty on every dissentient individual to exert himself in propagating more enlightened notions, and endeavouring to convert the majority? And ought not Mr. B. now to be found labouring with the minority?

To the third he replies, (p. 37,) that there are many truths which do not excite attention proportional to their importance, and are, therefore, to be patronized. But is Christianity one of these? In what country or age has it been found so uninteresting? Has not danger more frequently arisen from over excitement when tampered with by the civil magistrate, than from apathy and neglect in the multitude? What are the defects of the non-interference system, that it should require the age of miracles to be revived

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(p. 40) in support of Christianity, when no longer fed with extorted revenues, nor held up in the imperial or parliamentary leading-strings of favouritism? Does Mr. B. find his cause so weak as to be driven to the necessity of insinuating, (reply to fourth objection, p. 41,) that we entertain the absurd notion that human means are not necessary for its propagation? Is it a matter of course that the civil power will exercise only a discreet and liberal interposition, and employ only the wisest and most efficacious means of advancing the true interests of Christianity? What says the page of history, and what guarantee can Mr. B. offer us for the future? What reason have we to expect that legislators and magistrates will become perfect, whilst the multitude remain what they are? And if the multitude improve porportionally, what occasion shall we have for Mr. B.'s special new invention—these priests and governors upon the entire new principle of pure, disinterested, liberal, impartial, favouritism? And if, as is sometimes the case with projectors, it should turn out that Mr. B. has been too sanguine in his expectations, what temptation have we to trust the interests of religion to the operations of the old species?

To the fifth he replies, That the success of the primitive ages, without patronage, cannot be drawn into a precedent in present times, for that it arose from the novelty of the events and the strong impression of the miracles. From which, of course, we are to infer, that when this advantage was gone by, its place was well supplied by a Holy Alliance between Church and State. But perverse curiosity and inquisitive scepticism having induced Protestants and Dissenters to search if all was right, and at length to disturb this noble arrangement, we are now to be accommodated with a new combination of priestcraft and statecraft, so preciously blended, that with the magic of chemistry, each is to neutralize the deleterious properties of the other, and of two poisons is to be produced a medicine, mild as mother's milk, and universally efficacious as Dr. Solomon's Cordial. But since these miracles have served their turn, and so long become antiquated, would it be a sin to pry into the necessity of either continuing the present Holy Alliance, or of forming any new treaty; and to suggest, whether the press, with its accompanying increase of education and enlightened liberality, may not have superseded the utility of any farther union between the two crafts? Dissenters will surely not join in the shout—"Great is Diana of Ephesus." That errors soon crept into the Church (p. 44) is lamentably true; but can we agree with Mr. B., that the establishment of favouritism prevented the increase of error? Do not facts substantiate what reason would conjecture, that the passing clouds of error were detained and accumulated into the thick darkness of night, a long, long night; and that light has been restored to the Christian world, only in proportion as the storms of Reformation and the breezes of Dissent have dissipated the settled and accumulating gloom? The shores of patronage wear an enticing appearance, and have in all ages led thousands to make shipwreck of faith and a good conscience, but now the record of history stands a conspicuous and imperishable beacon to warn us against the dangers of the illusive coast.

Under the system we advocate, such protection as that afforded to Paul of Samosata, (p. 47,) would not dazzle, the momentary meteor of midnight, but continually shine, the summer sun of joyous light and genial warmth. The force of the sixth objection (p. 47) is so far admitted by Mr. B., and his palliatives so similar to those already noticed, that any remark would be tautology. To the seventh he replies, first, (p. 54,) that Christianity owes its existence, under Providence, to the protection of the civil power, and produces as a proof, that in Asia, the sword has exterminated Christianity, while in Europe, where it formed an alliance with the civil power, it has always maintained itself. Now if the alternative were between persecution and patronage, if there were no middle and better course, this argument, from the contrast of the two evils, would be relevant; and perhaps in the dire dilemma we should submit to patronage upon the principle, (p. 59,) that Christianity under any form is better than no Christianity. But this is not coming to the point at issue. The advocates for non-interference are not contending for one in preference to the

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other, but deprecate both as positive evils; the one, because it annihilates; the other, because it corrupts Christianity. And I protest I cannot conceive a stronger confirmation of their arguments than the combined history of persecuting Asia and patronizing Europe. If an angel were sent from heaven to teach the non-interference system, could he make the matter plainer, or place it in a more striking point of view? True it is, that in Europe Christianity survived the hated connexion. But O how altered! That God should permit this horrible war upon his church in one region, and this little less horrible alliance in another, is indeed a mystery, unless it were intended to fix indelibly on every mind the grand truth for which we now so earnestly contend, that Christianity equally abhors persecution and patronage. But that the black, the bloody, the disgraceful page of ecclesiastical history, should be adduced as a proof that Christianity depended for its existence upon civil patronage, does appear most astonishing. Will Mr. B. venture to affirm, that if Christianity had neither been persecuted nor patronized by the civil power, it would have been lost to the world, and that we at the present moment should have been Pagan idolaters, worshiping stocks and stones? If not, why does he print, in large letters, that the existence of Christianity is, under Providence, ENTIRELY OWING TO THE PROTECTION AND PATRONAGE OF THE CIVIL POWER? Should he not rather have said, that the *corruption of Christianity is, by Divine permission, entirely owing to the protection and patronage of the civil power?* Nothing can be more totally groundless than this argument from history appears, and yet it is evidently the basis of all Mr. B.'s reasoning, the foundation of all his newly acquired notions on the subject (p. 27). It is a favourite to which he frequently recurs, and which he seems to consider unassailable. Surely it is the ignis fatuus which has for once dazzled and misled him, as he was groping about in the gloom of the dark ages.

His second and third replies (pp. 59 and 62) are an elaborate proof that there is much good in Christianity, even in its most depressed and degraded state, to which we most cheerfully assent; but we will never admit it as a reason for depressing and degrading it, by placing it under the patronage of the civil power.

His fourth reply (p. 63) is, that though "much unjust and savage persecution has taken place under pretence of supporting and protecting the Christian religion," yet "that even this state of things is not without its use." Certainly, as our poet sings,

> All partial evil's universal good,
> All discord harmony, not understood.

But this is a double-edged sword and dangerous for mortal hand to wield. Mr. B. would scarcely advocate the doing evil that good may come, or anticipate persecution among the blessings of his new Holy Alliance. If, however, he does, I am not prepared to deny him this solitary advantage.

Having gone through the two first Sermons, I find I should be trespassing unreasonably by any remarks at present on the third, and Hylas's Letter. I am sure Mr. B. will forgive any apparent warmth of feeling or freedom of expression.

AN ADVOCATE FOR A RELIGIOUS COMMONWEALTH.

SIR, *July* 14, 1820.

MR. BELSHAM *says*, [p. 347,] that "some of your Correspondents, whose zeal seems to outrun their information, appear to be desperately angry with me for having presumed to assert that Christianity might be benefited by the liberal and judicious interference of the civil power." Now, Sir, I beg to observe, that the principle against which I endeavoured to contend, was very different from that which he has now stated, viz. "That Christianity *required* the support and patronage of the civil power." Either, therefore, the Reverend Gentleman has forgotten what he preached and printed, or he may have been convinced by his third Sermon, that the principle which he enforced in his first was untenable, and be desirous of backing out.

I am very happy to see such a change in his sentiments upon this point: I thank him most cordially for his admirable defence of the right of Unbelievers to impugn the validity of those evidences which we believe to be amply sufficient to establish the truth of

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Christianity; and I trust a full recantation of the position, that our religion requires the patronage of the civil power, will prove him to be in every respect entitled to the honourable appellation of

A NONCONFORMIST.

Modern "Orthodox" Notion of Future Punishment.

(Continued from p. 408.)

HITHERTO we have considered what are termed the *natural* attributes of the Deity; let us now make some reflections on the *moral* ones, namely, his holiness, justice and goodness.

Holiness in man, is sanctity of the heart and obedience of the life, in the sincere and diligent performance of the duties of piety, benevolence, and self-government, according to the light and means afforded him, natural or revealed. It is not a humanity without godliness, or, "a saintship without humanity;" for such are imperfect characters: but the union of faith and works, piety and charity: and, in proportion to our attainments in these indispensable and connected duties of religion, are the degrees of our holiness and virtue.

The holiness of the Deity consists in the purity, rectitude and perfection of his nature; and cannot be separated, even in idea, from his essential benignity. We may possibly conceive of power, wisdom, and knowledge, without goodness; but cannot thus apprehend the attribute of *holiness*. We should instantly reject the notion of a holy man, or a holy angel, without benevolence; and cannot avoid connecting these ideas in our conceptions of the Divine holiness. "He is glorious in holiness," and to be worshiped "in the beauty of holiness." "His holiness lies in a conformity to himself; this includes his acting like and for himself. All his decrees and dispensations are *congruous* to his glorious perfections. He would *hate himself*, if, in any thing, he acted contrary to these, because then he would *disagree* with himself. Self-seeking in creatures is monstrous and incongruous, and rather matter of shame than of glory; but for God to seek his own glory, is his eminent excellency. To do all things for ones-self, which in man is idolatry, is true sanctity in him." *

And as he takes infinite delight and complacency (so to speak) in the contemplation of his own transcendent excellencies, so he approves and rewards the faint reflection of these perfections in his creatures. Hence, we are enjoined to be holy in our measure and degree, "as God is holy, and perfect as he is perfect."

It is true, this holiness includes his perfect and infinite hatred of sin; but this, simply considered, appears to be no bar against a change in the moral state of the sinner, but rather implies the contrary.

For, "What is hatred of sin, as attributed to God?—If we consider this, as it is in *us*, a passion of the soul, *so* it is not in God. The absolute perfection of his nature excludes it. But God's hatred of sin, is his perfect aversion of it, as contrary to himself: an aversion without perturbation, as with us, and is nothing but his holy will and nature averse to sin: to sin, *as* sin, and not sin, as it is in this or that person. He can no more love sin in his own people, than in the worst of men. God hates nothing but sin *primarily*; therefore he forbids nothing but sin, and all his judgments are threatened only against it, and sin is the only procuring cause of their execution. It is true, he hates the persons of wicked men, but not *as men or creatures simply*, but only as sinful creatures. He hates them *for* sin, and for nothing else." †

To the same effect, speaks another orthodox writer, Mr. Burkitt, on Rom. ix. 10: "Nothing renders any one the object of God's hatred but sin. He does not hate the Devil himself, as he is his *creature*, but only as a sinner. God adjudges none to eternal perdition, but with respect to sin:" so that the infinite holiness of God, in itself considered, seems only to require a change in the moral state of the transgressor, but not necessarily his everlasting punishment.

But this leads us to consider the infinite *justice* of the Supreme Being; in the nature of which attribute, it is commonly supposed, there are sufficient grounds for a belief in the doctrine of eternal punishment.

* Wisheart. † Ibid.

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"Justice," says Dr. Hartley, "is that which gives to every one according to his deserts; at least as much as his good deserts require, and not more than is suitable to his evil ones." This, though an accurate definition of human justice, may be thought not strictly applicable to the Divine; for since the Deity gives to all, and receives from none, how can he be considered as *obliged* to the performance of any particular action? But we must beware lest here, as well as in other respects, from erroneous principles, we misrepresent the Divine character and conduct, and tarnish, as far as in us lies, one of the brightest jewels in the celestial diadem: nor need we entertain any doubt or hesitation in this matter. For though, as Creator, the Deity places his creatures in different circumstances, both of mind and of body, and in his providential dealings respecting nations and individuals, acts upon principles of which we cannot always discern the reasons; yet, as a moral Governor and a final Judge, he proceeds according to known and established rules, and continually appeals, in his holy word, to the minds of his rational offspring as to the equity of his dispensations. "Are not my ways equal?" "He shall judge the world in righteousness, and the people with equity."

There is a variety of important considerations in religion arising from reflections on the Divine justice, which, if the reader's patience be not quite exhausted, may admit of further amplification: and a leading one on the score of natural theology, in proof of a future state, depends upon this great principle; and the argument amounts to this—that if there be *one* virtuous, miserable and oppressed person in the world; or *one* prosperous, habitual transgressor, there must be a future state:* because, without this, we cannot cherish satisfactory and adequate ideas of this glorious perfection. For, though we can infer the being and bounty of the Deity from the things that are, and his holiness and justice in themselves, from the *natural tendencies* of things, which in their correspondent effects may be considered as incipient punishments and rewards; yet, his absolute, strict, remunerative, perfect, and impartial justice, remains veiled behind a dark cloud, not to be withdrawn till the great day of retribution; when, by means unknown to the disciple of nature, but more explicitly revealed in the gospel, the Master of the house shall return and demand an account of his servants, when "the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

For if we begin with *inanimate matter*, though the term *justice* may not here be strictly proper, yet it is plain that, when created and modified, there are certain uses, fitnesses and relations to which it is applicable, and to which *other* uses and applications would be utterly unfit. Thus we cannot suppose such a glorious body as the *sun*, formed merely to shine in empty space as in a trackless desert, where neither his light nor heat could be of any use and advantage. Accordingly, we find that it is placed in the centre of numerous revolving globes, filled, as we justly believe, with proper inhabitants, where scarcely one ray of his splendour is lost, enlightening, fructifying and animating the whole. Nor can we imagine that a world of inanimate matter would be created, furnished only with herbs and trees and flowers; or, at best, with insects and birds and beasts and fishes; since all these, from the defect of reason, are confined to a narrow sphere; could never regulate the subordinate parts of nature, nor offer any oblation on the divine altar, in returns of veneration, gratitude and praise: accordingly we read, that when all these were prepared, "there wanted yet a man to till the ground." Nor was man himself, though constituted lord of all below, and favoured with frequent divine communications, sufficient to his own happiness. Paradise itself required the superintendence of a rational agent, and paradise itself would have been a desert, without the blessings of correspondent society.

Now, what is *fitness* or *rectitude* as to inanimate matter or inferior beings, acquires the name of *justice* when applied to rational agents; for though the Deity cannot, properly speaking, be indebted to his creatures, yet he will be just to his own perfections, and ultimately treat them according to their moral character and state; and therefore, though it is strictly true to

* Woollaston's Religion of Nature.

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affirm that a thing is *right*, because God doth it, yet it is equally true that he doth it *because* it is right. "Though he is under no law without himself, yet he hath a law in his own nature." * Thus, as just observed, we cannot suppose, upon the principle of mere justice only, that he would suffer an *innocent* being, or (if you dislike the term) a rational being in a state of *positive* favour with his Maker, to lie long under oppression, torment and misery, without some remuneration here or hereafter. This would be utterly incompatible with all our ideas of divine justice.

And in this view, the life, death, resurrection and glorification of our Saviour Jesus Christ, furnish a striking and important argument. Our Lord was not *impeccable*, or incapable of sinning, for then he could have had no merit; but he was *immaculate*, or never did actually transgress. He never committed any act which had the formal nature or essence of *guilt*. He was subject to every human infirmity, and "in all things tempted as we are, yet without sin." "Other saints may possibly have excelled him in the exercise of particular virtues: John Baptist was a greater mortifier than Jesus himself; and if we observe his whole history, though without sin, yet the instances of his piety were the actions of a very holy, but of an ordinary" (imitable) "life. The lives of some in ecclesiastical history seem told rather to amaze and to create scruples than to lead us in the evenness and serenity of a holy conscience; and they appear to be represented holy by way of idea and fancy, if not to promote the interest of a particular family or institution; but our Lord, in his external actions, where alone he is imitable, did so converse with men, that they, after his example, might for ever converse with him. Some have had excrescencies and eruptions of holiness in uncommanded duties, which, in the same particulars, we find not in the life of Christ; but *here* is the distinction—they that have done the most *beyond* have also done some *short* of their duty. In the greatest flames of their shining virtues they prevaricated something of the commandment; but no man ever did his *whole duty*, save only the holy Jesus." *

Hence it is worthy of remark, that in all the *personal* prayers of Christ upon record, though we meet with every other essential requisite of prayer—humility, adoration, submission, petition, and thanksgiving; yet we never meet with the smallest allusion to that which always constitutes an essential part in *our* prayers—*confession of sin*; for he had no sins to confess.

Having thus briefly considered the *remunerative justice* of the Deity, as eminently exemplified in the person of our Saviour, we shall offer a few more remarks on his punitive, or, as commonly termed, his *vindictive justice*.

It will be acknowledged by all, as already observed, (except by the gloomy advocate of unconditional reprobation,) that this phrase can be applied to the Deity only *figuratively*, and that we had better use the term *vindicative* than vindictive; rage, hatred and revenge being the most abominable and detestable passions that we can imagine in men or devils, which we cannot for a moment suppose in the idea of an angel, and which are infinitely impossible to be regarded as subsisting in the Divinity, before whom "the heavens are not clean, and who chargeth even his angels with folly." "Vengeance is mine, and I will repay, saith the Lord," is urged by St. Paul, as a reason for not avenging ourselves, because God alone is the proper judge of actions, Rom. xii.; as if he had said, You are incompetent judges of men's hearts, and of the motives of their conduct; resist, therefore, every tendency to a spirit of malice or revenge; leave the punishment of the delinquent to God, who alone knows when and where and how to punish, and who will finally do you ample justice; for he hath said, speaking after the manner of men, "Vengeance is mine, and I will repay." Do you, therefore, "give place unto wrath," and "overcome evil with good," and thus you will fulfil the enigmatical advice of the wise man, and "heap coals of fire" upon the heads of your enemies; you will either be fully satisfied of the Divine equity in their punishment, or melt them down into another temper and dispo-

* Wisheart.

* Bishop Taylor's Life of Christ.

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citizen, and convert even an enemy into a friend.

Rejecting, therefore, the idea of infinite vengeance or implacable wrath, which are one and the same, as utterly inapplicable to the Divine character, we may consider the punitive or vindictive justice of the Almighty as a branch of his justice in the abstract, "which is nothing else but the absolute rectitude and perfection of his nature;" * and in a relative view, as "that invariable will, by which a total difference will be made between the righteous and the wicked—the former most gloriously rewarded, and the latter severely punished:" † but if there be any force in the preceding arguments, there is nothing that we can conceive in the simple idea of divine justice, either in an absolute or relative sense, which should lead us to conclude that the sufferings of the impenitent will be strictly and properly everlasting.

But it is said, that sin is an infinite evil, because committed against an infinite being. Far be it from any of us to detract from the essential evil and malignity of sin! It is that one great, comprehensive evil, which the Scriptures, perhaps obscurely, intimate to have procured the fall of some of the angelic hosts, which banished Adam from paradise, brought diseases and death into the world, and which, while inherent in the rational nature, must for ever separate from the Divine presence and favour. But the question *here* is not respecting the nature of sin in the *abstract*, as to which there can be no dispute; but as to its absolute *perpetuity*, either in itself or in its effects; and we employ words without ideas, if we say, that in these senses sin is an infinite evil.

To say that sin is eternal and infinite *in its own nature*, is manifestly absurd, as well as impious: it is to revive the ancient error of the *Manichees*, who hold an intelligent principle of evil, eternally opposing and counteracting the goodness and energy of the Deity. Such a notion, in the present state of religious light and knowledge, you will scarcely venture to espouse. Would you then, on the other hand, invest with the attribute of infinity, *an accident*, a *faculty*, a mere privation, the birth of time; which can only subsist in created natures, and which, in the person of our Saviour, and probably of many of those superior beings who, in the immeasurable scale of the intellectual world, "left not their first estate," never subsisted at all? To say that sin will be infinite in *its effects*, is the very proposition we have been endeavouring to disprove; and which we must still decline to receive, till we see better reasons produced for it than those which have hitherto been offered.

It is true, all sin is committed against an Infinite Being; it is enmity against God, in its nature, though not always in the intention of the sinner. Hence David says, "Against thee only have I sinned;" nevertheless, as Job observes, it cannot reach or "extend to him." "Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man."

Nor can the Divine *glory* and *majesty* require, according to our conceptions of them, an eternal punishment for the sins of time. The glory of God is either his *essential* or his *reflex* glory. The former is unchangeable; the latter may indeed be dimmed and tarnished by the transgression of the creature; but surely not *for ever!* "As he is the first principle of all things, so he must be the *last* end of them: his holiness requires that all his works should return and give glory to their original!" * What satisfaction or complacency can he derive from *ruin*; what glory from the destruction or eternal misery of his creatures? In reality, this opinion doth not admit of proof *à priori*, by the confession of eminent divines; † and Dr. Clarke himself, in the close of his remarks above alluded to, quotes some Heathen writers as agreeing, "that the punishment of the incorrigible should be *annexed*, without any *determinate* or *known* end:" which appears to be giving up the question; for, however protracted may be the period of future sufferings in particular instances, would you deny to the Supreme Mind that inherent prerogative which all wise legislatures have conferred upon earthly sovereigns—a

* Wisheart. † Petitpierre.

* Wisheart.
† See Doddridge's Lectures.

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power of remitting the sentence in whole or in part, as may seem fit to his infinite wisdom? Surely this is a degree of presumption and arrogance scarcely to be expected from those who are the most strenuous advocates for the doctrines of *free grace, and of an unconditional and finished salvation!* But it is not contended here, that the awards of a future judgment will be remitted in a single instance, but only that we have abundant reason to be persuaded, that not, in a single instance, they will be infinite and everlasting.

"A being who merits infinite punishment is a being infinitely culpable, and consequently infinitely wicked, and a *being infinite*. Thus is the sinner, a mortal man, a being so weak and finite, by this argument transformed into an infinite being! Thus we see the fallacy of an argument which leads to such absurd and irrational conclusions." *

To close this part of our subject, the infinity of the Deity includes the exercise of all his attributes; but having treated of some of these in a *negative* point of view, rather pointing out what they do *not* lead us to expect from them, than what they do, we shall defer our reflections on those *important* and *positive realities* of which they may induce us to entertain the hope and expectation, in their illustrious harmony and union with the Divine *goodness*, till we shall have briefly considered the last particular above-mentioned, namely, the supposition, that the victims of future punishment will continue to sin, as well as to suffer, for ever, and so the one will prove a natural consequence of the other.

Some pious persons, sensible of the invalidity of the common arguments on this subject, have endeavoured to calm the tumult of their minds by reasoning thus with themselves:—We have every reason to believe, that the mental faculties of the righteous, in a future state, will be abundantly improved and enlarged, and making continual progress towards perfection.—"The soul will proceed from strength to strength; be still adding virtue to virtue, and knowledge to knowledge; shine for ever with new accessions of glory, and brighten to all eternity!" * Now is it not probable that there may be an *analogy* here, as to the sufferings of futurity; that this may be *the key* to enable us to unlock the prison-doors of *Hades*, and fully to satisfy us of the equity of the Divine dispensations? Though we cannot believe that the Deity will punish to all eternity, *merely* for the sins of time; yet, if the condemned criminal go on to add sin to sin, and rebellion to rebellion; if his vices and evil passions should be expanded and multiplied; if, the more stripes are laid upon him, the greater will prove the aggravation of his guilt—then, in such a case, it may be consistent with the moral character of the Deity, to permit him to remain for ever in that miserable state; perpetual succeeding sins will justify perpetual succeeding punishments; and his sufferings are rather to be regarded as *natural consequences*, than as positive appointments.

These opinions have been espoused by eminent and pious men, and frequently urged as motives to virtue; but we should not hastily adopt natural, moral, or theological systems, in whole or in part, merely because they have the sanction of great names and high authorities: certainly, in another view, such sentiments have an aspect tremendously horrible, startling us by its own deformity, and almost naturally tending to render the human mind *diabolical*, even in the prospect and contemplation! "Imagine such a state you may, but you can never seriously believe it, nor reconcile it to God and goodness." †

For, whence do we acquire this dreadful idea of the expansion and increase of the depraved faculties and passions of mankind in a future state?—Because the virtues of the good will be expanded and increased? This is a miserable argument indeed! It is supposing similar effects from contrary causes. Virtue is progressive in its very nature. *Sin* is the *disease* of the soul; and as there is, for the most part, in bodily disorders a natural tendency of the animal economy to rectify itself, or to assist the operation of proper medicines, so is there also in

* Petitpierre.

* Addison. † Bishop Newton.

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disorders of the mind. It is true, sin is often progressive in this world, in particular cases, as when the sinner meets with no present impediment; but *change* the circumstances, and you generally change the mind of the agent. There are, indeed, stubborn tempers that will persist, notwithstanding the severest sufferings and the most bitter disappointments; but we must attend to general rules, and not to particular exceptions.

Now, though we take for granted the expansion of the mental faculties in a future state, with respect both to the righteous and the wicked, yet we must think strangely indeed as Christians, if we imagine there can be any capacity in the state of future punishment for the exercise or indulgence of the most of those evil passions and propensities which torment us here, and which are summed up in that emphatic and comprehensive phrase, "the deceiveableness of unrighteousness." The expansion of any passion or desire in the present life, arises from the hope or expectation, well or ill-founded, of its future gratification. But this cannot justly be supposed of the criminal affections in a future state. As "flesh and blood cannot inherit the kingdom of God," so neither is it probable that they can inherit the kingdom of *Satan*. There must be peculiar and appropriate *vehicles* for both saints and sinners. What room *there* for sensuality and voluptuousness, where every alluring object and extravagant suggestion shall be done away? What motive to a daring and blasphemous impiety, where the messengers of Divine justice shall be actually present, inflicting the awful sentence of their high commission? What plea for unbelief, when "hell is open before them, and destruction hath no covering?" What food for covetousness, where there is nothing to desire? What incentive to envy or revenge, where the question is, not who is the most happy, but who is the least miserable? What scope for a towering pride, a restless ambition, or an insatiate thirst of glory, falsely so called, where the vanity of human expectations shall be fully manifest; where wicked tyrants and oppressors shall meet the due reward of their deeds, and the Universal Sovereign shall fulfil that signal denunciation, recorded by the mouth of his holy apostle, and "destroy them who destroyed the earth"?

Besides, this notion contradicts itself. To *sin* always implies a capacity *not* to sin; or to repent, and consequently of becoming virtuous—contrary to the supposition.

Will you, then, refer the fixed and eternal hate, enmity and rebellion supposed to appertain to the wicked in this state, to *the act of God?* This you will scarcely venture to do. What! hath he plunged a rational soul, originally made "in his own image," into a fathomless gulf, where it can be capable only of *demerit*, and that to all eternity? Surely "he that is an essential enemy to sin, never made sin essential to man."* "As it were horrid blasphemy once to imagine him to be the author of it, so it cannot be conceived how he should be the author of what is so contrary to his own holiness, and infinitely abhorred and detested by him. 'God cannot be tempted with evil, neither tempteth he any man.'" He may tempt, indeed, by way of *trial*, as in the case of Abraham, but he tempteth none by way of *seduction*. "We may sooner imagine that darkness should be the offspring of a sun-beam, than that a holy God can be the author of that which is so contrary to his nature."† "And though God, in grace, may *long* suffer contradiction to his will, and that which he abominates, in order to work out wonders of his power, wisdom and goodness; yet, otherwise to suffer it to abide *for ever, an offence unto him, within his own dominions, who is 'Lord of all;'* yea, even in a sense *within himself*, as 'in whom all things live and move and have their being;' *this* the understanding of man, looking closely into, would even startle at; for who can think God will thus *eternally concur* with those who would eternally *frustrate* and pervert the ends of his concurrence, and *oppose him with his own powers?* Is it not more reasonable to conclude, if he had not *a design of grace*, that he would cease from such a fruitless act, and, by subtracting *his* part, reduce them

* Bishop Taylor. † Wisheart.

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to nothing? The Deity, therefore, not concurring with that which is the *ground* of their present state, viz. the *defective part*, it follows that *this state* has not its duration *founded on God*, and so, no way participating of *the principle of eternity*, must have an end." *

Such are the reflections, not new, but nevertheless highly important, which, in different forms, have been suggested upon this great subject, by a variety of writers, drawn from considerations on the nature of sin, the nature of man, the nature of eternity, and the best ideas we are able to form of the Divine attributes.

A few brief remarks on the further evidence of Scripture on this topic, in more particular connexion with the divine attribute of Goodness, must be deferred to another opportunity.

AN OCCASIONAL READER.

Hackney,

SIR, *May* 13, 1820.

I HAVE remarked that objections to religious ceremonies and observances are generally answered by reproof instead of argument. Upon what pretensions to infallibility does your Correspondent A. (p. 207) put forth his opinions on the subject of prayer without reserve, and at the same time call upon L. J. J. to refrain from doing the same thing? If L. J. J. deems supplicatory addresses to be "useless, irrational and enthusiastic," what better reasons can he have for dissuading others from the practice? Judging from A.'s statement of his opponent's view of the subject, I should conceive that A. has wholly mistaken the effect which his "chilling, frigid" course of reasoning has produced on his mind. So far from unfortunate, if L. J. J. is not conscious of standing in need of artificial aid in the discharge of duty, nor of this particular species of consolation (which he thinks illusory and irrational) under the trials and afflictions of life, it appears rather that he has attained a state of advancement in the regulation and control of human passions which may well excite emulation in many of the more "pious and warm-hearted." But it seems A. himself reprobates the idea of calculating on the probability of receiving answers to petitions so put up; our duty is to pray, and the duty of prayer being complied with, it can matter but little what we pray for, as, according to A., whether the benefits we are daily receiving be the effect of immediate influence or of unalterable laws, is not a question that concerns us:—"the pious, filial heart is satisfied that asking bread, he does not receive a stone," &c. A. does not appear to consider that L. J. J. may be equally confident and assured of the bountiful, unfailing provisions of nature; that he also is perfectly resigned to the arrangements of superior wisdom, and is content to wait the good time for all things which that wisdom has not placed within the reach of his own exertions; in short, the only difference in this respect between the disputants seems to be, that L. J. J.'s confidence is the greater, inasmuch as he deems it superfluous and assuming to be continually addressing his infantile suggestions to Omnipotence in the hope of bettering his condition, or to repeat a formula of words without a specific object. If A. cannot produce evidence to prove that a single request contained in his petitions has been answered, and if L. J. J. can shew an unquestionable connexion between the means he employs, viz. his daily exertions and his actual enjoyments, then I think A.'s call for proofs of L. J. J.'s "better and simpler way," is answered. A., to be consistent, concludes as he began, with a taunt and a rebuke: how much more to the purpose, had he chosen a quotation bearing immediate relation to the matter in dispute, rather than a reflection on talents and motives! If the arguments of an opponent be weak, they are the more easily refuted, and with this observation I submit the foregoing to the Editor's disposal.

S. C—.

Colyton,

SIR, *May* 18, 1820.

THOUGH not an Unitarian in that confined sense of the word adopted by numbers now so denominated, I am a zealous friend to close inquiry into the real meaning of the sacred writers, and the authenticity of the writings themselves generally received as inspired. Feelings of indignation arise

* Roach.

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in my mind when observing the manner in which many excellent men are treated, who have given the world full proof of the integrity conducting them in their inquiries, by persons of great literary abilities, but biassed by powerful causes. The prejudices of education, aided by the prospect of vast worldly advantages, may produce an undue zeal for established and popular opinions. Solomon justly observed, that a gift blindeth the wise. Perhaps nothing more to the purpose can be said to many dignified opposers of Unitarian authors, than what is contained in this quotation from the great Chillingworth, in the 2nd page of the Preface to his admired work, the Religion of Protestants, folio ed. 1664:

"Would you know now what the event was, what effect was wrought in me, by the perusal and consideration of it? (your book.) To deal truly and ingenuously with you, I fell somewhat in my good opinion both of your sufficiency and sincerity, but was exceedingly confirmed in my ill opinion of the cause maintained by you. I found every where snares that might entrap, and colours that might deceive the simple, but nothing that might persuade, and very little that might move an understanding man, and one that can discern between discourse and sophistry. In short, I was verily persuaded that I plainly saw and could make it appear to all dispassionate and unprejudicate judges, that a vein of sophistry and calumny did run clean through it from the beginning to the end. And letting some friends understand so much, I suffered myself to be persuaded by them, that it would not be either improper for me, nor unacceptable to God, nor, peradventure, altogether unserviceable to his church, nor justly offensive to you, (if you were indeed a lover of truth, and not a maintainer of a faction,) if, setting aside the Second Part, which was in a manner wholly employed in particular disputes, repetitions and references, and in wranglings with D. Potter about the sense of some supernumerary quotations, and whereon the main question no way depends, I would make a fair and ingenuous answer to the First, wherein the substance of the present controversie is confessedly contained, and which, if it were clearly answered, no man could desire any other answer to the Second. This, therefore, I undertook with a full resolution to be an adversary to your errors, but a friend and servant to your person, and so much the more a friend to your person, by how much the severer and more rigid adversary I was to your errors."

In the 44th Section of this Preface, (not paged,) what Mr. C. writes is a full refutation of the accusation, *schism*: "Neither is it always of necessity schismatical to separate from the external communion of a church, though wanting nothing necessary. For if this church, supposed to want nothing necessary, require me to profess against my conscience, that I believe some errour, though never so small and innocent, which I do not believe, and will not allow me her communion but upon this condition; in this case the church, for requiring this condition, is schismatical, and not I for separating from the church."

Archbishop Laud, in the dedication of his book against Mr. Fisher, to Charles the First, and which that king so strongly recommended to his son, makes an observation which may be quoted against other churches besides the Roman:

"The errors of the Church of Rome are growne now (many of them) very old. And when errors are growne by age and continuance to strength, they which speak for the truth, though it be farre older, are ordinarily challenged for the bringers in of new opinions. And there is no greater absurdity stirring this day in Christendome, then that the reformation of an old, corrupted Church, will we, nill we, must be taken for the building of a new."

The Archbishop thus comments, p. 95, on Luke x. 16:

"Christ saith, *He that heareth you, heareth me.* This was absolutely true in the apostles, who kept themselves to that which was revealed by Christ. But it was to be but conditionally true in their successors. 'He that heareth you, heareth me.' That is, so long and so farre as you speak my words, and not your own. For where the command is for preaching, the restraint is added: *Go* (saith Christ) *and teach all nations;* but you may not preach all things what you please, but all things which I have commanded you. The publication is yours, the doctrine

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is mine: and where the doctrine is not mine, there your publication is beyond, or short of your commission." On Matt. xxviii. 19, 20, the Archbishop thus remarks: "*I am with you always, unto the end of the world.* Yes, most certaine it is, present by his spirit; for else in bodily presence hee* continued not with his apostles, but during his abode on earth. And this promise of his spiritual presence was to their successors; else why to the end of the world? The apostles did not, could not, live so long. But then to the successors the promise goes no further than I am with you always; which reaches to continual assistance, but not to divine and infallible."

"John xiv. 16. The Holy Ghost did abide with the apostles according to Christ's promise there made, and shall abide with their successors for ever, to comfort and preserve them. But here's no promise of divine infallibility made unto them."

Can any thing more to the purpose be said in answer to the dogmatical assertions and high claims of various modern church advocates?

Being now in my 70th year, and though still able regularly to discharge my public duties and to call on my near neighbours, yet never going a day from home, and not having all the books at hand necessary for the purpose, an attempt once designed must be given up. It was to draw up a vindication of Dissent from the writings and in the very words of many eminent divines of the Establishment. Some seriously objecting to this, and others to that, as absolutely needing alteration, and, as the very learned Dean Prideaux observed, (in some work to which I cannot make a direct reference,) "might be much more easily altered than defended." Such a treatise might be highly useful, and so would the continuation of Mr. Neal's faithful History. Had my excellent friend Dr. Toulmin's life been prolonged, he would have endeavoured to finish what he had so ably begun.

If Dissenters acted up to their principles, societies, however small, would keep together, though unable to support a regular minister. This I endeavoured to prove, and to call the attention of the laity to the subject, in a pamphlet, styled A Blow at the Root of all Priestly Claims, published in 1775 by J. Johnson, St. Paul's Churchyard, long since out of print. A sensible lady, educated in the Church, told me that she approved Dissenting societies chiefly on this account,—"that each one of them could alter or adopt such modes and forms as appeared most scriptural and edifying. In the Church, nothing could be changed, though greatly desired by numerous judicious and pious members, without Parliamentary interference." Precious is that liberty with which Christ makes his disciples free, and highly commendable those who *stand fast in it*, as St. Paul exhorts, Gal. v. 1.

Mr. Robert Bragge, famous for making numerous discourses on Joseph's Coat, it is said, thus expressed himself to warn his hearers against every degree of heresy: "Baxterianism leads to Arminianism, Arminianism to Arianism, Arianism to Socinianism, Socinianism (Humanitarianism was not then talked of) to Deism, Deism to Atheism, and Atheism to hell."

Dr. Benson hearing this, replied, "A much shorter way might be pointed out. Calvinism leads to Antinomianism, Antinomianism to a wicked life, and where that leads admits of no doubt." Communicated to J. Cornish by Dr. Benson's venerable friend, Dr. Amory.

Dr. Amory was a worthy member of the well-chosen Committee for gaining Relief to Dissenting Ministers and School-masters in 1772. The bishops joined in array against it. Dr. A. waited with others on Bishop Warburton. It was observed that his support might naturally be expected, who, in a controversy with Bishop Lowth, had avowed his opinion, "that toleration ought not to be withheld from idolatera." The Bishop wished to be excused, saying, "a man must pay some regard to his connexions." Dr. Amory replied, "Why not stand forth alone, my Lord, like Abdiel, in the noble cause of truth?" The proud Bishop was not sufficiently high-minded to act thus. Dr. Amory had resolved in early life to sacrifice at the shrine of integrity, and had wisely determined to wait the rewards of it.

J. Cornish inquiring of his then worthy tutor, Dr. Kippis, how it was

* The old orthography is retained.

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that the liberal-minded Bishop Law did not appear in our behalf, the cause assigned was, "the unpleasantness of being brow-beaten by so many of the same station, when his aid would be ineffectual." On coming to town at that time and waiting on Archbishop Cornwallis, that prelate, so inferior in every episcopal qualification, greeted him with a sneer: "I suppose your Lordship is come to assist Dissenting endeavours." Bishop Shipley was then one of the bench, but did not come forward as the friend of liberality, though afterwards he obtained that honour.

JOSEPH CORNISH.

Lancashire,
July 16, 1820.

SIR,

IN the "Congregational Magazine" for the present month, there is an account of a Chapel at Allostock, near Northwich, in Cheshire, with the circumstances of which, probably, some of your Correspondents are informed. It appears that in the year 1742, *Dr. Samuel Eaton* was the pastor, who was succeeded by the *Rev. William Turner* and the *Rev. John Holland*. The Congregational Magazine adds, "the ministers who have followed Dr. Eaton were probably Arians or Anti-trinitarians," with the exception of the present pastor, Mr. Glover, who is represented as an Arminian Baptist and far advanced in years, preaching only once a month. It appears that an estate of 27 acres of land, situated at Rainow, two miles from Macclesfield, was bequeathed by the *Rev. Samuel Garside*, for the "officiating minister of this Chapel for ever." "But this bequest," says the Magazine, "has experienced the common fate of posthumous benevolence, and is not enjoyed by the party for whom it was designed."

The case of the Chapel just mentioned is so analogous to many others in this part of the country, that I hope no apology is requisite for alluding to the subject, as I am not aware that any steps are taking to preserve our old Presbyterian chapels from the fate that seems to await them. Since the extinction of the Presbytery in these counties, no body has existed with authority to take up the cause of falling congregations; and however we may object to the powers with which ecclesiastical associations have sometimes been armed, or have assumed, I am much inclined to think, that what may be termed the *rational classes* of Dissenters, have fallen lamentably into the other extreme, leaving our weaker churches to struggle on as they may, or altogether to perish, for want of the friendly support and protection which can only be effectually given by an associated body. With these views, I cannot but regret the failure of the late laudable attempt to establish a Unitarian Association of the counties of Lancashire and Cheshire, which would have been competent not only to have taken up the cause of several expiring churches, but would have been a powerful auxiliary to the Unitarian Fund. Surely no one can *doubt* of the absolute necessity of *union* in any public affairs, or does he think that, in this instance, exertion is misplaced and unnecessary? As I am an advocate for *active* measures, I am glad to find that the subject of an Association is not dropped. I certainly should have been better pleased, had the friends of the measure persevered at once in their original plan, but much ought to be sacrificed to conciliate all parties; and I trust the Committee appointed at the late Annual Meeting at Warrington, will enter upon some plan for immediately carrying into execution what so many of their brethren have long wished for. In no part of the kingdom is there a wider uncultivated field than is presented by our manufacturing districts for popular preaching; and when it is considered that several missionaries have offered their services in the Unitarian cause, I think the friends to divine truth can scarcely acquit themselves of culpable neglect if they longer defer to avail themselves of the means before them for disseminating the genuine doctrines of the gospel.

A. B. C.

SIR, *July* 25, 1820.

AMONG the various remarks occasioned by Mr. Fox's discourse on "the Duties of Christians towards Deists," I was not a little surprised by the assertion of *Hylas* (p. 212,) that "of all men, Unitarians have the greatest reason to complain of this Sermon," in which he discovers "a tendency to confirm and justify the

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charge, that a natural and close alliance subsists between Unitarians and Unbelievers." I hope Unitarians will never deem it *unnatural* to form an alliance, as *close* as the fair pursuit of a common object may require, with unbelievers or misbelievers of any description, who may be willing to join them with the laudable design of contributing "to let the oppressed go free and to break every yoke." A very opposite design appears to have been attributed to Unitarians, on a late memorable occasion.

Mr. Gurney, whom "the Society for the Suppression of Vice" retained to prosecute Mr. Carlile, seemed to connect the Unitarians with the promoters of that prosecution, in his reported speech at Guildhall, on the 15th of October last. Mr. Carlile pleaded, not *legally* indeed, yet not unfairly, as *argumentum ad hominem*, that the Trinity being confessedly an essential article of the religion established and enforced by the State, Mr. Smith's Bill, which released from penalties the impugners of the Trinity, had virtually repealed the *Blasphemy Act*. To this line of defence, Mr. Gurney is reported to have replied,

"In the Act of William and Mary, which exists now in full force, there is a passage stating that he who denies that the Old and New Testaments are of divine authority, shall be subject to certain pains and penalties. The defendant declares that the whole Act has been repealed, whereas it is evident, beyond doubt, that but one line upon the subject of the Trinity has been withdrawn. The new Act, then, tacitly re-enacts all the rest of the former statute; for it shews that the latter had undergone thorough consideration, and the plain meaning of the former is equally the design of those who solicited and those who granted the indulgence."

I copy this passage from the *Morning Chronicle* of Oct. 16, which agrees with the *Times* of the same date. From the word *design*, connected with *thorough consideration*, a reader would, I think, be likely to conclude that the Unitarians had shewn themselves ready to make a common cause with Mr. Gurney's clients, considering their own relief as the only proper relaxation of the statute, and quite satisfied thus with such an exception in their favour, "the Act of William and Mary exists now in full force." Yet "those who solicited the indulgence," while they could only act for themselves exclusively with any chance of success, had neither a design to encourage, nor a disposition to approve the late prosecutions; but were among the first to regret, while they relied on the omnipotence of divine truth, that Unbelievers were not allowed with impunity to assail the religion of the Bible, not only with argument, but even with misrepresentation and ridicule, should they be disposed thus to injure their own reputation as sober disputants.

It appears, then, that "of all men, Unitarians have the greatest reason to *approve* of this Sermon," and that they would indeed "have the greatest reason to complain" had no one of their number been found promptly to bear in their behalf a testimony against *persecution*. Should any of your readers still doubt whether the prosecution of Mr. Carlile be a *species* of which persecution is the *genus*, I wish they would inform us, according to their nomenclature, on what page of history, ancient or modern, persecution can be found.

GAMALIEL.

Remarks of an Unitarian Traveller.

No. I.

SIR,

MY employment will not lead you to expect from me any logical reasoning. I am in trade, and perform my own journeys. This leads me to see a variety of persons and places. On these I am accustomed to make my remarks, not with a design to find fault, but to put down what I think may be useful to myself or to my children, when I am dead. Some of my observations have been communicated to friends, whose partiality led them to believe they might serve our common cause. With this wish they are sent; and if you judge them worthy of a place in your theological Repository, they are at your service. If the plan I have pursued were followed by other Travellers, you would have many Correspondents, who could give you better means than are now possessed for determining the question,—Is Unitarianism increasing or decreasing? A general spirit of inquiry is increasing; a greater readiness to hear what we

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have to say exists; and the very bitterness shewn by the bigoted proceeds from a fear that our principles should be known; for if known, they cannot refute them.

But there is another cause: the length the seceders have gone in the doctrines they have taught, has alarmed many of the orthodox. Moral preaching and enforcing the duties of Christians, were beginning to be more common before the direction given to public opinion by Carlile, and his base effort to rank Unitarians with himself. The tide will turn; and though the depression of trade and the difficulties of the nation are against us, truth is gaining ground among individuals. It shews its progress slowly in bodies. Indeed, it is rather surprising, except in large towns, that Unitarian societies should be formed, if we consider the difficulties that attend those who join them. Besides being "every where spoken against," in many places the means of support would be taken from those who would prefer worshiping with us, if they dared to attend with us. This opposition is not less strong among Dissenters than among members of the Establishment. With the latter, it seems to me consistent; in the former, a departure from their own principles, and a violation of that right, the right of private judgment, on which alone our Dissent can be justified. If we follow truth, it is of little consequence whether the numbers who avow themselves Unitarians are for or against us. The Bible is for us, and with this weapon I am content. Human authority is to me, in matters of religion, like the kite that used to please me when a boy, with this difference—the kite flies against, authority goes with, the wind.

I was brought up in the belief that Christ was the only head of his church, though my Calvinistic education did not allow me to think he died for all. Having told you my education, you will not wonder at some of the habits I still retain. Though I have long given up the belief in *Five Points* as necessary to salvation, I still feel a great reverence for some of the practices my mother and grandmother taught me early to observe. Among these are the strict observance of the Lord's-day, a frequent reading of the Scriptures, instructing children by catechising them, and attending family prayer. I wish these were more observed by Unitarians; then we should not be so often charged with indifference to the means for promoting devotion. While we shun the gloom, we should still cherish the spirit of genuine religion. Till our ministers shall follow the plan of a Field or a Holland or a Carpenter, we shall not build up our young as we ought; nor shall we prepare the way for laymen acting the part of priests in their families, and in their neighbourhood, when new societies are to be formed, or old ones are without a supply. It is greatly to be lamented, that such friends to our cause as Mr. Thos. F——r, have not regular service in the places where they live. This would awaken inquiry, encourage public worship, give to the lower classes the opportunity of attending our forms of worship, and enable the well-disposed to have Sunday-schools, and to promote other benevolent plans, which, for want of co-operation, are now omitted. Fellowship Funds are admirably fitted to prepare for general union. Vestry-libraries, religious tract societies and conferences will follow.

As you, Mr. Editor, recommend the Christian Tract Society, I *will* take the liberty of mentioning an improvement in its management. Its tracts are too long. They are more fitted for scholars than learners. They suit those who have a deal of time, not those who can only snatch a few minutes, and are then off again. Let us take a hint from others. The Society for Promoting Christian Knowledge, and the Bristol Tract Society, have short, pithy pieces. These are laid in shop windows, and in places most frequented. It costs little to have a few to give away to persons who may read them. We want something of this kind. If the Committee of the Christian Tract Society would consider this hint, they might easily get such pieces as would obtain general circulation. I will shew you that I can follow the advice I give, and not occupy more of the time of your readers at present. In my next, I will send you some observations made in my Essex journey, which is through Suffolk, Norfolk, Cambridge, and Herts. On each of these you will have the opinions of an

UNITARIAN TRAVELLER.

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REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Course of Lectures, containing a Description and Systematic Arrangement of the Several Branches of Divinity: accompanied with an Account both of the Principal Authors, and of the Progress which has been made at different Periods in Theological Learning.* By Herbert Marsh, D. D. F. R. S. and F. A. S., Lord Bishop of Peterborough, and Margaret Professor of Divinity. Part V. On the Authenticity of the New Testament. Cambridge, printed. Sold there by Deightons, and in London by Rivingtons. 1820. 8vo. pp. 94.

WE are happy that this Prelate comes again before the public in the character of Margaret Professor of Divinity at Cambridge. Although the subject of the Fifth Part of his Lectures may be considered as not admitting any great novelty of information and remark, we cannot but be gratified by his luminous arrangement of his thoughts, by the perspicuity and vigour of his style, and by several traces of a powerful and discriminating mind. To those who are beginning, and to them who feel a desire of reviewing their theological studies, his labours will be highly useful.

" The authenticity and credibility of the Bible," form the third of the seven branches of the system of divinity adopted in his Lectures. " And it is hardly possible," he says, " that these important questions should be examined at a period more seasonable than the present, when every effort has been made to shake the fabric of Christianity to its very basis." Previously to his entrance on the proof of the authenticity of the writings of the New Testament, he deems it " necessary to give a definition of the term *authentic*." This word he uses " in the confined sense in which many English and most foreign writers use it:" he pronounces a book *authentic* that was composed " by the author to whom it is ascribed." It will naturally be asked, whether Bishop Marsh has good reasons for thus departing from the language of some preceding advocates for revelation? On the one hand, the correct employment and application of terms are essential to the success of our researches after truth, and of our diffusion of it: on the other, no changes should here be introduced which are not manifestly improvements.

A late excellent Prelate* stated " the difference between the genuineness and the authenticity of a book" as follows: " a genuine book is that which was written by the person whose name it bears, as the author of it; an authentic book is that which relates matters of fact, as they really happened." This distinction, we believe, approves itself to many of his readers. So far as it extends, we find it convenient and intelligible; yet the second part of it is limited to historical, and does not comprehend epistolary and several other writings. *Authenticity*, in the sense in which Dr. Watson defined it, cannot be predicated of epistles, unless they record matters of fact, and record them with correctness. Now the Margaret Professor's definition of this term includes, on the contrary, those books of *every* class that were written by the persons whose names they respectively bear, as the authors of them. To this definition, therefore, we give the preference: its accuracy will perhaps be confirmed by the citation of a passage from an early Christian writer.

Tertullian† speaks of the " *authentic letters*" of the apostles. It has been a difficult task to ascertain what he means by this expression:‡ evi-

* *Apology for the Bible*, by R. Watson, D. D., &c., Bishop of Landaff, (3rd ed.,) p. 33, and Dr. Maltby's *Illustrations*, &c., (1802,) pp. 1, 2.

† De Præscrip. cap. xxxvi.

‡ See Lardner's remarks (Works, II. 266, &c.) on the passage. The note of Semler, (Tertull. Opera, Tom. II. pp. 45, 46,) is, " non *originalia* et autographa, ut multi falso intelligebant; sed *Græcæ*, quia isti alii *Latinâ* translatione utebantur, sicut ipse Tertullianus." The interpretation which this Editor denounces of the words *authenticæ literæ*, has been

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dently, however, he did not affix to it the import assigned by Bishop Watson. Had he intended to say that the apostolic epistles are *authentic*, because they relate matters of fact as they really happened, he would have said what was totally irrelevant to his subject and his reasoning. If this had been his design, it could not be necessary that he should advise those whom he immediately addresses to visit Corinth, or Philippi, or Thessalonica, or Ephesus, or Rome. To the word *authentic* he probably annexed the idea conveyed in Bishop Marsh's definition. His topic is the testimony of the apostles to the Christian doctrine. For this testimony he refers to their epistles, which might fairly be supposed to exist in an *authentic* state, uninterpolated and undisputed, among the churches to which they were originally and severally written, and in which they were known to be the productions of the authors to whom they are respectively ascribed.

Thus far we agree with Lardner in his construction of the phrase *authentiæ literæ*. We feel ourselves compelled to dissent from him when he says, that by this phrase we are not to understand "*authentic letters* or epistles," but "scriptures," *all the Scriptures of the New Testament*. It is true, passages may be found in Tertullian where the word *literæ* has such an acceptation. The sentence before us, however, is connected with others, in which *the apostles* are specifically mentioned. We therefore presume that the rules of just interpretation, and the whole scope of the African father's argument, will require us to take the term *literæ* in the more restricted sense of *letters* or *epistles*.

The Margaret Professor, we find, makes the same application which Tertullian does of the epithet "authentic" to the books of Scripture.* At the same time, we have perceived, in the course of our reading, that some recent and popular writers employ the two words *genuine* and *authentic* indiscriminately and convertibly;* a practice which it seems expedient to discourage. Perhaps, as the effect of Bishop Marsh's example and arguments, greater precision and correctness may distinguish, in this instance, the language of the next race of theologians.

Our author points out very carefully and successfully the influence of an inquiry into the authenticity of the New Testament on the divine origin of Christianity. He arranges the evidence for this authenticity under two heads, the *external*, "consisting of the testimony of ancient writers, and the existence of certain early translations," and the *internal*, "which is drawn from the contents of the books:" the *external* he now places in the foremost rank, because it is here eminently decisive, and "no preparation is wanted for its reception."

"In the disposition of the several parts, of which external evidence consists," he has "ventured to depart from the general practice." For this deviation he offers an apology. "In quoting," says he, "ecclesiastical writers, as evidence for the authenticity of the New Testament, it has been usual to begin with the Apostolic Fathers, or the fathers who were contemporary with the apostles; and thence to proceed to the fathers of the second, third, fourth, and as many following centuries, as appeared expedient for the purpose. But there is a disadvantage attending this chronological arrangement, inasmuch as it exposes the proof of authenticity to various objections at the very outset. Barnabas and Hermas do not afford the testimony for which they are quoted. Clement of Rome, Ignatius and Polycarp were certainly acquainted with *some* books of the New Testament; but they have been alleged as evidence for other books, where the quotations produced for that purpose are really insufficient. We cannot, indeed, *expect* to find in their writings such ample testimony to the books of the New Testament, as we find in the works of later writers. And it is not

adopted by Mr. Travis and Mr. Nolan, but is rejected by Person. (Letters to Archdeacon T., &c. pp. 276, 277; Inq. into the Gr. Vulg. p. 115, &c.)

* This observation may be confirmed by an appeal to a valuable tract which Bishop Marsh published many years since, and which is entitled "The *Authenticity* of the Five Books of Moses vindicated."

* For example, Paley and Bishop Percival.

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so much their silence, that is injurious to the proof, because that silence may be easily explained: it is the desire of making them say more than the circumstances, under which they wrote, could allow them to say."—Pp. 12, 13. Bishop Marsh, after giving the just explanation of the insufficiency of the Apostolic Fathers, as witnesses to the authenticity of the Christian Scriptures, adds,—"there is another reason for not beginning with their works, which is no less cogent than the preceding. When we appeal to one set of writings, for the purpose of establishing the authenticity of another, we should take especial care that the writings to which we make our *first* appeal, should themselves be free from all suspicion. But the writings ascribed to the Apostolic Fathers, and especially the Epistles which bear the name of Ignatius, have descended to us in a very questionable shape. And, though we should probably go too far, if we asserted, as some critics have done, that they are *entirely* spurious, this at least is certain, that if they came originally from the hands of those fathers, their writings have been so interpolated with passages, which from the nature of the subjects could not have existed in the first century, as to cast a shade over that which may probably be genuine.—Nothing has so contributed to impair the proof, that the New Testament is authentic, as the importance which has been falsely attached to the works of the Apostolic Fathers."

For these reasons the learned Prelate proposes to invert the order which has been hitherto observed in conducting the proof of authenticity. He proposes to begin with the fathers of the fourth century, and to *ascend*, through the third and the second, to the first century.—Such is the kind of proof, which he proceeds, in his following (the twenty-fourth) lecture, to offer, as the external evidence for the Christian Scriptures.

Of this inversion of the usual arrangement we greatly approve, so far as it regards the particular class of hearers and readers for whom Bishop Marsh's Lectures are intended. *Lardner's* method is different, because *he* wrote with the design of enabling "persons of ordinary capacities, who have not an opportunity of reading ancient authors, to judge for themselves concerning the external evidence of the facts related in the New Testament." *

From Jerom in the Latin Church Bishop Marsh ascends to Gregory of Nazianzum in the Greek Church, and thence to Epiphanius, Athanasius, Eusebius of Cæsarea, Origen, Tertullian, Clement of Alexandria, and Irenæus. Here he concludes the catalogue of his authorities for the authenticity of the New Testament: and in the twenty-fifth lecture he gives the result of his preceding inquiries. Accordingly, he observes that all the books which we receive at present as the Christian Scriptures, "were received in the fourth century, as the works of the authors to whom they are ascribed." Still greater weight and correctness belong, we presume, to the well known catalogue of Eusebius of Cæsarea, which is limited to "the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of St. John." † We do not take on ourselves to pronounce that "the doubtful or rejected books" are altogether destitute of authority: we think, however, that the Margaret Professor has unduly magnified the evidence in their behalf, and treated too slightly the reasoning of objectors.

In this part of his undertaking he institutes a very ingenious and satisfactory argument to shew that "if the historical books of the New Testament were universally received, they must have been received as authentic in the very places, where they were composed, and by the persons, to whom they were first delivered, and" that, in like manner, "whatever apostolic epistles were universally received, they must have been received as authentic by the very persons, or communities, to whom they were immediately addressed." Their contents and the date of their acknowledged existence, render it impossible that they should have been forgeries.

The Professor should have distinctly

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* Pref. to The Credibility, &c. Part II.

† All these writings Eusebius places among "the books which were *universally* received:" and this is the only part of his catalogue with which we are at present concerned.

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referred, in p. 67, to his translation of Michaelis' Introd. &c., (1793,) I. 360, 361.

His twenty-sixth lecture (the last on the authenticity of the New Testament) is employed in the consideration of the *internal* evidence in favour of the Gospels, the Acts of the Apostles, and the Epistles. And this subject is extremely well stated and illustrated. In the compass of a few pages, several circumstances are pointed out which shew that these respective writings afford the strongest presumptions of their authenticity, of their proceeding from men who were contemporary with the events related, and with the communities or individuals addressed. As we take for granted that these lectures will come into the hands of many of our readers, and indeed that no student in theology will fail of gaining an acquaintance with them, we shall not add to the number of our quotations. Besides the unintended coincidences mentioned by Bishop Marsh, some are, perhaps, discoverable on a comparison of the four Gospels with each other: let the following texts, for instance, be jointly examined, John xix. 25, Luke xxiii. 27, 49, 55, Mark xv. 40, 41, Matt. xxviii. 55, 56.

In concluding this article of Review, we may be permitted to express our earnest desire of being favoured with more such sets of lectures from the Right Reverend Author's pen.

ART. II.—*Omniscience the Attribute of the Father Only: A Sermon, preached before the Association of Unitarian Christians, residing at Hull, Thorne, Doncaster, Guinsbro', Lincoln, and adjacent Places, at the Chapel, Bowl-Alley-Lane, Hull, on Thursday, September* 30, 1819. *Published at their Request, and respectfully inscribed to them.* By Rev. Joseph Hutton, A. B., of Leeds. 8vo. pp. 92. Robinson and Co., Leeds; Hunter, London.

MR. HUTTON's text, Mark xiii. 32, has greatly puzzled and distressed Trinitarian commentators. The greater part of them say that Christ did not know the day of judgment in his human nature. Dr. Macknight argues, that the words mean only that Christ did not make the time known. Mr. Wardlaw contends, that they signify only that Christ did not know the time by communication, or in his official capacity. Dr. Adam Clarke suggests that the clause "nor the Son" may be an interpolation.

These several schemes are examined by Mr. Hutton with great ability, and fully shewn, we think, to be groundless. His opening remark, scarcely less than self-evident, decides the question:

"And here we may observe, that while the smallest degree of ignorance, on any subject how trifling soever, must disprove, beyond contradiction, the Deity of him who confesses or discovers it; the possession, on the contrary, of stores of knowledge, inconceivable by any human imagination, fathomless by any human mind, boundless so far as such a mind can perceive, would not be in itself sufficient to establish the Godhead of the possessor. We may pronounce with certainty, that he is *not* God who is ignorant of any thing: but of him, who, to our finite comprehension, should appear to know all things, we could not, therefore, pronounce that he was God. Ignorance, we know, in the minutest quantity, cannot co-exist with omniscience: but there is no degree of knowledge, how wonderful soever, of which we can affirm that it could not be derived—of which we can assert that it is absolutely infinite, and can exist only in an infinite being. Where we clearly see a bound, we may infer a finite nature; but from our not perceiving a bound, we cannot infer an infinite.

"To apply this remark to the subject under consideration, if it should appear that there was any part of the plan of providence of which Jesus was ignorant, the conclusion would be unavoidable, that Jesus *is not* God, whereas the opposite conclusion, that he *is* so, would not follow from his appearing to possess the most perfect knowledge of all the subjects that the human imagination can conceive. The smallest degree of imperfection is sufficient to prove an imperfect nature. The highest degree of excellence that *we* can appreciate, will not prove perfection. What portion of knowledge, power, wisdom and goodness, the Supreme Disposer may see fit to communicate to an inferior nature, we cannot determine; but we can determine with infallible certainty, that he who is in any respect deficient in these attributes cannot be the Supreme."—P. 14.

Having gone through the argument from the text, Mr. Hutton proceeds to adduce other scriptural evidence against the omniscience of Christ.

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He observes, 1. We find in Scripture many express declarations, proceeding from the lips of our Lord himself, that the knowledge which he possessed was not his own, but derived from him that sent him. 2. Prayer is an act which it is impossible to suppose could be performed by a being, himself omniscient—himself God. 3. Our Lord was tempted in all points as we are. Does not temptation necessarily imply the limited knowledge of the person tempted? 4. All those passages of Scripture which imply the limitation of any other of the attributes of Jesus, will also imply that of his knowledge.

The Introduction to the Sermon contains some excellent and happily-expressed remarks upon the accusation brought against Unitarians of a wish to degrade our Saviour.

An Appendix, of many pages, consists of Notes, argumentative and critical, which are unusually valuable. One of these contains animadversions on Dr. Pye Smith's scheme of Calvinism. We regret that we can extract only the following sub-note, on the popular topic of Unitarian presumption:

"The charge of indulging the vain and presumptuous idea of fathoming the unsearchable mysteries of the Divine Nature, has not unfrequently been preferred against Unitarians; upon what principle I know not, unless it be that principle of policy which sometimes prompts a disputant to endeavour, if possible, to astonish and confound his antagonist, by preferring against him the very accusation, which he had fully expected to be preferred against himself. Surely if presumption must be ascribed to either party,—though I am not aware of the necessity, and should therefore greatly prefer the milder term error,—it should rather be to those who pretend to define what the Divine Nature is, or at least to point out the distinctions that are in it, than to those who withhold their assent from any such unauthorized definitions or descriptions;—rather to those who, without the direct sanction either of reason or revelation, affirm the Deity to be both three and one, than to those who, confining themselves strictly to the language of Scripture, and the express declarations of God himself, dare only to affirm that he is one;—rather to those who exalt an *inference* of their own, certainly neither intuitively obvious nor necessary, into an essential divine truth, than to those who think no human inference, even if it were apparently just, entitled to equal weight with the inspired decisions of Scripture;—rather to those who pronounce dogmatically that mere human formulas of faith and doctrine have 'the express warrant of Holy Scripture,' than to those who hesitate to admit as scriptural, doctrines which are not taught, and cannot be expressed in scriptural terms;—rather to those who do not scruple, in the public congregation, *in the solemn presence of Almighty God, and as a part of his holy service*, to express their unqualified and implicit belief in such matters of doubtful disputation, to say the very least, as are contained in the Nicene and Athanasian Creeds, than to those who require much higher authority than that of fallible men, or fallible councils, to induce them to entertain, or to warrant them in publicly and solemnly professing such belief. Whatever may be said of 'Unitarian presumption' in this respect, the charge most assuredly comes with an ill grace from persons who profess to know so much more of the Divine Nature and Essence than Unitarians do,—who draw conclusions respecting it from passages in which it is not even mentioned,—and who dignify those conclusions, though *mere deductions of their own*, and never once directly indicated by Scripture, with the name of sacred and essential truths. Let any one carefully and seriously peruse the Athanasian, the Nicene, Dr. Pye Smith's, or any other Trinitarian Creed,—let him consider their doubtful and difficult matter, for such it is at the best, and mark their uncouth and unscriptural phraseology,—and then let him say, whether the guilt of presumption, if it must attach any where, (which, however, when I consider the endless wanderings of human error, I do not think it necessary to believe,) ought not rather to be imputed to the man who, without any modest doubt or prudent reservation, professes, than to him who feels himself compelled, by the testimony both of reason and of scripture, to withhold his credence."—Pp. 68, 69.

ART. III.—*Poems.* By One of the Authors of "Poems for Youth, by a Family Circle." Baldwin, Cradock and Joy. 1820. 3*s.* 6*d.*

WE have read this little, unpretending volume, with a pleasure far exceeding that which we have been used to derive from the perusal of many a more bulky tome, ushered into the world by many a pompous advertisement. Good sentiments will not always make good poetry, and we do not profess, by any means, to *admire*

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wherever we *approve*, though sometimes, we fear, our admiration has been excited when approbation lagged far behind. But, in the present case, so happy an union has been effected between beauty and truth, that our feelings may be allowed their full play without any danger of impairing the nicety of our moral discrimination.

So much of our time, and so large a proportion of our pages are appropriated to the direct discussion of particular theological tenets, that we are in perpetual danger of forgetting our great interest in pleading the cause of a large and liberal spirit of devotion: in holding up to view, on every occasion, the advantages of dwelling on what we may presume to call the lighter parts of religion—those beautiful sentiments, which, though affecting different minds in different ways, do, in some form or other, fix a very peculiar stamp of excellence on every production of a mind strongly imbued with them. It has been charged upon rational Christians, and with too much truth, that they are apt to neglect the *heart* while they pay an unremitting attention to the *head*. This arises so much more, we believe, from argumentative *habits*, imbibed in early life, than from any convictions of the understanding unfavourable to the cultivation of devotional feeling, that we shall not waste our own time and that of our readers in discussing the subject: resting satisfied, also, that a volume like that before us will do more towards demonstrating the happy influence of the religion of the heart, than any arguments which we could advance in the calmness and quietness of prose. At the same time let it be remarked, that the *directly* devotional pieces of this collection are not numerous, and that we have spoken of it with reference to religion, chiefly because it appears to us that its author's mind has received, and communicated to these productions, a rich infusion of that classically devotional taste which is more precious in the eyes of a Christian than the largest acquaintanceship with the beauties of Heathen love.

The author is, we understand, one of a highly-gifted family, to whom we are indebted for the very pleasing little volume of which we gave an account in our last Number (p. 425).

We have great pleasure in making an extract or two. There is much beauty in the following lines (p. 21):

Smiling serenely, as on earth she smil'd,
But those sweet eyes no longer tear-bedew'd,
She sat, invested with heav'n's sanctitude,
Amid the blissful bow'rs, happy and mild
And angel-like in gentleness: unchang'd,
Save that the grief which weigh'd upon her breast
Had fled, and left her now entirely blest,
Earth's chain unloos'd, and free where'er she rang'd.
She still retain'd her spirit's playfulness;
With sweet and holy thoughts so calmly blended,
As spoke heav'n's peace upon her head descended,
And her brow wore no shadow of distress,
I saw her thus,—the angels cherishing
Their long-belov'd, and welcoming her home,
And whispering her of pure joys yet to come,
And hopes eternal and unperishing.
I saw her smile upon them, and the hand
Of fadeless flow'rs they laid upon her brow;
And heard her sigh, O happy, happy now,
Th' immortal airs my burning cheek have fann'd,
And those I left on earth, and wept to leave,
Their minist'ring angel I awhile shall be;
But soon their wearied hearts shall cease to grieve
And they will come to rapture and to me."—

Sonnet. (P. 54.)

How oft beneath his blest and healing wings
He would have gather'd me, and I would not!
Like a weak bird, all heedless of my lot;
Perverse and idle in my wanderings.
Now my soul would return, and trembling brings
Her wearied pinion to its wonted rest:
And faint with its short flights and flutterings
Would seek a refuge in its parent breast!
O Father! in thy mercy shelter me,
For I am worn with mortal miseries;
My dark and earth-entangled spirit free,
And plume it to ascend its native skies:

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With lessen'd wing to thy high seat to soar,
And never to desert its mansion more!"—
E.

ART. IV.—*A Concise History of Tithes, with an Inquiry how far a Forced Maintenance for the Ministers of Religion is warranted by the Examples and Precepts of Jesus Christ and his Apostles.* By Joseph Storrs Fry. 2nd edition. 8vo. pp. 36. Bristol, Browne and Manchee; London, J. and A. Arch. 1819.

MR. FRY, who is, we believe, of the Society of Friends, traces the "History of Tithes" from Melchizedek to Henry the Eighth, and concludes from the retrospect, that this tax upon agricultural industry is not authorized by, nor consistent with, the Christian institution, and "that, if tithes are due at all, they are due to the poor, from whose use they have been forcibly diverted." His pamphlet may be recommended to all that wish to understand the subject. He makes the following observations in reply to the objection, that Tithes are as really the *estate of the clergy*, as the other nine-tenths are the property of the occupier of the land:

"If the tithe-claimant had any interest or title whatsoever in the land, he would necessarily be a party in any deed of sale or conveyance; which is not the case. Nor can he controul the occupier of any estate in the cultivation of his land; whether to break it up or to lay it down, whether to sow wheat, or barley, or turnips, or vetches; although in most cases the interest of the claimant is materially affected thereby. The only claim he has is on the increase, or rather on the *produce*, whether of corn, or grass, or cattle. It is therefore a charge solely on the skill, capital and industry of the farmer; and as one man may possess these in a greater proportion than his neighbour, in that proportion does he contribute more than his neighbour to the revenue of the clergy. Besides, the owner of an estate may, if he please, either plant his land with timber, or let it lie wholly neglected and unproductive; in either of which cases there would be *no tithe* to claim. Therefore it is *not the land*, but the capital, skill and industry of the farmer *merely* that are tithed.

"As a further proof of the property or estate of the clergy in the land, it is frequently advanced that a man purchasing an estate, subject to a tithe-charge, buys it a sum proportionably lower than he would if exonerated therefrom. Certainly he is aware of the demand to which he is liable; and as he has no means of avoiding it, the estate is by so much the less valuable. So also an estate subject to incursions of wolves would be less valuable than one not subject to such a contingency; but it by no means follows, as a *necessary consequence*, that the purchaser, because he buys at a proportionably low price, acknowledges the title of the sharer of the fruits of his industry, in one case any more than he would in the other."—Pp. 32, 33.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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The Speeches of Sir Samuel Romilly

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in the House of Commons, with Memoirs of his Life, collected by William Peter, Esq. 2 vols. 8vo. 24*s.*

Wheat and Tares. This book, written by Rowland Money, Capt. R. N., was put into the hands of Mr. Mills, on Monday, Feb. 28, 1820, at 7 P. M., and is now published according to the command of God to his servant Rowland Money, price 5*s.*

Vindiciæ Geologicæ, or, the Connexion of Geology with Religion, explained in an Inaugural Lecture delivered before the University of Oxford, May 15, 1819, on the Endowment of a Readership in Geology, by his Royal Highness the Prince Regent. By W. Buckland, B. D. F. R. S. &c. 4*s.*

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POETRY.

TALISMAN.

From the Persian.

God's is the east!
God's is the west!
And the northern and the southern land
Sleep in the peace of a heav'nly hand.

He, the only lawful might,
Wills for every being,—right:
Of his hundred titles then
This be highest prais'd!—Amen.

O If error should betray me,
Be thou there to save and stay me.
Lead me in the paths of duty,
Through life's concerns and music's beauty.

All that's low and vain, sublime
Towards a better, brighter clime!
Let not the spirit sink into the clod,
But soar on its own wings to heav'n—to God!

Life is a myst'ry man cannot explain,
We drink the air, we breath it forth again,
And that oppresses us, and this revives:
So strangely mingled are our mortal lives.
Adore thy God when mis'ries distress thee—
Adore thy God when his kind smiles release thee.

Göthe's Divan, pp. 9, 10.
A.

The natural world is bright to see,
But brighter the world of poetry;
Its fields, its beams, its night and day,
Its rainbow hues and its silver gray,
'Tis beauteous below—'tis majestic above,
And fairest when seen thro' the glass of love.

Idem, p. 178.
A.

HYMN.

Jesus lives, and we in him;
Jesus from the grave is risen;
He hath burst the darkness dim
Of his narrow, earthly prison.
See him, thron'd in light, ascend
To the highest heav'n of glory.
See your brother, see your friend,
Tracing out your path before ye.

Jesus lives—and he is gone,
Blessed mansions to prepare us:
Courage, Christians! travel on,
Heav'n and happiness are near us.
Earth is not the Christian's home,
To a better country tending:
Jesus hath subdued the tomb,
See him o'er its clouds ascending.

Jesus lives—and we shall live;
Jesus sits enthron'd in heav'n:
He shall crowns of glory give,
He hath crowns of glory giv'n.
Now the power of death is past,
Christians! gird your armour on ye,
To your friend, your brother haste,
See he waits—he smiles upon ye. A.

SONNET.

From "Poems for Youth, by a Family Circle."

O blessed be the tear that sadly roll'd
For me, my mother! down thy care-worn cheek,
That with an angel's fervour did bespeak
A warmer tale than language ever told,
And pour'd such balm upon my spirit, weak
And wounded, in a world so harsh and cold,
As that wherewith an angel would uphold
Those that astray heav'n's holy guidance seek.
And though it pass'd away, and soon as shed
Seem'd, ever lost, to vanish from thine eye,
Yet only to the dearest store it fled
Of my remembrance, where it now doth lie,
Like a thrice-precious relic of the dead,
The choicest jewel of its treasury.

SONNET.

[*From Apeleutherus.*]

TO PIETY.

Bright Seraph, on whose heav'n-directed feet
A train of loveliest virtues still attend
And own thy fost'ring influence, while they bend
And pour with down-cast eye and reverence meet
The pray'r of faith before the mercy-seat!
Inspir'd by Thee, my guardian, guide and friend,
O let my grateful song of praise ascend
Into the heav'n of heav'ns, like incense sweet!
Far from the hypocrite, whose pompous vows
And costly ritual court surrounding eyes;
And far from him who hopes what heav'n bestows
From long-protracted prayers, and groans and sighs;
Mine be the calm delight he only knows,
Whose secret heart with pure devotion glows!

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INTELLIGENCE.

DOMESTIC.

Religious.

North-Eastern Association of Unitarian Christians.

On Wednesday evening, June 21, the Ministers and Friends of the North-Eastern Association met at Boston for the purpose of opening the new Chapel erected there, and also for the general purposes of their Association. The three services were attended by large audiences, whose attention was such as to gratify the feelings of all who are alive to the interests of free inquiry in matters of religion. By deviating somewhat from usual custom on such occasions, for peculiar reasons which it is unnecessary to mention, the three Sermons were preached by Mr. Madge, of Norwich, in his own happy style of animated elocution; and, notwithstanding each sermon occupied more than fifty minutes in the delivery, as far as we could ascertain, more were inclined to think them too short than too long. The service on Wednesday evening was from John iv. 23: "But the hour cometh and now is," &c. From these words the preacher, with a happy mixture of solid argument and rich eloquence, defended the leading doctrine of Unitarians, the Unity of the object of religious worship. On Thursday morning he pleaded, as we think, with unusual success for the most free and unshackled exercise of the understanding in religious inquiries, from 1 Peter iii. 15: "Be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." On Thursday evening he met some of the principal prejudices to our body with great ability, from John i. 46: "Can any good thing come out of Nazareth?" The first and third services were introduced by Mr. Treleaven, of Lynn; and the second by Mr. Hawkes, of Lincoln. One hundred and seven friends, ladies and gentlemen, dined together at an Inn on Thursday, W. Garfitt, Esq., in the Chair; and the time between dinner and tea was fully occupied by the addresses of different speakers on appropriate subjects. The Tract Society, which had for some years been discontinued, was again revived. Collections were made after each service towards defraying that part of the expenses of erecting the Chapel, which is unprovided for. A Fellowship Fund is established in the congregation, which will raise about £20 per annum.

On Friday, part of the Ministers and friends went to Fleet, to open a small, neat chapel, built by Mrs. Melbourne, in her garden, for the purpose of Unitarian worship: the afternoon service was opened by Mr. Jones, of Boston; and Mr. Hawkes, of Lincoln, preached from John xiii. 17: "If ye know these things, happy are ye if ye do them." The evening service was introduced by Mr. Hawkes, and Mr. Jones preached from Gal. iv. 18: "But it is good to be zealously affected always in a good thing." The two congregations were larger than the building would contain, and very attentive.

Mr. Madge, on his return home on Friday evening, preached at Lynn, on occasion of the re-opening of the Unitarian Chapel there, after having been shut up several weeks in consequence of its having been thoroughly painted. He preached a very animated discourse to a numerous and highly-gratified audience, on the importance of a full and diligent exercise of the understanding in matters of religion.

Eastern Unitarian Society.

The Eighth Anniversary of this Society was held at Norwich on Wednesday and Thursday, the 28th and 29th June. Mr. Toms, of Framlingham, delivered the prayer and read the Scriptures, after which Mr. Robberds, of Manchester, preached from 2 Cor. ii. 17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." From these words the preacher took occasion to vindicate Unitarianism from the various charges which are too commonly made against it, and in a most impressive and argumentative way asserted its claim to be received as a doctrine according to godliness. On Thursday morning Mr. Valentine, of Palgrave, commenced the service, and Mr. Bowles, of Yarmouth, delivered the prayer, after which, Mr. Fox, of London, preached from 1 Cor. xv. 55: "O death, where is thy sting?" The consolations and hopes which Unitarianism is calculated to afford, and which it has afforded to its sincere and pious professors, were powerfully displayed; and shewn to be in strict accordance with the declarations of Christ and the doctrines of the gospel. After service, the business of the Society was transacted. The Report of the Committee was received, and it was the

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unanimous request of the meeting, that it be forwarded to the Monthly Repository for insertion.

Report of the Committee, 1820:

CHRISTIAN FRIENDS,

We are again assembled in the place in which our Society was formed and its first General Meeting held, and we may now confidently appeal to such of you as have attended all or even any of these Anniversaries, whether it has not been good for us to have united in the propagation of our common faith, and to have cherished a spirit of Christian friendship among the members of our various societies. Since the establishment of this Association, many hundreds of tracts have been put into circulation. The number distributed since the last Meeting is 334, and the stock now in hand (not including those ordered in the present year) is 436.

It has been highly gratifying to us that, year after year, our Meetings have been attended with fresh proofs of their utility. Every anniversary has brought additional members, and wherever we assembled, if any doubts had previously existed as to their expediency, they have given way to feelings of pleasure and satisfaction. As, therefore, the utility and advantage of this Society is no longer a matter of uncertainty, but is acknowledged by the concurrent testimony of all our churches, we are desirous that *all* our Unitarian brethren should cordially co-operate with us in forwarding its objects, of which the principal one is the diffusion of what we regard as gospel truth, by the distribution of books. We would invite them to aid us in giving circulation to those admirable and convincing arguments in defence of pure and undefiled Christianity, which the catalogue of our Society contains. If we regard truth as important, and Christian truth as most important; if it is our wish to edify one another; if we desire that the benevolent and heart-cheering spirit of the gospel should supersede the narrow and cheerless system which is taught in popular creeds and confessions of faith, let us unite in giving effect to those means by which ends so desirable may be accomplished. If it be given to few to reason like Locke or Lardner or Priestley, it is yet in the power of us all to give currency and circulation to their writings, to bear our decided testimony to the truths which we profess, and to claim for them the attention and examination of our Christian brethren. Unitarianism can no longer be hid. It has ceased to be confined to the closets of the learned, and is avowed by Christians of all ranks and classes. Thousands of the poor have felt its value, and borne their testimony to its truth. It is not, therefore, a matter of choice whether its advocates shall gird on their armour. We meet in our respective houses of prayer avowedly for the worship of the One God, and for this we are called upon to give our reasons. Let us not shrink from the challenge. The weapons of truth are in our hands, and, believing them to be all-powerful, let us use them with full assurance of final success. These are not times for shrinking from a manly and open avowal and a fearless defence of our principles. We are more than ever subjected to calumny and misrepresentation. Not only by all classes of our fellow-christians are we "spoken against," but even Unbelievers have joined in the senseless cry. To vilify the professors of Unitarianism has been found so sure a road to preferment in the Church, that we have seen our judges on the bench imitating the example of the established priests, and travelling out of their way to traduce us. Far be it from any of us to imitate such conduct; we are not to answer reviling with reviling, but we *are* bound "to give a reason for the faith that is in us" to such gainsayers. When we are accused of blasphemy, it is our duty to hold up to the examination of our fellow-christians the works of Priestley and Lardner and other champions of our faith, and to say, "such is the blasphemy which we profess." These repeated attacks will at least have the effect of promoting union and co-operation among us. Those who have been languid in the cause of truth, will feel the necessity of exertion. The principles and the spirit of our venerable ancestors, the old Nonconformists, will still live in our churches. Their hatred to oppression, their love of liberty, their desire to remove all the degrading obstacles which hinder the spread of truth, will animate their successors in the discharge of their duty, and will impel to an active exertion of their influence in behalf of those means by which its further and complete promulgation may be attained.

Adopting the same views of the character and government of God, and of the ultimate destiny of man, let each study to contribute all in his power to the promotion of those views of Christian truth which we are convinced would ameliorate the heart, and root out from it every persecuting feeling, which would make man regard his Creator as a kind and beneficent parent, and all mankind as brethren. If this be our aim, neither the calumnies of the bigoted and the selfish nor the attacks of the hireling defenders

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of human creeds, nor the well-meant opposition of the conscientious, will avail to stop their progress. With a spirit of Christian friendship among each other and with benevolence to our fellow-creatures, with prudence as our guide and scripture for our support, we shall not fail of ultimate success.

Let us add, that, in furthering the views of this Society, we are following the advice and treading in the steps of the most venerated professors of our faith. And here we shall be pardoned for calling to your recollection the words of one of its most learned and powerful defenders, whose "purpose through life was" (as he expressed it) "to profess and stand by the truth so far as he knew it, without regard to the fear or favour of man," and whose happiness it was within these walls to minister to a Society who knew his worth, and who were not discouraged by the cry of heresy from following him in the path of religious inquiry. "Our principles," said Dr. Taylor, "are liberty, private judgment, free inquiry and free profession, peace and charity, mutual forbearance, moderation and good-will to all mankind, and these principles will stand as long as there is truth, honesty and humanity in the earth, or a good and almighty God in heaven. But to what purpose is our boasted liberty, if we dare not use it? To what purpose do we enjoy the light, if we may not open our eyes to it? To what purpose the word of God, if we must not seek for its real and genuine sense, but must be tied down to the dictates and sentiments of any divines that have been or now are? What advantage hath the Dissenter, if not to reform without the formalities and delays of human laws and edicts, whatever shall be discovered to be at any time, or in any respect, wrong in his scheme? Our forefathers rejected what they thought was of human invention, and what we find to be so that escaped them, we, upon their principles, are to reject, otherwise we only exchange one kind of bondage for another, and while we refuse establishments by law, we shall come under the no less grievous establishments of custom.

"If we stand firm in liberty and love; if we list ourselves under no other head or leader but Christ alone; if we are stedfastly determined to establish our faith, practice and worship upon the word of God alone, and have true affection to one another and to all men, we shall act up to our own true principles. And though we may not be able at once to bring the whole body of truth out of revelation, yet the day will shine still brighter upon us, and our cause, thus set upon its proper basis, will stand secure against all assaults."

The Treasurer's accounts were then audited, and several new subscribers were added to the list. J. L. Marsh, Esq. and Mr. Edward Taylor were continued in the offices of Treasurer and Secretary for the ensuing year. An unanimous wish was expressed that Mr. Fox and Mr. Robberds would allow their Sermons to be printed. The next yearly meeting was appointed to be held at Yarmouth, on the last Wednesday and Thursday in June, 1821. Ninety-two gentlemen and ladies afterwards dined together at the Swan Inn. Thomas Robinson, Esq., of Bury, in the Chair. Among the toasts given from the Chair were—The Bishop of the Diocese, and a speedy end to all penal statutes against religious opinions.—The Mayor of Norwich.—Mr. Robberds, and prosperity to the York Academy. In the course of the address which followed this toast, Mr. Robberds enforced the necessity of further exertions in behalf of this valuable institution; the list of subscribers to which, from death and from the pressure of the times, had this year been diminished. It was also with regret he stated, that not a single congregational collection had this year been made in aid of its funds. He therefore felt it right, standing in the situation of one of the officers of the York Academy, to appeal to the meeting, and to the different ministers present to exert themselves in their respective congregations in behalf of that Institution.—Mr. Fox and the Unitarian Fund. Mr. Fox, in an eloquent and animated speech, vindicated the objects of the Fund, and gave many instances of its utility in promoting the great cause of religious truth and liberty.—A speedy end to all prosecutions and persecutions on account of belief or unbelief.—Our Fellowship Funds, may they increase and multiply.

In the course of the afternoon, Mr. Toms, Mr. Hawkes of Lincoln, Mr. Alderman Marsh, Mr. Sheriff Taylor, Mr. George Watson, Mr. Crusoe, and other gentlemen, severally addressed the company on subjects either immediately connected with the interests of the Society, or with the cause of civil and religious liberty. The number of friends collected from a distance, as well as those resident in Norwich, far exceeded that of any former meeting, and a growing interest in the objects of the Society and a cordial friendship animated the meeting.

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Unitarian Society, South Wales.

THE Annual Meeting of the *Unitarian Society* in *South Wales*, was held on the 29th of June last, at Gelli-Onnen, Glamorganshire. There was service on the preceding evening, when Mr. J. Evans, of Carmarthen, introduced, and Mr. T. Evans, of Aberdâr, preached from John x. 30. On the 29th, Mr. B. Philips, of St. Clears, introduced, and Mr. J. Davies, of Capel-y-Groes, Cardiganshire, preached from Matt. xix. 16; and Dr. H. Davies, of Taunton, delivered an English sermon from 2 Tim. i. 13, 14.

When the business of the Society was concluded, the Scripture doctrine of regeneration was proposed for discussion. The morning service began at 10 o'clock, and the conference closed about half-past three in the afternoon; and though the Meeting lasted so long, scarcely one individual could be said to be missed before the end of the conference. The Meeting was well attended, and there were about eighteen preachers. The day was a day of general and great satisfaction and pleasure to the friends of Unitarianism. The next annual meeting of the Unitarian Society is to be at Swansea.

J. JAMES.

Western Unitarian Society.

THE Annual Meeting of the *Western Unitarian Society* was held at Bridgewater, on Wednesday the 19th of July. In the morning the service was introduced by the Rev. Mr. Hunter, of Bath; and the Rev. Mr. Davis, of Collumpton, pronounced the long prayer. The Rev. Wm. Hincks, of Exeter, then delivered an appropriate and excellent discourse from 1 Tim. ii. the latter part of the fifth verse, which, at the request of the Society, he has engaged to publish. The evening service was conducted by the Rev. Dr. Smith, of Yeovil, and the Rev. Mr. Rowe, of Bristol. The latter gentleman, in a discourse from John i. the last clause of the 46th verse, very happily and forcibly replied to some popular misrepresentations of the conduct and views of Unitarians, and left a strong impression on his audience. The singing on both parts of the day, was conducted in a pleasing and solemn manner; the ladies of the congregation having for some years past laudably exerted themselves in promoting an attention to this interesting part of divine service. The congregation at Bridgewater received no small gratification from intercourse with those respectable and intelligent friends who visited them on the occasion. The next annual meeting is to be held at Collumpton.

Scottish Unitarian Association.

ON Sunday the 30th of July, pursuant to public notice, the Eighth Anniversary of the Scottish Unitarian Christian Association was held in Glasgow. The Rev. Robert Aspland conducted the morning service, and preached to a numerous and respectable audience, on the Omnipresence of God, from Psalm cxxxix. 7—12. The Annual Report and letters from Correspondents were read by Mr. Mardon after the morning service. The Rev. T. C. Holland conducted the devotional service in the afternoon, and the Rev. Mr. Lyons, the first Unitarian Missionary that was sent to Scotland, preached with great effect from Phil. ii. 7. In the evening, the annual sermon was preached by Mr. Aspland, who chose for his subject, the import of the appellation "Son of Man," so often used by our Saviour in reference to himself. The preacher was earnestly solicited to print this ingenious discourse, as being admirably adapted to promote the objects of the Association. About 50 friends of both sexes assembled between the afternoon and evening at tea, when several interesting subjects of conversation were stated, in particular the petition likely to be presented, for relief in regard to marriage among English Unitarians. The liberty enjoyed by Dissenters of all denominations in Scotland, formed a natural digression.*

ON Monday the 31st, between 50 and 60 gentlemen assembled in Gardner's Tavern, Princes Street, at the annual dinner; Thomas Muir, Esq., of Muir Park, in the Chair. The sentiments proposed, and the speeches which these called forth, expressed the cordial good wishes of the Meeting for the advance of civil and religious liberty. The interest was increased by the presence of Mr. Logan, a native of Glasgow, who had spent several years in attendance upon the College, with a view to the ministry in the Kirk of Scotland, but who has recently become Unitarian, and avowed his change of opinions in the pulpit of Union Chapel. The spirit of the several Meetings was a spirit of Christian candour, blended with a zealous attachment to that cause which, upon mature inquiry, we believe to be the cause of Christian improvement and of human happiness.

B. M.

* Here, all *regular* marriages are merely *proclaimed* in the Established Church, and registered by the Session Clerk; but the religious ceremony is conducted by whomsoever and wheresoever the parties may determine. It is usually performed by their own pastor, and in the house of the bride.

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New Unitarian Chapel, Brighton.

THIS chapel was, we are happy to announce, opened for public worship on Sunday the 20th of August. The morning service was conducted by the Rev. Dr. Morell, the minister of the congregation, who delivered on the occasion a very excellent and argumentative discourse from John iv. 24, 25, which, at the request of several of his hearers, he consented to print. In the evening, the Rev. Dr. T. Rees preached an admirable sermon from Rom. x. 9.

On both occasions the chapel was crowded to excess, and the interest which seemed to be every where excited gave great promise for the fulfilment of the expectations of success which the promoters and well-wishers of this new establishment have long entertained. With continued zeal, and, above all, the maintenance of a spirit of union and harmony, without which no institution can flourish, we have no doubt of the formation of a most respectable congregation.

Of the simple elegance and beauty of the design of the chapel, and (with very few exceptions) the general execution of the work, particularly the front, these seemed to be but one opinion; and as the parties who have undertaken the building must look to the continuance of the liberal assistance which has hitherto been afforded for the means of liquidating a considerable balance of the cost, an expectation which might be injured by the idea (which we know has been entertained) of unnecessary expense having been incurred, we think it due to them to say a word or two on that head.

Some attention to appearance, it must be allowed, was expedient in such a situation, and some expense on that account excused, but we understand that, so far from the form of the building having created additional expense, the tender upon which the architect undertook it was below any of the estimates obtained from different parties for a perfectly plain structure, and that the very low price at which it has been executed, is entirely owing to its making some architectural pretension, which rendered it a desirable undertaking for an artist, as an opportunity for the exertion and display of his talents.

Proposal of Unitarian Chapel at Scarborough.

Scarborough,
SIR, *August* 16, 1820.

MANY of your readers are informed, through a private channel, that a subscription has been entered into for the purpose of erecting a chapel for the worship of one God the Father at this place, and I take the liberty, through the medium of your pages, of pointing out the very great importance of the proposed plan.

The number of visitors at Scarborough during the last season was estimated at 3000 at one time. Amongst this great concourse of various ranks in life, many are Unitarians. No seats are, I understand, to be procured at the Church or at the Independent Chapel, and, after repeated attempts, no room can be procured for Unitarian worship. The consequence is, that the Unitarians who visit Scarborough are either greatly incommoded at one of these places of worship where they hear, at the same time, what is opposite to their own sentiments, or fall into the dangerous practice of entirely absenting themselves from the house of God. Surely all must be willing to lend their efforts to remove this evil who are aware of the incalculable importance which history shews to attach to public worship in general, and who have experienced in themselves the supreme delight which accompanies that which is in unison with the dictates of the heart. With what lively concern, Mr. Editor, must Unitarian *ministers*, when led to this place in pursuit of health or needful recreation, contemplate such a state of things! Will they not put forth their utmost exertions to effect a change? Will not our wealthy and enlightened laymen co-operate with them?

The population of Scarborough, independent of the visitors, is not less than 8000 or 9000. The avowed Unitarians amongst the regular *inhabitants* are very few; but Unitarian tracts have recently been perused by many with great eagerness, and an earnest wish has been expressed for the establishment of an Unitarian Chapel, which it cannot be doubted would very soon be well attended. The expense of purchasing land and the building of a chapel is estimated at £800, of which sum £111. 5*s*. have been subscribed by ten or eleven generous individuals, through the exertions of Arthur Shore, Esq., of Scarborough. He has declined receiving the money until there appears a nearer prospect of completing the object in view. I need not say what pleasure it would afford me to receive the names of subscribers directed to me at Hull, but I am sensible that it would tend much more to the furtherance of the cause if the Editor of the Monthly Repository would do the same.

GEORGE KENRICK.

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Newcastle-under-Lyme.

THE old Presbyterian Chapel in this place was re-opened, after an interval of twenty years, on Sunday the 16th of April. The Rev. —— Hutton, of Warrington, preached in the morning and evening, and delivered two excellent and very appropriate discourses; the former from Romans xiv. 3, enforcing the doctrine of free inquiry in matters of religion, and the exercise of charity and good-will towards those who differ from us;—the latter from Prov. xxii. 6, on the importance and utility of instructing the lower classes of society. In the afternoon, the Rev. Wm. Fillingham, of Congleton, who has since supplied for us, also delivered an excellent discourse from 1 Tim. i. 15, on the moral purposes of the Christian religion.

The chapel was respectably filled, though by no means crowded, and there was a collection after each service, amounting in the whole to £10. 6*s.* 4*d.* We have lately had an addition of several new members, and, upon the whole, we think our prospects are encouraging, though our numbers do not increase very rapidly. There are at present about 30 girls and 20 boys who regularly attend the Sunday school, and who are instructed by some of the members of the congregation. We have, besides, a small library, for which we are indebted to the voluntary contributions of our Unitarian friends in different places. Our means at present being rather limited, we cannot do more than instruct the children in reading and spelling, but we have it in contemplation, ere long, to procure the assistance of some of our friends for the purpose of preaching a sermon, and having a collection, which may enable us to fit up the gallery in such a manner as to afford an opportunity of teaching them writing and ciphering. We think it right for the satisfaction of those numerous friends who have so handsomely contributed to the support of the Unitarian cause in this place by their pecuniary aid, to publish a statement of the expenses that have been incurred in repairing and fitting up the chapel. The amount, as near as can at present be ascertained, is £130, towards which we have received as follows, viz.

Peter Boult, Newcastle -	£5	0	0
Miss Byerleys, Ditto - - -	5	0	0
Miss Wedgwood, Parkfield -	10	0	0
Miss S. Wedgwood, Ditto -	10	0	0
Josiah Wedgwood, Esq., Etruria	10	0	0
Miss Morgan, Bristol - - -	10	0	0
Mrs. Shapland, Ditto - - -	3	3	0
Mrs. Stamford, Lindley Wood	10	0	0
Amount carried forward -	£63	3	0
Amount brought forward	£63	3	0
Rev. William Fillingham, Congleton - - - - - - - - -	1	1	0
Collected at the re-opening of the Chapel - - - - - -	10	6	4
Bristol Fellowship Society - -	10	0	0
Birmingham Ditto Ditto - -	10	0	0
Liverpool Ditto Ditto - - -	5	0	0
Rev. John Yates, Liverpool -	5	0	0
Mrs. Mary Kenrick, Ditto - -	0	10	0
	£105	0	4
Leaving a deficiency of - -	24	19	8
	£130	0	0

P. B.

The Protestant Society for the Protection of Religious Liberty.

[Concluded from p. 437.]

To the subject of the MARRIAGE ACTS he [Mr. Wilks] would now direct their attention. In the last session of Parliament, the Unitarians had introduced a Bill to allow the omission in the marriage service of the Church of England of certain parts, to which they could not conscientiously assent. It had been then withdrawn, but again it would be introduced, and he sincerely desired their success. *(Applause.)* His pleasure would be increased if the relief was extended to all classes of Dissenters. *(Great applause.)* Why should Dissenters who disapproved of an Established Church—who declined baptism, confirmation and burial by its ministers, under their sanction begin their social, wedded life? Why should Dissenters submit to forms from which Quakers and Jews and the Catholics in Ireland were exempt? *(Applause.)* Why should not they apply for and obtain a similar exemption? *(Applause.)* The marriage of Dissenters by their own ministers was not without precedent. Previous to the Marriage Act, the matrimonial ceremony was often performed by them. During the protectorate of Cromwell, marriage was treated as a civil contract, and recognized by a justice of the peace. He had there the form of a certificate of such marriage. The form of the declaration was simple and efficient. It resembled that now adopted by the Quakers; among them "the man declared, I take this, my friend, to be my wife, promising through Divine assistance to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us." And then the lady declared, "I take this, my friend, to be my husband, promising through Divine assistance to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us." In the form, during the

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Commonwealth, the variance was, that the lady, in addition to her other engagements, promised *obedience*, as well as *fidelity and love*. *(Laughter and applause.)* If marriage was to be again a papal sacrament, or a religious act, then who could be so proper to officiate as those holy Christian pastors who interceded for us in our infancy, watched over us in childhood, and who have marked with interest our opening loves? Who with more effect would unite our destinies, and breathe out for us an affectionate and fervent prayer? *(Loud applause.)*

During the late short session, the attention of the Committee was directed to the five important Acts that so much affected our public liberties, and especially to the bill for preventing SEDITIOUS MEETINGS. After a correspondence with Lord Liverpool, from whom they received the most prompt and polite attention, a provision was inserted exempting all meetings held in rooms and buildings from the operation of the bill. Had not such clause been inserted, that Meeting could not have been held: for any meeting of more than fifty persons, for the purpose, or on the pretext of deliberating upon any public grievance, or any matter in Church or State, except parish meetings, became illegal. Then the Test and Corporation Acts would have been eternalized; and what were the subjects of all their deliberations, but those which related to matters of Church or State? *(Hear, hear.)* The insertion of that clause was a measure of great importance; and when it was recollected that the Act had been twice committed in the House of Commons, and sanctioned by vast majorities before the insertion of the clause, might he not affirm that again the friends to religious freedom had been the best upholders of civil liberty, and again claim for them the eulogy of Hume, "That by the Puritans alone the sacred spark of freedom was preserved." *(Loud applauses.)* But he hardly ought to detain them. *(Loud cries of hear, hear, and from the noble Chairman, "No, go on.")*

From Parliamentary affairs, then, he would proceed to state some cases of DISTURBANCES and RIOTS. Cases at a Sunday-school in the Edgeware Road, at Corton, in Wiltshire, near Basingstoke, and at Southwick, in Hampshire, were alluded to; some of which had been settled by local exertions, and in others prosecutions against the offenders were depending. At Alvington, in Gloucestershire, disturbances of a nature more serious had occurred. The congregation was often disturbed by many persons, one of them a man dressed in a morris dancing jacket, who danced in the place. They pinched the women, imitated shaving with a stick, and by noises within and external disturbances, had affrighted some, and disturbed the peace of all. One of the gentlemen attending the Chapel applied to the Society, and no sooner was the application known, than the offenders sought to propitiate the poor Dissenters they had insulted; attended at the next occasion of worship, expressed publicly their sorrow, and promised in future to conduct themselves with propriety. The matter was thus happily concluded. To the Society might be applied the motto, "*Stat nominis umbra.*" By pacific measures they converted their enemies to friends; again wolves might be changed to lambs; and a peaceful, useful triumph was obtained. *(Applause.)*

But there was a class of *miscellaneous aggressions* which he could not classify under any of the previous divisions; they were, however, not less intolerant, nor less oppressive. Amongst such cases to which he referred, was one at Sherringham, near Poole. There resided a worthy man of celebrated name. He bore that name of JOHN BULL which was celebrated through the world. *(Laughter.)* This John Bull had improved an inferior building on his farm, and converted it into a commodious Chapel for religious worship, by Protestant Dissenters. A neighbouring clergyman instigated the landlord of John Bull to give him notice to quit the premises, of which he had a lease, because he had by an improvement dilapidated the estate. The landlord ventured to commence an action of ejectment. The honest farmer, not affluent, but firm, nobly resolved that he would sell his waggon and best team of horses before he would yield to the attempt. But the Society prevented that sacrifice; and no sooner was an appearance entered to the action, than all further proceedings were abandoned, and John Bull was left in peaceful possession of his domain. *(Laughter and applause.)* Many former triumphs of John Bull resulted from his obstinacy, and had generally been stained with blood and been succeeded by distress; but this was a victory which humanity and religion could not but approve. *(Hear, hear.)*

Another case of oppression towards a labourer, at *Stretton upon Dunsmoor*, in the county of Warwick, that excited horror and sympathy, was stated with tenderness and great effect; but as the aggressors, including the churchwardens and the principal officers and farmers are indicted, and will be tried at the next assizes for the offence, we abstain from a detail, that might either prejudice the offenders, or assist in their defence.—Mr. Wilks then proceeded to convey them to

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a village in Oxfordshire, called Ewelme. That, indeed, was a village interesting to the lovers of picturesque scenery and of antiquarian research; but to him, from the proceedings he should tell about, had become a village in which he should feel deeply interested to his dying day. *(Hear, hear.)* The rectory, with a canonry at Christ Church, Oxford, by the gift of King James, was connected with the Regius Professorship of Divinity in that University. It is held by the Bishop of LANDAFF. Mr. Heafford, a Baptist Missionary Preacher, entered the parish to disseminate doctrines that he deemed as seeds, of which the blossoms were fragrant and the harvest good. Here, too, a peasant registered his cottage as a place of religious meeting for some neighbouring labourers, and Mr. Heafford occasionally preached. The worth of those uncompensated labours would be best illustrated by their effects. That a mere cottager should venture to introduce preaching into a parish once celebrated for its chalybeate spring, for its "polyphonous echo," for its wide-spreading elms, for its prospects of a delightful valley, through which the Thames or Isis gently flowed, and without episcopal authority, gave to the *Right Rev. Prelate* great offence. He deputed a messenger to AMOS NORROWAY, the poor man whom he was presenting to their notice. By the curate he had been visited. His eloquence could not induce the peasant to shut his door; and as persuasion was unavailing, he told him, unless he would desist from permitting the visits of the Dissenter, he should hear further about it. Gentlemen, (continued Mr. Wilks,) this poor man was thus placed by his firmness and integrity in a situation in which more lettered and wealthier men might have been overcome. He was but a labourer, a day labourer. But mark the influence of religion on the mind! Not only does it improve the manners, and breathe tenderness into the heart, but it bestows a matchless energy on the mind. It gave a mild but constant lustre even to the seas of want, such as the artificial lights of mere wealth and pomp and learning never could confer.

Amos, returning from his daily labour, found that the Bishop's servant had been to his dwelling, and had said, "The Bishop desires you will come up to-morrow morning." "Bless me," said Amos, "what can he want with me? I dare say it is about the preaching." "Well," said his wife, "had you not better give it up?" "No," said Amos Norroway, "I will not give it up. *(Applause.)* No, not while my life shall last. You surely would not wish me. Think how much happier now we are." *(Loud applause.)* "Well," says the good wife, "you are right Amos; persevere; trust in God, Amos, and fear not." *(Loud and vehement applause.)* "And will you visit the Bishop?" says the wife. "O yes," says Amos, "I must go and see him." In the morning, dressed, doubtless, in his best leather breeches and a clean smock-frock, he visited the parsonage. *(A laugh.)* He went. See the poor peasant knocking at the door, opened by livery servants; Amos ushered into the hall, the servants wondering what their lordly master could want with this labouring man. "Your name, friend," was asked. "Amos Norroway." He was announced. He enters the Bishop's Library, and in his own words I will relate, said Mr. Wilks, what is reported to me to have been the dialogue. I prefer, said Mr. Wilks, to give you his own words, because you might think that too great warmth of feeling made me caricature, and tint in too lively colours, this memorable interview. That interview reminded him of ancient times—of times, he thought, gone by for ever—of dialogues they might yet read about in Fox's Martyrology. Yes, it reminded him that faith was ever faith—religion ever was religion—manly principle yet was manly principle—and though they might view many fluctuations in society with pain, yet there was something in every human heart which, when touched, would vibrate; and hence sometimes man in every climate, under every circumstance, possessed a simple native greatness which proved him little lower than an angel, by his Creator crowned with glory and honour. *(Applause.)* You will observe, said Mr. Wilks, the poor peasant in the company of the Bishop. "Norroway, what is it I hear of you? I understand you encourage a Methodist preacher at your house." *(Sharply.)* Norroway.—"Yes, Sir, I do. He has been several times, and here is the license of the house." I have a copy of the license in my hand, but will not trouble you with reading it. The Bishop looks at it, and reads it. I need not state to you, gentlemen, that it came from the Deputy Registrar of the diocese of Oxford, who certified that the certificate was brought into the Registry the 31st Dec. 1819. "This never came from Oxford," says the Bishop; "it is a forgery." "Yes," says Norroway, "it comes from the Bishop's office at Oxford; Mr. Heafford brought it." (Shewing the certificate.) "Oh, oh," says the Bishop; "why any house, or any blockhead, may be licensed for eighteen-pence. Well, what is the reason for your holding meetings at your house?" *(Laughter.)* "Because," says Norroway, "by the preaching of the gospel, I have been led to see that I am

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a sinner, and I am desirous that others should go to heaven as well as myself." *(Great applause.)* "To what denomination," says the Bishop, "does your preacher belong?" The poor man hesitated. "Is he Methodist, Independent, Wesleian, Calvinist or Baptist, or what?" The poor man was still silent. "You are a pretty fellow, not to know whom you belong to!" (Sneering.) *(A laugh.)* "What is your preacher? Is he a shoemaker, or cobbler, or what?" "He is a preacher of the gospel," says Amos, "and belongs to a Missionary Society in London, and follows no trade or business besides." "Where does he preach?" said the Bishop. "At Watlington and Chalgrove, Stadhampton and Ewelme," answers Norroway, "besides other places." When the Bishop replies, "I think it a very mean and scandalous trick for such a fellow to enter villages, and lead the best of the people astray from the Church." "The gentleman," replied Norroway, "means no such thing, Sir; he comes to instruct the ignorant, and teach poor people the way to heaven." *(Applause.)* "Why," said the Reverend Bishop, "all the people of this parish belong to me, *(loud laugh,)* and if I suffer any person to lead them astray, I must be answerable for them." Ah, dire responsibility, too often and too long forgotten! "But if they will not come to church, that they may be saved, that is their own fault; but I should wish you to know that I can preach as good doctrines as that fellow, let him be who he may; and if you were to hear me, perhaps you would like me as well as him." *Norroway*—"I have never heard you, Sir, and I have never attended at church since the Lord gave me to see that salvation is all of grace, through faith in Christ, without the deeds of the law." "But is there not grace," replies the Bishop, "to be found in the church?" *Norroway*—"Yes, I believe the grace of God is in his church; but then that church is a congregation of good and faithful men." *(Loud and long-continued applause.)* The Bishop then said, "I tell you what, Norroway, I am highly offended with you." He, Mr. Wilks, did not wonder the Bishop began to be weary of his guest. We generally, said he, close discussions angrily, loudly, abruptly, when we have nothing more to say. "I tell you what, Norroway," says the indignant Prelate, "I am highly offended with you, and, unless you give up your meetings, you shall feel the effect of my displeasure; but if you give them up, I will take no further notice of it." The poor man had doubtless never read the lines of Racine, —"*Je crains Dieu, cher Abner, et n'ai point d'autre crainte.*"—"I fear God, but know no other fear." But he felt the sentiment uttered by the heroic Hebrew —and the scene once acted in the plain of Dura by the captive Jews, before the Babylonish monarch, was again performed;—they could not yield—nor could the British peasant. *(Cries of bravo, and loud applause.)* "Sir," replied Norroway, "I cannot promise to give them up." "Why cannot you give them up, as well as begin them?" the Bishop continued. "However, if you do not give up your meetings, I will do all in my power to make you; for I am determined to put a stop to them, so you may go about your business." To which, said Norroway, "Good morning, Sir." Thus the conference was ended. *(Laughter.)* You will suppose, said Mr. Wilks, after the Bishop had thus invited a competition between the Baptist teacher and himself, *(a laugh,)* that he would have begun to adopt the same means as were adopted by that worthy man; that he would have visited some of the cottages of the poor, and conversed with them familiarly, and proved that he could sympathise with them in their distresses, and practically point the path to heaven. Then, indeed, they should suppose, episcopacy would resume her best and ancient honours. Those every true friend of religious liberty would wish to see her wear. But, no! power, not argument, was to decide the fray. Scarcely was it credible, but it was true—the poor man has been served with a notice to leave his cottage. But, gentlemen, shall he quit? *(No, no, no, from various parts of the room.)* No, gentlemen, not, said Mr. Wilks, if I spend the last fragment of my fortune, he shall not! *(Very loud and long-continued marks of approbation.)* No! gentlemen, he may quit that cottage, but there shall be reared in that village another modest cottage for that poor man! And he shall not be perforce a wanderer! It shall be a cottage such as becomes me to build and him to dwell in. It shall not be a chapel, but a cottage; and I hope that often thence the pious prayer shall ascend, grateful as incense, and that, amidst the stillness of the summer's eve, or tempest of a wintry night, the melodies of praise shall echo through the vale. On the front of that cottage shall be placed this inscription, "AN ASYLUM FROM PERSECUTION." And when the Bishop alternates his abode from his palace at *Landaff* to his canonry at *Oxford*, and from *Oxford* to this village, this inscription will meet his eye, and then "to supper with what appetite he may!" But, gentlemen, continued Mr. Wilks, I do not think that this Prelate will long there remain. An archiepiscopal mitre might await his brow. But

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still there would be moments of reflection; and Amos, the hind at Ewelme, might be as a spectre amidst the honours of the convocation, and at the banquet hour. (*Loud applause.*)

He expressed his regret that such exposures should be made; they were made reluctantly; he wished to honour all to whom honour was due; but he must not be blamed for dishonouring those who had been so guilty of their own dishonour. He presumed they were weary. (*Hear, hear, go on, go on, from all parts of the room.*) If they were not weary of listening to such narratives, he was weary of their narration, and his weariness and pain were even augmented as he traced these effects to their cause, and thought on the sources whence such streams could flow. They originated from incorrect opinions as to religious liberty; and it was therefore he would impress the necessity for accurate acquaintance with the elementary doctrines of religious freedom. Their acquaintance should be blended with attachment; they should know them, love them, teach them, act ever on them; for until they were thus known, taught, beloved, displayed, there would be persecutions, pitiful or extensive, affecting a hamlet or an empire, a small domestic circle or a world. And if their Society should promote the diffusion of the truth on the universal right of man to think, to believe, and to promulgate opinion; they would effect yet greater benefits than by extending their ægis over the victims of persecution, or repelling on persecutors their own assaults. Then the source would be purified, and the black streams must disappear. (*Applause.*)

That Society had acquired celebrity. In poetry and prose it had been assailed. By prose resembling poetry, and poetry dull as prose. In a poem, called "*Religio Clerici*," by a reverend Churchman, imitating the *Religio Laici* of Dryden but in name. Among multitudes of the excellent and pious, whom the author would deride, he had been assailed; an invitation of ladies to attend such meetings was the serious charge. In the notes, the author quoted some reference he had made to the Spartan mothers; that reference he would not deny. The man who did not wish for female influence in the diffusion of truth, had ill studied the page of history, had ill-read the human heart. He did not wish that British mothers should give to future generations iron bodies and iron hearts. But he was no Mussulman nor Brahmin. He thought not on women as on houris or as slaves. He knew that men often became what their mothers made them; and many memoirs and the Sacred Volume had illustrated that truth. He therefore wished the ladies to understand these noble principles, and if they understood their obligations to religious liberty, they would teach it, with their earliest lessons, to their boys. Yesterday he had perused a report of the Inquisition in Spain, and learnt that at an *auto da fe*, out of 120 victims on that occasion, 48 only were men, and the remaining 72 were women! And among the honourable roll of martyrs in every age, men were rarely as numerous, or as distinguished for intensity of feeling or heroic perseverance, as martyrs of the female sex. What heroic self-devotion had they manifested! What labours, ingenious and intrepid, had they performed, in every country and in every age! Who were such instructors? Well, then, did he hope, that the ladies would perceive the importance of educating their children in an attachment to the great cause of constitutional liberty. As great examples, he need not refer them to Madame Roland and Madame De Staël; but he would refer them to their own country-women, as noble-minded, as wise, and far more devout. He would refer to the lady of Colonel Hutchinson; (*applause*) *there* was a woman, worthy to be the historian of one of the best and worthiest of the British race! He would refer them to the recent publications of the life of Lord Russell, and to the letters of his lady, for a portrait of that loveliest of women! Loveliest! for what was so lovely as the loveliness of virtue? He had perused those publications with peculiar emotion; he had marked a tenderness the most exquisite, the pure perfection of conjugal regard, active, maternal tenderness, and all blended with unfeigning Christian piety, with a more than manly firmness, with a love of her country triumphant and intense.

Could fiction feign a spectacle like that presented, when in those troublous times Lord Russell was tried for high treason? His lady attended him upon the trial, although educated in all the luxury of the age, delicate in mind, as flexible and graceful in her form; and when the Judge allowed "that any of his servants might assist in writing what he pleased," he could reply, "My wife is here, my Lord, to do it." Shall men scorn women then? Not those who know them! (*Loud applause.*) No! not those who know what society now owes to them—not those who know they must be auxiliaries if ever society shall be—what it is not yet; but what the wise and good and lovely would wish it to become. (*Applause.*)

Such was their poetical antagonist. Their prose and theological opponents need not long occupy their time. The

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vainest of their friends did not expect their proceedings would have afforded topics for university discussions. But in a volume of eight sermons preached last year before the University of Oxford, at the celebrated Bampton Lectures, "On the Religious Principles and Practices of the Age," the learned preacher, Mr. Morgan, had in the fifth sermon, on the Principles of the Nonconformists, attacked those principles, and had illustrated the unscriptural nature of their principles from the resolutions of this Society. (*Laughter.*) The following was the resolution he condemned: "*That every man in every age and in every country, has a sacred and unalienable right to worship God according to his conscience, which no individuals or governments or legislatures can, without injustice or oppression, directly or indirectly, infringe.*" Gentlemen, said Mr. Wilks, if this be heresy, we will be heretical. We will re-resolve that resolution again this day. (*Bursts of applause.*) To the force of argument they would yield. But they must be better arguments than those presented in that volume to justify their yielding. Mr. Morgan, indeed, had urged that Christianity did not teach an inherent right of free inquiry, because, though it commanded believers "to prove all things," it also taught them "to hold fast that which is good;" and that Jesus Christ was a friend to established religions, and to the union of civil and ecclesiastical authority, because the apostles, as Jews, were used to a church establishment, and our Saviour actually recommended an obedience "to the Scribes who sat in the seat of Moses." Would such arguments appal or vanquish them? Must they be recreant knights before such weapons, hurled by an arm so impotent? Who so practically illustrated as Jesus Christ the duty of free investigation? An establishment really theocratical had been by him levelled to the dust, that amidst the ruins might arise an edifice sacred to a purer faith, a better hope, and more expanded love—an edifice simple, unworldly, spiritual and sublime! (*Loud applause.*)

To another, though less direct attack, he must allude. He referred to three sermons just published by a Rev. gentleman, (Mr. BELSHAM,) eminent among Protestant Dissenters of the Presbyterian denomination. They were entitled, "Christianity Pleading for the Patronage of the Civil Power," and had previously been preached to his opulent and well-instructed congregation: a congregation including gentlemen of great legal eminence, and members of the Commons House of Parliament most intimately connected with Protestant Dissenters. Two of those sermons were devoted to the proof of a proposition, "that Christianity deserved and *required* the support and patronage of the civil power." When such doctrines were avowed, he thought his duty required him publicly to state, that if he knew any thing of the principles of Protestant Dissenters, from such propositions they ever must dissent. That gentleman advised, that for Dissenters of certain sects, a provision should be made, and stated that he saw no good reason "why Christianity might not occasionally lift her mitred front in courts and parliaments." Experience in France had proved the evil tendencies to the Protestants of any dependence on the state; and as to mitred men in Parliament, the history of Dissenters taught in every age, that peculiar protection and emolument produced assumption and abuse; and that even when the Stuarts and successive monarchs were disposed to concede to the unendowed and dishonoured sects, those men with mitred heads had been to toleration the most strenuous foes.

Fortunately, however, the work of the Bampton Lecturer stated the principles it condemned, and the Sermons announced candidly the objections to the theory they upheld. The remedies would accompany the disease, and wherever the poison was diffused, there would be the antidote. But if these were only speculations, he would have abstained from all remarks. Their practical tendency excited his alarm. They increased the *difficulties* which prevented the attainment of real rights. Many of these difficulties originated in the misconception of their principles, and that misconception he did not wonder at. To their present noble Chairman it was known, that the most eloquent Member of the Cabinet had stated, "that he would not assist in the repeal of the Test and Corporation Acts, although he would endeavour to emancipate the Catholics." He said "there was an Annual Exemption Act, under which Dissenters might qualify for offices, and by virtue of which, if they did not qualify, they were exempt from punishment. To Dissenters, therefore, no practical injury could result; and, unless they wished to despoil the Church, and to partake their treasures, they might be content." Such were the sentiments of *practical* statesmen. Those sentiments excited in him no surprise. The men who thus reasoned were men "*tout pour la trippe*,"—"all for the quarter-day." They mingled not with men of principle, not with men who loved truth for the sake of truth—not with those who knew that truth would ever usefully operate on the human mind. When Dissenters demanded an exemption from the Cor-

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poration and Test Acts, such men, therefore, naturally thought they desired only "gain from godliness." They supposed they were impelled by envy of their episcopal cathedrals—their academic bowers and ample funds. Those statesmen could not think that it was from principle alone they acted.—They could not understand the sigh that might be breathed by the minister as he passed some episcopal palace, glaring with lights and surrounded by numerous equipages, as he returned to an humble home on a stormy, wintry night from some little village, after he had distributed the bread of life to cottagers, who could offer him no refreshment but a crust of bread and a glass of water from a crystal spring—and only gladdened by the hope that he had made the wretched glad. They would suppose that jealousy had impelled the sigh. They did not understand that it was the sigh of pity for the lordly prelate, accompanied by a silent prayer, that in the day of final retribution he might render to the Master Shepherd a good account.—No, they think not that his wishes and his hopes are more exalted—that he would not put on the tiara if offered him—that he dare not—that the acceptance would contradict principles dearer to him than life. But such publications as that to which he last alluded, perpetuated the delusion. When such statesmen learnt that Protestant Dissenters desired a connexion with the State—wished to partake its wealth, and thought Christianity *dependent* on its support, all their prejudices acquired confirmation "strong as proofs from holy writ;" and against such principles on the part of Protestant Dissenters, he must therefore publicly protest. (*Loud applause.*)

Amongst many circumstances which induced him to urge union and vigilance was a measure about to be introduced into Parliament during the present session. Dissenters must not be captivated by alluring names. An Act to which he had referred, and which would have taken poor children from their pious parents, was a pill gilded and saccharized by a specious title, that was called "An Act to prevent the Misapplication of the Poors' Rates;" and the other bill would be nominally "A Bill to promote the Universal Education of the Poor." What could be more captivating than such a measure to the friends to education and to truth? But yet few Bills would require more deliberate attention. He need not say he was a friend to education. (*Applause.*) But all should begin to perceive that instruction is not education. It was not merely teaching poor children to read and write that would make them good members of society; it was not those attainments alone which would make them useful and honourable and happy. Education included all the process that formed the human character—which united the head and heart—which not only increased the intellectual power of man, but increased the moral energy that would direct that power,—that not merely accumulated floods of water, which might desolate and astound, but caused those floods to fertilize and improve—that connected the present and the future being of man. They ought not to be deceived by the comparison drawn between Scotland and Ireland:—as if the relative state of the peasantry of those countries depended principally upon reading and writing. It was not merely such instruction, but the whole education of Scotland that occasioned their pre-eminence, not in intellectual, but in moral, and therefore real worth. To natural, physical causes might be attributed that, whilst Scotland was agricultural and pastoral—whilst the population was scant, and the parish Presbyters patriarchal, and all about them breathed the air of native purity, that the Scottish peasantry were not only among the bravest of the brave; but among the worthiest of the excellent. But though yet these schools continue; though yet they can read and write, observe them in places, manufacturing and populous: look to them in those places where the poor laws are intruding; look to them in Glasgow, and learn, that instruction is not education, as there instructed Scotsmen have become as depraved, enervated, propense to licentiousness and discontent, as in their own manufacturing towns, or in the worst haunts of the metropolis. But it was not merely because he would prefer instruction after the philosophical system of Pestalozzi recently acted on in Switzerland; because he would render instruction really useful; because he might doubt the necessity of a new system of parochial schools; because he might prefer Sunday Schools, and deem them not only adequate, but far more excellent—that he suggested caution as to the measure when it shall be proposed. Its possible infraction of religious liberty originated those remarks. The independent education of future generations would be the only hope for civil or religious freedom. Now, during the last summer, the Archbishop of Canterbury made a visitation through part of his diocese, accompanied by the Bishop of Exeter. During the excursion he delivered a charge. Therein he is said to have complained "of the *united* attacks of *Dissenters* and Infidels;" to have lamented, that the meanest and most ignorant of the people, employ themselves

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in inquiries, for which they are not qualified. (*Loud laughs.*) He is said to have stated, that the education of the poor must be confided to the direction of the parish priests, or there will be hazard to the Church and State; to have censured also the mistaken liberality which would leave religion to assert its own rights, and to have directed the clergy to look for the interference of Parliament in behalf of Church-of-England education, and in the mean time to protect the poor from the misguiding of the enemies of Church and State, who would introduce a mode of education hostile to both. (*Hear, hear.*) This charge he regarded as the annunciation of the principles, the designs, or at least of the wishes of personages whose opinions had the greatest authority from the offices they held, and who have not only the power to will, but much power to execute whatever they may will. Those plans he connected with the expected Bill. Thereby it might be proposed, that a school should be erected in every parish; the erection and the annual charge payable by a rate; and that though the children of poor Dissenters might learn their own catechisms, and attend their own places of worship, yet the appointment of the schoolmaster should be in the clergyman of the parish, (*marks of disapprobation,*) or if he did not have a direct appointment, he might have such authority, that no person could be appointed without his concurrence, and when appointed, no person to be removed but by his concurrence, and the consent of the Ordinary. Hence these persons, who were now not only clergymen but justices, who now misdirected the influence conferred by the power of directing parochial relief, would introduce men favourable to their own religious principles, to the important situations of parish schoolmasters; and thus would be realized what the Archbishop had predicted, that Parliament would "interfere on behalf of the Church of England education." Thus every parish would become either an arena for dispute, or a college for the propagation of opinions that would consolidate the power of the church, by means inconsistent with religious freedom and their undoubted rights. With profound respect for the individual who, from philanthropic motives, would propose that Bill, he must thus raise not an hostile, but a cautionary voice, lest this project should add to those circumstances which increase the pecuniary demands, the oppressions, and the unpropitious appearances that had roused their displeasure, excited their sympathy, and might justify alarm. (*Much applause.*)

Amidst all the circumstances unfavourable to religious freedom, he would cherish hope; when the winter had been long and dreary, spring would soon approach. Poetry had often taught, that the day dawn was preceded by the deepest gloom; the most forceful writhings of a wounded serpent indicated his approaching death. Notwithstanding the apathy of multitudes among Dissenters; notwithstanding the mistakes of many excellent and pious men, who could not perceive the inseparable connexion between the final triumphs of evangelical religion and its separation from worldly policy and secular support; notwithstanding the hostility of more practical or venal statesmen; notwithstanding the efforts more combined and strenuous of the interested and dependant, he was cheered by the belief, that the Society would be by him survived. He trusted that not only illegal persecution, such as they could now resist, would terminate, but that perfect religious freedom would bless the world. Thus he trusted, for he relied on the power of principle; he believed in the eventual triumphs of truth. Even in modern times, he could refer to the acts for the relief of Dissenting schoolmasters; to the libel law; to the slave trade, and to many similar abuses; and as he noted the obstructions to their removal, and the final triumphs of those who had sustained sound principle and the cause of truth, he was encouraged and consoled. The influence of principle was not like mere passionate emotions; they were meteors; they shone here and there; they seemed to diffuse brightness; they disappeared, and darker was the darkness. Principles were a polar star, that shone, ever, ever, ever! (*Very loud applause.*)

But it was not from such reasonings only, that he acquired his confidence. If multitudes were indifferent or hostile, there arose around him men, each in himself a host, who were zealous and enlightened. The successive anniversaries of the Society, had been by them instructed and adorned. On Alderman Wood, His Royal Highness the Duke of Sussex, and Sir James Mackintosh, the Chairmen at the three last meetings, Mr. Wilks then pronounced appropriate eulogies, and proceeded to inquire, whether, as he thought upon their present Chairman, he could possibly despond? His praise he would not then pronounce; there it could not be required. (*Applause.*) But he would indulge himself by referring to that illustrious man, who in him seemed again to live, whom from his boyish days he had been taught to reverence, by a father whom he honoured, whom he loved. To Mr. Fox he then referred. Numerous annual com-

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memorations might not celebrate his birth-day; they were not needed; his predictions had been accomplished; neglect of his warnings was deplored; the ruins he would have prevented, were a sad memorial of his wisdom. Great had been his labours and successes; in him, Protestant Dissenters and civil and religious freedom ever found a steady and powerful advocate. By his assertion of the rights of juries, in affairs of libel, he had formed a mound against the torrents of overwhelming power, destructive to the freedom of the press. Humanity exulted and his heart was happy, as he prevailed on Parliament to decree, that the slave trade was no more. Mighty was his eloquence; masses of prejudice and interest, vast and rocky, were swept away by its resistless power; it was a cataract impelling and sublime. But he delighted rather to view him as he flowed, in the retirement that he loved, transparent and unruffled as a lake, meandering as a river through a sylvan vale. He delighted to see the averter of war, the opponent of slavery, the unbought defender of freedom, the intrepid maintainer of the rights of Dissenters and of conscience, the giant of the Senate-house relaxing to gentlest efforts; yet efforts shewing a simple and nature-loving mind. He delighted, as he seemed to view him cultivate his fifty specimens of roses in his garden; and hasten to Paris, by research to vindicate the memory of the illustrious Russell. He delighted as he read his correspondence with Wakefield, on the literature of Greece; or, as he beheld his portrait sketched by Rogers, in his poem on Human Life.

And now once more, where most he lov'd to be,
In his own fields, breathing tranquillity;
We hail him, not less happy, Fox, than thee!
Thee at St. Anne's so soon of care beguil'd,
Playful, sincere, and artless, as a child!
Thee, who would'st watch a bird's nest on the spray,
Through the green leaves exploring day by day.
How oft from grove to grove, from seat to seat,
With thee conversing in thy lov'd retreat,
I saw the sun go down! Ah, then 'twas thine,
Ne'er to forget some volume half divine:
Shakespear's or Dryden's through the chequer'd shade,
Borne in thy hand behind thee, as we stray'd;
And where we sate (and many a halt we made)
To read there with a fervour all thy own,
And in thy grand and melancholy tone,
Some splendid passage not to thee unknown,
Fit theme for long discourse.—Thy bell has toll'd.

But he would add the lines of the same poet, addressed to the noble Chairman, as the reason of his present pleasure and his future hope:

"But in this place, among us, we behold
One who resembles thee!"
(*Reiterated applause.*)

Whilst he was encouraged by the expected aid of surviving legislators and honourable men, he would also refer with loyal pleasure to the conduct of the King. Very lately he had been addressed by the Dissenting Ministers of the metropolis, on his accession to the throne. Then he had assured them of his purpose to preserve the toleration inviolate; and although mere toleration could not limit his wishes, and was really an assertion of that right to tolerate, which it was the business of the friends of freedom to deny; (*continued cheers;*) yet from the conduct of the King on that occasion, he was willing to draw more favourable auguries. The reception of the ministers was gracious; court etiquette was of course observed; but it was obvious, that the heart of the King corresponded with his words. He added some observations to the prepared reply, that proved his liberal sensibility, and that he was interested and impressed. (*Plaudits.*) Well might that occur; the atmosphere of courts was frequently and intentionally obscured; but the light of nature and of truth would sometimes penetrate. His Majesty was too well versed in the history of his country and his House, not to know that he was then surrounded by the descendants of those men, whose support that Royal House was accustomed to desire; by men whose good wishes were unbought, and of whose esteem princes had been proud. (*Cheers.*) Like his venerable father, he would probably think if he did not, like him, utter —when told by one of his servants that his Dissenting Minister prayed for him with all his heart: "Yes! Yes! If he prayed, it must be from his heart; as, for his prayers, he is not paid." (*Great applause.*)

To these hopes, supplied by the force of truth, the aid of statesmen, the kindness of the monarch, he would add a deduction from recent experience with which he would conclude.—Of all the spots throughout the world least likely to bloom with the flowers of liberty, had long been the empire of Spain; its bar-

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renness threatened to be eternal; Hope hasted from its domain, Despair seemed to have established there her ebon throne. Of all the causes that produced these ills, Superstition, want of religious liberty, the Inquisition, were most potent. There the consequences of tests and persecutions and infringements of the rights of conscience developed all their malignity. The little seedling, the shrub whose flowers are here so pestilent, and whose fruit is deadly, had been there watered by the blood of myriads, protected by the vigilance of priests, expanded by the growth of ages, and became a tree, worse than the upas tree, that overshadowed all the soil.

To the Inquisition he thus referred, as it was the whole length portrait of the little sectarian animosities, of the exclusive desires of predominance, that had too long existed even among pious men, and those who had contended for Protestant Dissent. And what was the Inquisition? To understand its terrors, we should apply them to ourselves; let each of the audience suppose the existence of a power that could at midnight enter his abode, tear the husband from the embraces of the wife, and the mother from the children who hung round her in despair; could bear the victim to a dungeon, inflict at caprice the threefold tortures of the pulley, or the rack, or of the flame, and "all for the love of God." "*Christi nomine invocato!*" Let them multiply these deeds by thousands, let them learn that in one archbishopric alone, 4000 persons suffered death in 40 years. Let them picture to themselves that *social Christian* state of worse than Indian barbarism, where, at an *auto da fe*, 120 victims were brought out for condemnation, where a vast amphitheatre was erected for the reception of all the majesty and wealth of Spain, where blasphemously it was stated, that God had bestowed supernatural powers on the workmen, to expedite the erection of the fabric; where a Sabbath-day, a Christian Sabbath-day, the Sabbath dedicated to St. Paul, to St. Paul the minister of salvation, of love and of good-will, was appropriated to this work of death; where knights were assembled in all their gay caparisons; and peerless beauties, whom the winds of heaven might not visit roughly, hastened, exulting, to the spectacle, and all without emotions, but of joy: and then see the wretched victims, guilty of no crime but fidelity to their religion and devotion to their God, led away to execution—to be burnt to death; burnt to death! and all "for the love of God!" Then might they begin to understand what the Inquisition meant; then begin to learn, to what dreadful deeds, hostility to the rights of conscience may naturally lead. Well, as they thought with the Poet, might they exclaim, "God of love, where sleep thy thunderbolts!" They had not slept. Hope, then, might every where exist! The hideous dwarfish manikin of persecution, exhibited in Test and Corporation Acts, had there swollen to a colossal statue. The colossus indeed bestrid both hemispheres. The hair were snakes; gall was the milk, and iron was the heart. But the thunderbolts of an injured people and offended Deity no longer slept. Even this colossus; this colossus though so vast, had fallen; it had fallen to rise no more! There was joy in heaven! Let there be gratitude and hope on earth!!

Long, loud and reiterated applause, continuing for several minutes! The applauses at length terminated. The following resolutions were then proposed and unanimously adopted.

1. That at the first Anniversary of this Society, including Christians of every religious denomination, after the commencement of a new reign, this Meeting cheerfully express their pleasure at the assurances of his Majesty the King, that he will imitate the example of his beloved father, and will preserve toleration inviolate; and also as cheerfully express that loyalty, which the friends of religious freedom have ever delighted to cherish towards that Royal Family, whose ancestors were placed upon the throne, as protectors of the civil and religious liberties of the British people, from unconstitutional tyranny and unchristian oppressions.

2. But that at the present period, when the principles that constitute the basis of religious freedom, are publicly impugned by some members of the Established Church, and are disavowed by other persons who profess to be Protestant Dissenters, this Meeting will also repeat their declarations, that the right of every man to worship God according to his conscience, is an unalienable right, with which no human authority can justly interfere, or should even indirectly restrict; and that Christian truth does not depend for preservation or success on secular protection or national endowments; but relies chiefly, if not exclusively, for support on the will of its Divine Author, and on its intrinsic excellence.

3. That this Meeting, influenced not by motives merely personal, and sectarian, and national; but by an attachment to the great principles that induced their forefathers to submit to ignominy, spoliation, imprisonment and death; cannot but rejoice in the triumph of those principles in foreign countries: and record their gratitude to God, that the execrable Inquisition has been abolished in Spain:

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and that in an European country deemed most benighted, the light of knowledge and religious freedom has begun gloriously to shine; nor can they omit to express their hope, that the disregard to religious liberty which established and perpetuated that horrid Institution will happily, speedily, and for ever disappear throughout the world.

4. That this Meeting have listened with interest and pleasure to the statements of the proceedings of this Society during the past year, and that they especially applaud their labours to prevent the bills that passed during the last session of the last Parliament, from becoming particularly injurious to religious liberty; and also to prevent the enactment of a bill by which the children of the poor might have been removed from their parents, and compelled to assent to doctrines, and to conform to rites of worship, which those parents, though poor, might conscientiously disapprove.

5. That although this Meeting approve the delay of the Committee to direct during the past year any application to Parliament for a repeal of the Test and Corporation Acts; yet, they cannot omit again to declare their aversion to those Acts, as offensive to God and oppressive to man, as founded on principles persecuting and unjust, as tending to degrade the most important ordinances of religion, and as excluding a vast number of their active, intelligent, wealthy, loyal and pious fellow-countrymen from offices in which they might be useful to the state, or from honours and emoluments, which all men equally qualified, are equally entitled to partake.

6. That to the Committee this Meeting express their approval of the discretion, but firmness—of the zeal, but temperance—and of the activity without rashness, with which they have continued to conduct the affairs of the Society, and that the same gentlemen composed of various religious denominations, and of Ministers and Laymen in equal proportions, with the Treasurer and Secretaries be solicited to act as the Committee for the ensuing year.

Rev. J. Brooksbank, Wm. B. Collyer, D.D., George Collison, F. A. Cox, M.A., Thomas Clowtt, Alex. Fletcher, Rowland Hill, M. A., Thomas Jackson, William Newman, D. D., Wm. F. Platt, S. W. Tracy, John Townsend, Matthew Wilks, Mark Wilks:

David Allan, Esq., Wm. Bateman, Esq., J. B. Brown, Esq., James Emerson, Esq., James Esdaile, Esq., Colonel Handfield, Thomas Hayter, Esq., J. O. Oldham, Esq., J. Pritt, Esq., William Townsend, Esq., Matthew Wood, Esq., M. P., Thomas Wontner, Esq., Thomas Walker, Esq., James Young, Esq.

7. That this Meeting especially recommend to such Committee, to embrace with promptitude every favourable opportunity to obtain the repeal of the Test and Corporation Acts, and to procure legislative measures, exempting places of religious worship from parochial assessment, and Dissenters attending at places of worship from the payment of Sunday tolls: and that they watch with vigilance any attempts to extend the poor laws, or to introduce any system of general education, lest they should increase needlessly the public burdens of Protestant Dissenters, and invest the intolerant with new means of encroaching on those sacred rights of conscience which this Society was established to protect.

8. That to Robert Steven, Esq., the Treasurer, this Meeting renew their thanks, and request his continuance in a situation in which he has rendered important services to this Institution.

9. That this Meeting, aware of the incalculable advantages that have resulted from the past efforts of Thomas Pellatt and John Wilks, Esqs., the gratuitous and Honorary Secretaries of this Society, repeat with increasing pleasure and earnestness their cordial acknowledgments for those efforts, and their intreaties for their continued assistance.

10. That, ever mindful of the eloquent, persevering, invaluable efforts of the immortal Charles James Fox, on behalf of Protestant Dissenters, and of the rights of conscience, they have long and frequently rejoiced in the wise and beneficent sentiments, propitious to religious freedom expressed on many occasions by the inheritor of his genius and his virtues, the present Chairman and his noble relative, the Right Hon. Lord HOLLAND. That their admiration of his talents, and regard for his kindness are increased by his consent to preside, and his conduct upon this occasion, and that he be requested to accept their assurances of sincere attachment, of cordial gratitude and unfeigned respect.

The Resolutions were proposed by the Rev. ROWLAND HILL, the Rev. Jos. BERRY, JAMES BALDWIN BROWN, Esq., of the Inner Temple, the Rev. J. A. JAMES, of Birmingham, the Rev. Mr. ROBY, of Manchester, the Rev. Mr. SMITH, of Rotherham, the Rev. Dr. BOGUE, of Gosport, and the Rev. Dr. STYLES, of Brighton, in various admirable addresses.

After the resolution of thanks to the noble Chairman had been passed, amidst every possible demonstration not only of concurrence but delight, Lord HOLLAND rose, and addressed the meeting with great animation to the following effect:

LADIES AND GENTLEMEN,

After all the proceedings of this morn-

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ing, after the able addresses which have been delivered, especially after the very spirited, powerful and eloquent exposure, by my friend Mr. Wilks, of the principles upon which this Society is formed, and his lively and interesting, but most expressive detail of the manner in which the affairs of this Society have been conducted, I should be worse than a coxcomb if I were to endeavour to enforce those topics by any thing I can say: but, on the other hand, after the handsome and flattering manner in which my name has been mentioned, and after a review of all the circumstances of this meeting, I should be a stock or a stone if I did not at least endeavour to express my gratitude. (*Loud cheers.*)

I do beg to express, in the most unqualified terms I can command, the gratitude I feel for the honour you have done me. When I say the gratitude I feel for the honour you have done me, I do not merely mean the honour you have done me by the resolution you have just adopted, and by the flattering and undeserved encomium of the two gentlemen who have just addressed you, but I mean the honour you have done me in placing me in the chair on this day, which I shall always consider as one of the proudest days of my life. (*Applause.*)

I think it an honour, first, from the manner in which this Society is composed; and, next, from the object which this Society is established to effect. And among the circumstances which at once increase the honour and difficulty of my situation, is the consideration of the characters of those eminent persons who have preceded me in that honour. (*Hear, hear.*) Yes, gentlemen, when I recollect that the chair was filled by the first magistrate of the city of London, by an illustrious and Royal Duke, and by my eloquent friend, Sir James Mackintosh, who presided on the last occasion, I cannot but consider it as a great honour to be placed here by the call of my enlightened fellow-countrymen among Protestant Dissenters. (*Loud Applause.*) I recollect, gentlemen, that this Society, at least the meeting on this day, is composed chiefly, although not entirely, of Protestant Dissenters, as the object of the Institution is not exclusively confined to Protestant Dissenters, but is partly the promotion of religious freedom all over the world; and when I consider that the greater number of the audience I am now addressing belong to the various bodies of Dissenters, that enhances to me, though a member of the Church of England, the value of the honour I have this day received. Thus I think, because I adopt the sentiment, if not the words of Neal, in the commencement of his excellent history of the Puritans—As long as there is a Protestant Dissenter in England, there will be there a friend of liberty, of the constitution and of man. (*Loud cheering.*)

Attached as Protestant Dissenters have ever been to the best principles, the Protestant Dissenters of this day appear yet wiser and more liberal. Their notions are not exclusive; they know that in the Church of England, and from the improvement in the times, even in the Church of Rome, many great, ardent and fervent friends of religious liberty are to be found; and it was justly and properly observed by the Reverend gentleman who spoke second on this occasion, (Rev. R. Hill,) in a very lively speech, that the members of the Church of England, or of the Established Church, if they well understood their interest, are not less interested in the principles of religious liberty than those who dissent from them.

The very title by which this Society is designated contains the principle on which it is founded, "The Protestant Society for the Protection of Religious Liberty." It is upon the principles of Religious Liberty that we are to act, not upon the principles of toleration. (*Applauses.*) Those who enjoy their liberty by tolerance are not free. I repeat, that those who enjoy their liberty by tolerance are not free. (*Loud applauses.*) Such I hold to be the genuine principle of religious liberty. Perhaps I may allude to what my friend Mr. Wilks said, when speaking on this principle of religious liberty, as referring to the phrase of the Bishop, "You belong to me." The principle of religious liberty is, that we belong to no man. The genuine principle of religious liberty is the right of conscience, the right of worshiping God according to the dictates of one's own conscience; and not merely that right, but, further, the right of inculcating those principles which we believe to be calculated to promote the present and the eternal happiness of mankind. (*Very loud applause.*) These, Ladies and Gentlemen, are the principles of religious liberty which I at least have always maintained, and which I learned from that excellent person whose name has been more than once mentioned during the addresses that have been made; an allusion to whose name and to whose character I cannot trust myself to attempt before this assembly. (*His Lordship was affected so as to weep.*)

With respect to the proceedings that have passed, I cannot help expressing my full and hearty concurrence. In the first resolution you have expressed that loyalty which has always distinguished the Protestant Dissenters towards the House of Brunswick; and I am sure it is a heartfelt gratification to me to learn, though

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the rumour had reached me before, that his Majesty, with that urbanity which adorns him, and which accompanies him on all occasions, expressed himself in the liberal and conciliating manner which he did, and that he displayed the feelings which he doubtless cherishes, as to the obligations which his family owe to the Protestant Dissenters of this country. The next resolution you have passed states more fully, correctly, and, in my opinion, not in the least degree too broadly, the principles upon which we act. The third demonstrates, that you are not bound by any narrow prejudices to our own soil, but feel for the cause of religious liberty all over the world. (*Applause.*)

A reverend gentleman who did me the honour of calling your attention to my name (Dr. Bogue) has said, that religious liberty cannot exist without civil liberty. May I observe, that, in my opinion, civil liberty cannot exist without religious liberty? They are inseparably connected, and that man, whoever he may be, who views with jealousy and suspicion the advance of religious liberty, is the first to infringe upon my civil freedom whenever an opportunity for that infringement shall arise.

With respect to many of the topics which have been introduced, I can assure my friend near me, (Mr. Wilks,) that I have derived great instruction from his address; and I have felt an excitement and deep interest, from the cases he has mentioned to you. I confess I had no notion that such a variety of petty vexations were actually practised at the present moment; and to correct those abuses, as well as to promote liberal principles, I originally felt a great satisfaction at hearing of the formation of this Society; and I now feel a double satisfaction at having the honour to preside on its assembly. I agree with him, and was before aware that the cause of religious liberty, whatever we already have obtained, or whatever prospects we may have, requires constant union and vigilance. (*Applause.*) The gentleman who spoke last (Dr. Styles) has alluded to an event (the introduction of Lord Sidmouth's Bill) which must be recollected by all whom I address, because I believe a resistance to it originated this Society. He was pleased to suppose that the expressions I then used, and the conduct I pursued, contributed to prevent that bill from passing into a law. I opposed it, because in that bill was to be found this principle, that a man had not a right to preach the doctrines which he believed, without permission from others. I certainly used all my best endeavours to oppose that bill. But it was not to my exertions you should attribute success. No! Gentlemen, I am too much used to the assembly in which I sit, to listen to such a conceit, that my poor exertions should have been the means of throwing out that bill. There were introduced upon that occasion auxiliaries, who were not obliged to take their oaths —petitions, coach loads of petitions, were sent in on that occasion. We could hardly shake hands with our fellow Peers from the number of petitions that entered against that bill. Union and vigilance on that occasion occasioned your success. By them the sacred principle of religious liberty has been, and was then preserved. You owe even the preservation and increase of your liberty to the same: nor let your vigilance relax.

Another gentleman (Rev. Mr. Berry) has alluded to a circumstance which occurred in Wiltshire. It in some degree followed the other occurrence. Perhaps the gentleman was one of them; I am sure my friend near me (the Rev. Mark Wilks) was one who came to me to express their thanks for the little effort I had made. I think the answer which I gave to those gentlemen on that occasion was this: "I feel very happy if I have in any way promoted or defended the cause of religious liberty; and I only hope, if any other class of the people should be placed in your situation, you will give me the same assistance you have received." (*Loud applause.*) When there was a clamour throughout the kingdom, originating unquestionably in political feelings, and when various counties were meeting to address the Throne, to intercept at the fountain of mercy and of justice the streams of liberality from flowing towards the claims of that class of Christians called Catholics, I went down to Wiltshire. The reception I met with there, if possible, increased my attachment to the Protestant Dissenters. They stood forward to a man as the supporters of the cause of religious liberty, though in favour of that sect which, from its nature, must be the least agreeable to them. For them, Gentlemen, and in my own name, I return my thanks. (*Applause.*)

Gentlemen, these circumstances certainly have endeared to my mind the cause of Protestant Dissenters: but we are not met here merely as Protestant Dissenters; we are friends to the religious liberty of all men; we are friends of religious liberty in the church, and to religious liberty I trust in all churches; and I only regret that the principle in the statute books of this country is not directly and openly and manfully avowed. (*Loud applause.*) As long as the Test Act remains upon that book, so long I shall consider the principles of religious liberty not sufficiently acknowledged by

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our legislature. I do not mean to say, as is sometimes said in the ordinary affairs of life, but that half a loaf is better than no bread; I do not mean to quarrel with the Indemnity Acts we have; but let us be vigilant, let us avail ourselves of every opportunity to get more, to obtain a recognition of principle and an establishment of right. (*Loud applause.*) Religious liberty is that which is right in itself. It is said, I know, annually, that the Test Act is suspended; but what is that specious of liberty to a man who conscientiously thinks that by the force of decrees which are above all Parliaments, or the power of all kings, or more binding than any laws that can be enacted by human government, that he is bound, that he is conscientiously bound by these decrees to worship his Creator in a particular manner, and who thinks that he can convey and communicate to his fellow-creatures the best way, and point out the most excellent road to eternal salvation? What species of liberty do they give him? He stands, to allude to the old fable, with fine dishes and the richest viands set before him, but the sword which hangs suspended over his head makes this gift of religious liberty nauseate upon his palate. (*Hear, hear.*) Therefore I maintain the religious liberty for which we contend is that which you have heard so ably alluded to this day, and which, in the resolution recommending the repeal of the Test and Corporation Acts, you properly assert.

In the course of the addresses that have been made to you, Locke has been mentioned. I will conclude my observations by a reference to what he states on the subject of toleration. "It is not," (he says,) "for declaration of indulgence, it is not for schemes of comparison, such as have been practised, or are practised amongst us, that we contend; for the one would only palliate, the other would increase the evil; it is absolute liberty, just and true liberty, impartial and equal liberty, which can alone remove the evils under which we stand." I hope, therefore, according to my best, though little ability, and though a Churchman, I am contending for that liberty which Locke also as a Churchman contended for, and for which a Tillotson and a Hoadley, a Watson, a Bathurst, men who have had mitres on their heads, have not hesitated to contend. Yet I must acknowledge, that I find more of this principle of religious liberty in the breasts of Protestant Dissenters, than in any established church or sect whatever. (*Applause.*)

I fear your attention has been already exhausted; I have to apologize to you for saying so much upon the present occasion. I can assure you that I have not been able to communicate my feelings of gratitude to those individuals who have expressed themselves so kindly with respect to myself; and I shall always consider the circumstance of attending this meeting to-day as one of the most gratifying in my life.

His Lordship thus concluded, and the Meeting was dissolved, as he retired amidst long, loud and enthusiastic applause.

In consequence of a late severe indisposition Mr. Butcher has been obliged to give up his office, as minister of the *Unitarian* Dissenters at Sidmouth, in Devonshire. He is succeeded by Mr. Yeates, late of Tiverton.

CORRESPONDENCE.

Communications have been received from Mrs. Cappe and Mrs. Mary Hughes; from Dr. J. Evans, and Messrs. Henry Turner; T. Howe; G. F. Bromhead; David Davis; and Charles Porteus: also from L. L. J.; Hylas; Juvenis; Philographus; J. M.; A Dissenter; G. M. D.; Ebion; R. F.; Q.; Philalethes; and Brevis.

Owing to the Editor's having been obliged to arrange the present Number some weeks ago, the Obituary and various other Articles communicated for immediate insertion are necessarily omitted.

In the next Number will be inserted the Petition of the Deputies to Parliament, for the Repeal of the Corporation and Test Acts.

The following is the substance of a note from *Mr. Wellbeloved* relating to his edition of the Bible, in reply to a Subscriber (p. 404): "That he has not been unmindful of the promise given at the end of the Advertisement prefixed to the Book of Genesis, that 'the remaining books of the Pentateuch shall be published with all the expedition which is consistent with the nature of the work and the other occupations of the Editor;' that so long as life and health are granted to him, he is resolved to proceed with his design; that the Second Part is going through the press, and will, he trusts, shortly appear."

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THE

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Account of Harvard University, in Cambridge, Massachusetts.

[From the New England Journal of Medicine and Surgery, April, 1816.]

HARVARD University is the most ancient and the best endowed of any scientific institution in the United States. It has flourished without interruption for nearly two centuries, during which time it has gradually gathered strength from the patronage of government, the munificence of individuals, and the uniform respectability of its character and administration. It has been enabled to hold out extensive means of affording instruction, and to exact higher qualifications from its students, than any other American seminary. The number of its students, which within a few years has been augmented about one-third; the requisites for admission and the course of studies, which have been greatly elevated during the same period; the late repeated endowments from public and private liberality; the increased number of offices and departments of instruction; the erection within a short time of four extensive and commodious additional edifices; the important acquisitions of books, apparatus, and specimens relating to the physical sciences; are circumstances sufficient to shew the prosperity and flourishing state of this institution.

Harvard University derives its name from the Rev. JOHN HARVARD, its earliest benefactor, who in 1638 bequeathed half his estate, amounting to nearly £800 sterling, for the endowment of the College. The names of the subsequent benefactors of the institution are attached to the professorships, buildings, or other fruits which have resulted from their munificence.

Professorships, Foundations, &c.

Most of the professorships are established on foundations given for the express purpose by individuals, or appropriated from the funds of the University. From the income of these foundations the professors principally derive their salaries. The other departments of instruction are supported by periodical assessments on the members of the college.

The *Hollis Professorship of Divinity*, was founded by Thomas Hollis, Esq., of London, by donation, in 1722. The professor gives lectures, and attends exercises of the students.

Hollis Professorship of Mathematics and Natural Philosophy, by the same gentleman in 1726. The professor has charge of the philosophical and astronomical apparatus, and gives lectures and exercises. *

Hancock Professorship of Hebrew and the Oriental Languages, established by the Hon. Thomas Hancock, of Boston, by will, in 1764. Lectures and exercises by the professor.

Boylston Professorship of Rhetoric and Oratory, founded by Nicholas Boylston, Esq., of Boston, by will, in 1772. The professor inspects the compositions of the students and attends their public declamations.

Massachusetts Professorship of Natural History, established by subscribers to a fund in Boston and elsewhere in 1805. The professor resides at the Botanic garden, and gives lectures to the students.

Hersey Professorship of Anatomy and Surgery, founded by Dr. Ezekiel Hersey, of Hingham, and others, in 1783. The professor has charge of the Anatomical Museum and gives lectures in Cambridge to the students, and in Boston to the Medical class.

Hersey Professorship of the Theory and Practice of Physic, by Dr. Hersey and others, in 1783. Lectures given in Cambridge to the students, and in Boston to the Medical Class.

Erving Professorship of Chemistry and Mineralogy, by William Erving, Esq., of Boston, and others, in 1783.

* In exercises or private lectures a professor examines the class in a classic or text book, giving such illustrations as he sees fit.

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The professors have charge of the Laboratory and Mineralogical Cabinet and give lectures in Cambridge and Boston.

Royall Professorship of Law, by Hon. Isaac Royall, of Medford, in 1773. The professor gives lectures in Cambridge to the senior class and graduates.

College Professorship of Metaphysics and Ethics, partly on an annuity from West Boston bridge by act of the Commonwealth in 1810. The professor gives exercises and superintends the forensic disputations.

College Professorship of the Greek Language, by College law 1811. Exercises by the professor.

College Professorship of the Latin Language, by College law 1811. Exercises by the professor.

A Professorship of Greek Literature, by a donation from an unknown individual in Boston, in 1815. The present professor is on his travels in Europe and Modern Greece.

Smith Professorship of the French and Spanish Languages, by Abiel Smith, Esq., of Boston, by will, in 1815. Professor not yet appointed.

Lectureship of Materia Medica and Botany, established 1815. Lectures given in Boston to the Medical Class.

Lectureship of Midwifery, established 1815. Lectures given in Boston to the Medical Class.

The Professor of Law and the Medical Professors and Lecturers reside in Boston. The rest of the officers at Cambridge.

For the remaining departments of instruction and government, see the list of officers.

There are various other funds devoted to specific purposes, some of which are suffered to accumulate until sufficient for the proposed object; the interest of others is annually appropriated agreeably to the intentions of the donors. These are,

Dexter Fund. The late Hon. Samuel Dexter bequeathed 5000 dollars, to promote the critical knowledge of the Scriptures.

Alford Fund. By the executors of the will of the late Hon. John Alford, of Charlestown, to establish a professorship of Moral Philosophy when sufficient.

A Township of Land. By Samuel Parkman, Esq., of Boston, towards endowing a professorship of Christian Theology, to have special charge of the resident graduates.

Bowdoin Premiums. Not less than 100 dollars per annum, by the late Governor Bowdoin, given in four premiums, or more, to members of the college, authors of the best dissertations on subjects annually proposed by the corporation.

Boylston Premiums. Of these an account is given under the Medical department.

Endowments for the support and assistance of students. The *Hopkins Fund*, by Edward Hopkins, Esq., of Great Britain, together with legacies of Mr. Pennoyer and Mrs. Saltonstall, give about 1000 dollars per annum, to be divided among ten resident graduates, students in divinity. Mr. Hopkins' legacy also provides 70 dollars per annum to be distributed in *books* to meritorious students.

Exhibitions, or gifts provided for by Lieut.-Gov. Stoughton, Rev. W. Brattle and others, amount annually to about 750 dollars. Of the late liberal donation of the State of 10,000 dollars per annum for ten years, one quarter is devoted for assisting the education of meritorious students, a part being annually distributed; the rest funded. Thirty students save the expense of board by services rendered in the hall.

Requisites for Admission and Course of Studies.

Candidates for admission into the University are now required to be well versed in the whole of Arithmetic, in Ancient and Modern Geography, in the grammar and prosody of the Latin and Greek languages, to be able to translate English into Latin, and to construe and parse any portion of the following books, viz. Dalzel's Collectanea, Græca Minora, the Greek Testament, Virgil, Sallust, and Cicero's Select Orations: also to produce a certificate of their correct moral character, and to give bonds in the sum of four hundred dollars for the payment of their quarter bills.

The time of residence at the University, except for those who enter at an advanced standing, is four years; during which time they study the Greek and Latin Classics, the French or the

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Hebrew language, the English language, Rhetoric and Belles-Lettres, History and Antiquities, Logic, Metaphysics, Moral and Political Philosophy, Theology, Algebra, Geometry, Trigonometry and the higher branches of Mathematics, Natural Philosophy, Astronomy and Chemistry.—Exercises or recitations in all these branches are given by the instructors, and a punctual attendance on them required by law. Written themes upon subjects given out by the Professor of Rhetoric, public declamations, and forensic disputations are also regularly required.

Public lectures are given by the professors, either to the whole college, or to the upper classes only, according to the nature of their subjects. These are upon Rhetoric and Oratory, on Philology, on the Oriental languages, on Natural Philosophy and Astronomy, on Divinity, on Sacred Criticism, on Zoology, on Botany, on Chemistry and Mineralogy, on Anatomy and Surgery, on Medicine, and on Law.

The students have regular hours of study and of recreation. Gymnastic exercises are authorized, and a military corps is kept up in the two upper classes, the members of which become perfect in the manual exercise. An attendance is also permitted on such teachers of polite accomplishments as are approved by the college government.

Exhibitions.

Public exhibitions take place three times a-year, and consist of performances by such members of the two upper classes as are selected for their merits, by the government. They are delivered in the college chapel, in presence of such citizens and strangers as may attend.

Commencement.

This anniversary takes place on the last Wednesday in August. At this time the degrees are conferred, and public performances delivered by the Bachelors and Masters of Arts. These exercises are attended by the Supreme Executive and other officers of the Commonwealth, by citizens and strangers of distinction, and by a numerous and fashionable audience. A custom of ancient date has rendered this anniversary a day of parade and festivity both in Cambridge and Boston.

Number of Students.

The whole number of graduates at the College since its foundation is 4509. The present members, exclusive of the Medical Class in Boston, are as follow:—Seniors, 57; Juniors, 66: Sophomores, 91; Freshmen, 65; Resident Graduates, 19. Of these a certain portion resort here from a considerable distance, and among them may be observed the names of many of the most distinguished families in the southern states.

Present Officers of the University.

Rev. John Thornton Kirkland, D.D., LL. D., President; Aaron Dexter, M. D., Professor of Chemistry; William D. Peck, A. M., Professor of Natural History; Rev. Henry Ware, D.D., Professor of Theology; Hon. Isaac Parker, LL. D., Professor of Law; Levi Hedge, A. M., Professor of Logic, Metaphysics and Ethics; Rev. John S. Popkin, D. D., Professor of the Greek Language; Rev. Joseph McKean, LL.D., Professor of Rhetoric and Oratory; James Jackson, M. D., Professor of Theory and Practice of Physic; John C. Warren, M. D., Professor of Anatomy and Surgery; Sidney Willard, A. M., Professor of the Oriental Languages; John Gorham, M.D., Adjunct Professor of Chemistry; Levi Frisbie, A. M., Professor of the Latin Language; John Farrar, A. M., Professor of Mathematics and Natural Philosophy; Andrews Norton, A. M., Lecturer on Sacred Criticism and Librarian; Jacob Bigelow, M. D., Lecturer on Materia Medica and Botany; Walter Channing, M. D., Lecturer on Midwifery; Rev. Edward Everett, A. M., Professor of Greek Literature; Joseph G. Kendall, A. M., Registrar and Tutor of Geometry and Natural Philosophy; Allston Gibbs, A. M., Tutor of Geometry and Natural Philosophy; Jonathan M. Wainwright, A. M., Instructor of Rhetoric and Oratory; John Brazer, A. B., Tutor of the Latin Language; Francis Jackson, A. M., Proctor; Samuel Gilman, A. M., Proctor; Henry Ware, A. M., Assistant Librarian; Charles Folsom, A. B., Regent; Thomas Savage, A. B., Proctor; James Walker, A. B., Proctor; Nicholas Faucon, French Instructor.

Of the College Buildings.

The College edifices, eight in num-

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ber,* are pleasantly situated in Cambridge, about three miles from Boston. They stand on an inclosed plain of fourteen acres, around which, except in front, a thicket of forest trees is planted. They are half a mile from the banks of Charles River, and immediately contiguous to the extensive common of Cambridge. Three of these buildings are appropriated to public purposes; the rest are occupied for lodging-rooms by the students. Most of them bear the names of different benefactors of the college. They are as follow:

University Hall. This is an elegant and spacious edifice, built in 1814, entirely of the Chelmsford granite, the colour of which approaches nearly to white. It measures 140 feet by 50, and is 42 feet in height. Its dimensions exceed those of any of the other buildings, and its style of architecture is chaste and ornamental. It contains a handsome chapel for the purposes of worship and of literary exhibitions; six rooms for lectures and recitations; two rooms for occasional public purposes; four dining halls, and two large kitchens.

Harvard Hall. This is of brick, and was built in 1765. It is 108 feet by 40, and 38 feet to the roof. It is surmounted by a cupola, and bears the College clock and bell. It contains the library, the philosophy chamber, a large apartment ornamented with paintings, busts, &c., the philosophical apparatus, and lecture-room.

Holworthy Hall. Of brick, erected in 1812. Length 138 feet, breadth 34, height 37. This building is occupied by students of the senior class, every two of whom possess a large room fronting south, and two smaller apartments on the northern side, each sufficiently large to serve the double purpose of a study and bed-room.

Hollis Hall. Of brick, built in 1764. Length 105 feet, breadth 44, height 37. It is a plain building, with a simple pediment on each side. It contains thirty-two rooms for students, each of which has two small studies.

Stoughton Hall. Of the same dimensions and materials as the last, and appropriated to the same purposes. Being built in 1804, its appearance is somewhat more in the modern style.

Massachusetts Hall. Built in 1720, and the oldest of the present edifices. It is 100 feet by 41, and has only three stories to the roof, the fourth being furnished with Lutheran windows. It has thirty-two rooms for the use of the students.

Holden Chapel. Of brick, 50 feet by 34, height 29; originally erected for a chapel, but now occupied by the medical professors, for those lectures which are given at the University. It contains the chemical laboratory and lecture-room, the anatomical museum and lecture-room, and the Boylston medical library.

College House. Situated on the opposite side of the street, a three story building, containing twelve rooms for students.

Besides these, the president's house and those of several of the professors, also the Medical College in Boston, are owned by the University.

The Library.

The Library contains between 17,000 and 18,000 volumes, and is continually increasing. The selection of books, for the most part, has been made with great care and judgment; many of them are works of great rarity, scarcely to be found, it is said, even in Europe. Owing to the munificence of the donors, a larger proportion is elegantly bound than is usual in similar institutions.

The Library is open every day (Sundays excepted) to officers and residents at the University, and such strangers as may visit it. All the students are permitted to use its books, and members of the two upper classes may exchange them twice in the week. The privilege of borrowing books is enjoyed also by members of the Corporation and Board of Overseers, and all clergymen of public education, residing within ten miles of Cambridge.

In addition to this, there is a valuable Medical Library of about 500 volumes, the gift of W. N. Boylston, Esq., for the use of students in medicine at the University, and accessible to members of the Massachusetts Medical Society, residing in the neighbourhood.

* Exclusive of the Medical College in Boston.

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Philosophical Apparatus.

The apartment in Harvard Hall, lately occupied as a chapel, has been repaired and fitted up for the Philosophical Apparatus and the lectures on Astronomy and Experimental Philosophy. The room is 46 feet long, 28 wide, and 18 high, and is a beautiful piece of Doric architecture. The instruments have been cleaned and repaired. The smaller ones are arranged in elegant glass cases. The others are distributed about a floor, a little raised at one end of the room, and enclosed with a railing of a circular form, with the lecture table in the middle. Immediately fronting the table, are the seats for students, having a curvature corresponding to that of the table and railing. They rise one above another to the number of ten, and are entered at each end from an aisle on the wall. They are sufficient to accommodate two hundred, without any one being more than twenty-five feet from the table.

The philosophical apparatus is very complete. Many of the instruments are upon the largest scale and of the best workmanship. Among the instruments used on the subject of mechanics, are Atwood's machine for illustrating the laws of accelerated and retarded motion; a whirling table with its appendages; instruments fitted to demonstrate the various mechanical powers, the laws of projectiles, &c. For experiments in Hydrostatics and Pneumatics, there are instruments for shewing the hydrostatic paradox; several hydrometers; Prince's air pump, with a large assortment of receivers and other appendages; a condenser; a fountain for compressed air; an air gun; glass models of a fire engine; a common pump, and an intermittent fountain. Appropriate to electricity are several large electrical machines, cylindrical and globular; a plate machine of two feet diameter; several electrical batteries, amounting to sixty feet of coated surface; a variety of electrometers and condensers; three galvanic batteries, one of two hundred pairs of plates, six inches square; apparatus for the decomposition of water, the alkalies, &c. Among the optical instruments, are a number of microscopes, simple and compound, the solar and lucernal; a camera obscura; a camera lucida; a magic lantern, fitted to exhibit the constellations, the aspects and eclipses of the sun and moon, and some of the more interesting phenomena of the planetary motions; instruments for optical deceptions of different kinds; a reflecting telescope of five feet; two smaller ones with micrometers; a night glass; and an achromatic telescope of three feet. In the department of astronomy, besides the instruments just mentioned, are an equatorial; a transit instrument of three feet; an astronomical quadrant of two feet, together with reflecting quadrants and sextants; also a large and elegant orrery of six feet diameter, exhibiting the diurnal as well as annual motions of the planets, the eccentricities and obliquities of their orbits, the inclinations of their axes, and motions of the satellites; a small orrery of two feet; a planetarium, tellurium and cometarium; Senex's globes of twenty-eight inches, and Carey's, of eighteen inches diameter. Besides the above instruments, the apparatus contains most of the smaller ones that are described in the best treatises on Natural Philosophy.

Chemical Laboratory.

The Chemical department at the University has lately undergone very essential alteration and improvement. On the return of peace, a large order for apparatus, &c. was sent to England, and an agent* went out for the express purpose of selecting instruments of the best quality, both for the Laboratory at Cambridge and in Boston. The articles have arrived; they have been chosen with much judgment; they are all of a superior kind, and form a very large and valuable collection.

In order to accommodate the department of Chemistry still farther, the whole of the lower story of Holden Chapel has been devoted to this purpose. It is divided by a partition, one apartment being appropriated for a lecture-room, the other for a laboratory. This last room, which is indispensable for the chemist, has been fitted up with great judgment, and contains every thing necessary to a full course of lectures on chemistry, arranged in the neatest and most convenient manner. It is probably the most complete Laboratory in the

* Mr. J. F. Dana.

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United States. The series of furnaces are built externally of common brick, internally of the fire-proof brick, covered with slabs of soap-stone. This series includes the furnaces for *digesting* and for *naked distillation*; a *wind* furnace, which with proper fuel will produce a temperature sufficiently high to melt the substance of a Hessian crucible, and to vitrify the fire-proof brick with which it is lined; a *muffle* furnace; a *forge*, worked with an organ bellows; a furnace for *common purposes*, and a *distilling* apparatus. The flues of these furnaces are carried up separately, to the height of about 35 feet, by which a very strong draught is obtained. One of Accum's *universal furnaces* is placed on an elevation in the lecture-room, in order that most of the operations which require heat may be viewed by the audience during the lecture. The Laboratory is about 35 feet in length and 28 in breadth.

Among the instruments and apparatus recently imported, may be noticed Leslie's photometer; Pepy's mercurial gazometer; an electrical machine and electrometer, by Singer; an excellent air-pump, with stopcocks fitted to jars of different sizes; Wollaston's reflective goniometer; the differential thermometer; Ferguson's improved pyrometer; a voltaic battery in troughs of Wedgewood's ware; galvanometers and condensers; apparatus for the slow and rapid combustion of hydrogen, for the decomposition of water, &c.

An elegant cabinet of minerals, containing among the rest a number of highly valuable foreign specimens, presented by the French Government, and by Dr. Lettsom, of London, is annexed to the chemical department.

Botanic Garden.

A piece of ground, handsomely situated with a gradual declivity towards the south, has been appropriated to the purposes of a Botanic Garden, being partly a purchase of the subscribers to the Natural History Fund, and partly the donation of Andrew Craigie, Esq. It is situated about half a mile to the west of the College edifices, and contains from seven to eight acres. This spot is handsomely inclosed with a high fence and a belt of trees, the northern side being sheltered with a copse of evergreens. It contains three buildings; the professor's house, situated on an eminence on the western side, and affording a delightful view of the garden; a gardener's house on the opposite side, and an extensive greenhouse and conservatory for the plants of warm climates in the centre. The latter building contains apartments admitting different degrees of heat, calculated for the plants of all latitudes and climates south of us. It is furnished with a rich and splendid collection of exotic trees, shrubs and plants, assembled from the southern parts of our own country and of Europe, from the two Indies, from Africa, South America and New Holland. The area of the garden is laid out in the most ornamental style, and is constantly kept in high cultivation. It contains an extensive and increasing variety of hardy plants, both native and foreign, and in the vegetating season affords to the students of the University a most excellent practical field for the pursuit of botanical studies. A fountain and a pool of water near the centre, furnish a place for the cultivation of aquatics, and an unfailing supply for the purpose of watering the garden. The whole is under the immediate superintendance of the Professor of Natural History, and a suitable number of gardeners is constantly employed for its cultivation.

Anatomical Museum.

The University contains two collections of anatomical preparations, one of which is kept in Boston and belongs to the Medical School; the other in Cambridge, for the use of the senior class of students in literature, and the occasional instruction of the medical class. The first contains about a thousand pieces, which are of three kinds. 1st. Dry injected blood-vessel preparations of different parts of the human body. 2nd. Wet preparations of healthy structure, which are mostly injected. 3rd. Morbid preparations. Among the osseous pieces are uncommonly fine specimens of Exostosis, Anchylosis, Necrosis, Spina Ventosa and Fracture; and, among the soft parts, of organic diseases of the heart and arteries. The injected wet preparations of healthy structure, are probably not exceeded in the United States in number or beauty. Those of the organ of vision are peculiarly elegant.

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The whole of this collection has been made by the present professor.

There are also in this collection wax representations of the eye magnified, of the ear, and of the male and female organs of reproduction.

The Anatomical Museum at Cambridge consists of preparations of the human body, and others of wax. The former were presented to the University, through the agency of Ward Nicholas Boylston, Esq., by John Nicholls, LL.D., of London. They were prepared by the celebrated Dr. Nicholls, who himself invented the corroded injections. Many of these are found at Cambridge in perfect preservation, and cannot be excelled in beauty nor minuteness, especially those of the vessels of the lungs, of the heart, and of the urinary organs. In this collection, there are a great number of fine specimens of urinary calculi, all which are sawed to exhibit their interior texture; among them, are one which has a leaden bullet, and another which has a needle for its nucleus.

The wax preparations were in part a donation from Hasket Derby, Esq.; the rest were made for the University by direction of its present Government.

In addition to this collection, the Professor of Anatomy has commenced the formation of a cabinet of comparative anatomy. This is small at present, but exhibits the skeletons of various quadrupeds, birds and reptiles, and some handsome injections of minute structure.

Massachusetts Medical College.

The Medical Lectures of Harvard University were formerly given in Cambridge only, to the senior class and to medical students. In the year 1810, it was thought expedient that a Medical Institution should be commenced in Boston, under the auspices of the University, for the express education of medical students. The object of this new establishment was to allow a longer term for the medical lectures, and also to afford students the opportunity which they had not before enjoyed, of attending surgical operations and hospital practice. A building in Boston was rented and fitted up with lecture-rooms by the professors, and lectures commenced on the different branches of medical science. From this time the number of students has regularly increased, and it is now more than double the average number who formerly attended at Cambridge. The growing state of this Institution, pointed out the necessity of a suitable public building, to contain the lecture-rooms, laboratory, museum, &c., and in 1815, the Corporation appropriated twenty thousand dollars from the grant then made them by the Commonwealth, for the erection of such an edifice. The building, which is to bear the name of the *Massachusetts Medical College*, was immediately commenced: it is now very near to its completion, and will be in perfect readiness for the lectures of the ensuing season.

The Massachusetts Medical College is situated in Mason Street, near the Boston Common and Mall. The building is of brick, 88 feet in length, and 43 in its greatest breadth. Its figure is oblong, with a pediment in front, and an octagonal centre rising above the roof, and also forming a three-sided projection in the rear of the building. This is surmounted by a dome, with a skylight and a ballustrade, giving an appearance of elegance to the neatness and fit proportions of the building.

The apartments on the floor are, a spacious Medical Lecture-room, of a square form, with ascending semi-circular seats; a large Chemical Lecture-room in the centre, of an octagonal form, with ascending seats; a Chemical Laboratory, fitted up with furnaces and accommodations for the costly apparatus used in the lectures; and a room to be occupied by the Massachusetts Medical Society. In the second story is the Anatomical Theatre, the most extensive room, occupying the whole central part of the building, covered with the dome and skylight, with semi-circular seats which are entered from above, and descend regularly toward the centre. A large and a small room for practical anatomy, together with another for the museum, occupy the extremities of the same story.

The whole building is warmed by a single stove situated in the cellar, calculated by the inventor* for burning

* Mr. Jacob Perkins.

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the Rhode-Island coal. Owing to the *smallness* of its draught, it burns this coal in great perfection, keeping up a permanent and intense heat. This stove is surrounded by a brick chamber, from which a brick flue is carried up to the second story, communicating by large pipes on apertures with all the principal rooms of the house. The air is admitted from the outside of the building through a brick passage way, down to the stove; a portion of it goes to maintain the combustion; the rest being rarified by the heat of the stove, ascends rapidly through the flue, and may be delivered at pleasure into any, or all the apartments, by opening the pipes or communications. The strong current of heated air thus obtained, is sufficient to warm the largest rooms in a very short space of time.

A cistern of water is placed near the roof, which is supplied by pumps from a well in the cellar, and may be drawn out for use by pipes communicating below.*

Medical Library.

The importance of a *Medical Library* in an institution of this sort, has caused active measures to be taken for an early and respectable foundation of this kind. To this end, about five hundred volumes have been already contributed, and suitable provision made for the regular increase of the collection. Attention has been paid particularly to supply such books as will be most useful to students during their attendance on the lectures; and with this view, a considerable number of copies of each of the most approved elementary and standard works on the several departments of medical science, have been furnished. Any present deficiencies will be supplied during the lectures by the removal from the Boylston Medical Library in Cambridge, of such books as may be most wanted.

Medical Lectures and Degrees.

The Medical Lectures in Boston will hereafter commence annually on the third Wednesday in November, and consist of five courses on the following subjects: Anatomy and Surgery, Chemistry and Mineralogy, Materia Medica, Midwifery, and the Theory and Practice of Physic.

Candidates for the degree of Doctor in Medicine are required to attend two courses of the Lectures of each of the medical professors. They must study three years before they can be examined, two of which at least must be passed under the direction of a regular practitioner of medicine. Those who have not had an University education, must satisfy the president and professors of their knowledge in the Latin language and in experimental philosophy.

The examinations commence on the second Wednesday following the close of the Lectures, and are made in all the branches taught in the Lectures.—An inaugural thesis must be publicly read and defended previously to graduation.

Boylston Medical Prize Questions.

A provision for one hundred dollars per annum has been made by the liberality of Ward Nicholas Boylston, Esq., which sum is annually adjudged in two prizes of 50 dollars each to the authors of the best dissertations on subjects proposed by a committee appointed by the corporation of the University. Since their establishment in 1803, nineteen of the Boylston premiums have been awarded for dissertations to various physicians and medical students.

Count Rumford's Legacy.

Benjamin Count Rumford, an American by birth, whose talents and researches have given him celebrity throughout Europe, lately deceased at his country residence in France. This distinguished philosopher and political economist, mindful of his native country, has bequeathed, with certain restrictions, the whole of his estate to the University, where he had acquired

* The Lecturer on Midwifery has made arrangements in Florence for procuring wax preparations which shall illustrate his Lectures on Pregnancy and Parturition.—One of the best artists in the Florence School is now making a preparation to answer the above objects; and that it may be as perfect as possible, it is to be made under the immediate inspection of one of the officers,—Sig. Professor Casselli. The preparation above alluded to, will be completed in May 1816.

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the first rudiments of physical knowledge.* His will provides 1000 dollars a-year for the establishment of a professorship on those departments of Natural Philosophy which are connected with the improvements of social life. He has also made the University residuary legatee to his whole estate, subject only to certain life annuities.

Islington,
August 4, 1820.

SIR,

HAVING passed a month at Tunbridge Wells, I beg leave to transmit you an account of the state of religion in that celebrated watering-place. There is a Chapel of Ease, supplied for nearly these forty years past by the Rev. Martin Benson, a clergyman of talents and respectability. There are also two Methodist Chapels; one belonging to John Wesley, and the other to Lady Huntingdon. These are all the places of worship at the Wells; for, alas! there is an utter extinction of the three legitimate classes of Protestant Dissenters.

The Presbyterian Chapel, a capacious structure, is still to be seen on Mount Sion, shut up and in a dilapidated condition. One of its two pillars, sustaining a portico at the entrance, has given way, whilst the other, tottering beneath the weight, exhibits a melancholy relic of Presbyterian lukewarmness and degeneracy! In the time of the Rev. William Johnston, (a truly respectable teacher of youth,) the chapel was well filled. Among its attendants were some of the nobility and gentry frequenting the Wells. The Duke of Leeds was an occasional auditor. Since the decease of Mr Johnston, the Rev. Mr. Hampton officiated there, and latterly the Rev. Mr. Gough; but the doors of this venerable temple are now closed; the building has fallen into decay, and will ere long sink into an unsightly mass of ruins! Mr. Johnston lies interred in Spaldhurst church-yard, the parish church belonging to the Wells. Thither I made a pilgrimage, and copied the following inscription from off his tomb:

"Here are deposited the remains of the Rev. William Johnston, A. M., twenty-four years Pastor of the Dissenting Congregation, Mount Sion, Tunbridge Wells. His character, distinguished by learning, piety, benevolence and usefulness, will cause his death to be long lamented by his family, his flock, and his numerous friends. He departed this life in the believing hope of a better, March 2nd, 1776, in the 62nd year of his age." The well-known lines of Horace, *Quis desiderio sit pudor*, &c. conclude the just tribute of regard to the good man's memory. Upon inquiry at the Wells, I found that a very respectable Presbyterian gentleman, residing at Clapton, is the only surviving Trustee of the Chapel, so that there may be yet a possibility of its restoration.

The Independents, a flourishing portion of Protestant Dissenters, had also a chapel at the Wells, but it has for some time past been sold and converted into lodgings, under the appellation of *Sydenham House!* The General Baptists likewise have had their Meeting-house (formerly frequented by *William Whiston* when at the Wells) recently demolished, and on its site is erected a range of small cottages! The adjoining burying-ground remains, with many head-stones, witnessing the prosperity of former days, all gone down to the dust. Here lies intombed their last pastor, the venerable and truly Christian *Joseph Haines*, who died about seven years ago, in the 82nd year of his age. He presided over his little flock for upwards of half a century. His predecessors were Matthias Copper and Richard Hugget. Of the former, I have heard that *honest Whiston*, when meeting him at the Wells, said, in the presence of the then Bishop of London, "This is, my Lord, an archbishop on true apostolical principles;" alluding to his being a messenger as well as elder of the General Baptist Churches. Twenty years ago, I called on Mr. Haines, passed an hour in his company, and well recollect his primitive appearance. Instructive was his conversation. He told a tale of other times. Full of anecdote, he was communicative on all subjects. A resident from his ear-

* Count Rumford, then about 16 years of age, attended the Lectures of Professor Winthrop, in Harvard University, in 1770. His early attachment to experimental philosophy is exemplified by the fact, that he constantly walked from Woburn to Cambridge, a distance of nine miles, to attend these Lectures.

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first childhood, he had some knowledge of the leading characters visiting the Wells for a long tract of time. He mentioned, among other incidents, that Secker, Archbishop of Canterbury, would in his morning walk over Mount Ephraim, look in upon him, conversing freely on the Athanasian Creed, Adult Baptism, and other topics of controversial theology. This eminent Prelate was educated among the Dissenters. Though elevated to the Archiepiscopal mitre, he retained much of his original simplicity. Secker was the correspondent of Lardner; the latter thanking him for a publication sent him, was reproved by the former for an excess of compliment on the occasion.

Mr. Haines was the friend of the poor. Familiar with the medicinal virtues of the vegetable world, he readily, as well as gratuitously, applied his knowledge to the remedying of diseases amongst the lower classes of the community. A small painting of this apostolic man was shewn me by his niece, living at his usual residence, *Gilead Cottage*, Mount Ephraim. It was impressive. A folio herbalist lay open before him on a table, indicative of the benevolent employ in which he delighted, whilst his aged features and locks white as the driven snow, gave him the appearance of an inhabitant of the antediluvian world.

Such is the state of religion at Tunbridge Wells. With due respect for the Church of England, and its illegitimate offspring the Methodists, I cannot but lament the extinction of the regular Dissenters. They are the advocates of the right of private judgment, of the sufficiency of the Holy Scriptures, and of the glorious cause of civil and religious liberty! There is no harm arising from diversity of sentiment when clad in the garb of love and amity. It is, however, mortifying to reflect, that at so respectable a place as Tunbridge Wells, there should cease to exist a class of religionists in whose creed the leading feature is, that every individual should think and act for himself in matters of conscience. Bigots like Samuel Johnson, who advised his reader to imitate Dr. Isaac Watts in every thing except his Nonconformity, will rejoice in the destruction of all sectarists; but the liberal and enlightened Christian must exult in the spread of Truth, under any form, and, along with it, in the diffusion of Christian charity.

JOHN EVANS.

Whitchurch,
July 2, 1820.

SIR,

I HAVE made the following extract from the Gentleman's Magazine for August 1773, that your readers may be informed of a fact that I believe is not generally known, viz. that Bishop Sherlock, like Archbishop Tillotson and many other great and good men, did not approve of the Creed commonly called the Creed of St. Athanasius:

"His (Bishop Sherlock's) opinions on some controverted points were far from orthodox in his latter years, nor did he at all approve the Athanasian Creed, nor his own writings against Bishop Hoadly, which, he told me, he was a young man when he wrote, and would never have collected in a volume."

Permit me to add, that I am persuaded it would be highly interesting to Unitarians, especially to Unitarian ministers, were you or some other gentleman to republish in a separate work, the principal articles of the Theological Repository,—a work seldom now to be met with, but which contains the writings of many able men.

J. M.

Brief Notes on the Bible.

No. XIV.

"I and my Father are one." John x. 29.

THIS and some corresponding texts have been so often and so well explained to signify simply one in mind—in will—in purpose—chiefly, if not wholly, in reference to the gospel dispensation,—that I am not about to retrace the argument by insisting in detail upon this very obvious construction of them, obvious as the light to minds unblinded by early prepossession or habitual prejudice.

But it cannot be uninteresting to consider briefly in what sense these declarations were received by those to whom they were addressed.

The Jews were always on the alert to entrap our Saviour in his discourses, and to catch at any equivocal expression that might fall from him, capable

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of being twisted into an offensive import. It is not, therefore, from his implacable enemies that I would seek an elucidation of his meaning in any instance, especially in passages perhaps designedly ambiguous, to revolt the impracticable stiffness of their hearts.

Rather would I have recourse to his chosen friends and disciples for *their* understanding of any declarations that passed his lips, and which have since become the subjects of controversy; and *that*, fairly ascertained, should, in my humble apprehension, prevail decisively.

Did, then I ask, those friends and disciples who accompanied his ministry, and whose faith in what he uttered was implicit, understand him as asserting that he and his Father were "one God"? What indications escaped them of their understanding him in this awful and overpowering sense? Did they cover their faces and fall prostrate in his presence? Did they subsequently associate with him, oppressed by the consciousness of his divinity;—even with that hesitation and restraint which any of them would have felt, if apprised that they were conversing with Cæsar in disguise, however much encouraged by his condescension? We know the contrary of all this; that his disciples to the last conversed with him without embarrassment, affectionately, familiarly, however respectfully; and that the tone of the intercourse they held with their Master was scarcely changed, after he had ratified his divine mission by emerging from the tomb.

What then is the clear deduction from these premises?

Is it that which I have recognized in the commencement of this paper?

Or, are we to vindicate the Jews in the strained constructions they put, or affected in their malice to put, upon his divine communications, and confess that they did *not* misinterpret or misrepresent them?

Or, to maintain that his disciples chatted with the Almighty, knowing well with whom, and seated themselves at table with him, so undauntedly, that one of them scrupled not to recline upon his bosom?

Or, to contend that the orthodox of this generation understand what Jesus said, but that his confidential disciples, *to* whom, in their retirement, he was accustomed to expound what he had declared ambiguously in public, did not?

It is a choice of difficulties that I present to these impatient theologians; more than suspecting that, arrogant as the assumption might appear, they would, one and all, incline to choose the last as the least.

BREVIS.

SIR,

MUCH as you have doubtless lamented the late decision of the American Congress to permit the Missouri territory, on its admission among the United States, to hold slaves, it will give you some consolation to hear from undoubted authority, that this decision is as warmly reprobated by the more enlightened of our transatlantic brethren of all sects and parties, as it can be in this country.

In a letter from a very excellent Unitarian minister in Dorchester, Massachusetts, dated April 20th, with whom I have the privilege of occasionally corresponding, after mentioning the unchristian proposition and deploring the unhappy result, he thus expresses himself:—"It was generally believed that Congress could not grant such an indulgence; that it would be a violation of the Bill of Rights on which our constitution was founded, as well as of the principles of justice and humanity. Both in the Senate and Congress, the question whether Missouri should be admitted with or without the restriction, was agitated in warm debate, and in some most impressive speeches. All that learning, humanity, a regard to sound policy, and a respect for the principles of our free government could adduce in favour of restricting slavery in the New State, exhibited with the most powerful and impressive eloquence, failed, alas, of effecting their benevolent purpose. Their pleadings fell upon deafened ears, and moved not hearts indurated by selfishness. The bill for the admission of Missouri into the Union passed the House of Representatives *without* the restrictive clause prohibiting slavery, though only by a majority of four votes.—Against the restriction, 90; for the restriction, 86; so that Missouri is permitted to become a slave-holding state!!"

My correspondent thus proceeds,—

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"It is impossible to describe the feelings of surprise and regret which this decision has occasioned in all the New England States. The friends of humanity and freedom are palsied with the shock. Not only will this be the means of continuing and extending the most unchristian and disgraceful practice of keeping slaves, but of opening a new mart for the sale, and thus furnish slave-traders and kidnappers with inducements to procure 'per fas, aut nefas,' new supplies by importation."

My friend adds, "In connexion with this lamentable result is another occurrence painful in the extreme. You have doubtless heard that the most distressing fire ever known in this country, extended its ravages in Savannah, the capital of Georgia. A tender feeling for the sufferers called out very liberal contributions for their relief, particularly in the Northern States. In the city of New York, the sum of twelve thousand dollars was promptly subscribed, and forwarded with a request, that such people of colour as were sufferers, might participate in the distribution. This gave umbrage to the city council of Savannah, who sent back the money to the donation committee of New York, because they considered it as encumbered with a condition with which they were unwilling to comply. How strange, and passing strange, that the pride of domination, over a humbled race of wretched people, should so operate and prevail as to produce the rejection of a charity, in which benevolence had hoped, that however cruelly and unjustly degraded, they might, in this instance at least, have equitably shared! How apparent, that the possession of slaves renders the heart of the master not merely insensible to the obligations of humanity, but even to the claims of compassion and mercy!"

Though I am not at liberty, Mr. Editor, without the consent of my excellent correspondent, to give his name, I shall, in proof of my full conviction of the correctness of his account, add my own.

CATH. CAPPE.

Clapton,

SIR, *August* 1, 1820.

I OBSERVED, a few days since, in a newspaper, the death of Dr. Bennet, Bishop of Cloyne, in his 75th year. It immediately occurred to me that he was one of my friend *Wakefield's* associates at Cambridge, and that a letter of his was in the correspondence, annexed to the first volume of the *Memoirs*, from which his name was withdrawn, with obvious propriety, on the publication in 1804, but which, in conformity with the just maxim *de mortuis nil nisi verum*, it was no longer necessary to leave anonymous. As that letter, (No. IV. p. 376,) the original of which is in my possession, may, probably, be still unknown to many of your readers, I shall take the liberty of largely quoting it, in connexion with the following circumstances:

Mr. Wakefield, who, of course, subscribed the Articles on taking his Bachelor's degree in 1776, repeated the subscription at his ordination in March, 1778, at the age of 22. In 1792, when he wrote his Life, he thus ingenuously reproves himself for that transaction: "Even then, I was so little satisfied with the requisition of *subscription*, and the subjects of that subscription themselves, that I have since regarded this as the most *disingenuous* action of my whole life; utterly incapable of palliation or apology; and I hold it out, accordingly, to the severest reprobation of every honest reader." (*Mem.* I. 121.)

In August, 1778, with a very fair prospect of success, Mr. Wakefield became a candidate for the Mastership of Brewood School, understanding that no subscription would be required. On finding himself misinformed upon this point he appears to have written to his friend, who had very kindly promoted that object. In his letter, dated September 10, 1778, Dr. Bennet, who was ten years older than his correspondent, thus writes:

"You have doubts on the subject of our articles, and where is the man who has not? At least I should have a very bad opinion both of the sense and the heart of such a man. But the only difference between us is, that you suppose no man in such circumstances can conscientiously subscribe to articles which he does not believe. You have certainly seen Powell's Sermon upon that subject, and let us abuse him as much as we will, it is the case, that they are, and must be, subscribed in different senses by different men.

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And do you really think that every man who subscribes is guilty of perjury, but the very few who understand them literally? Perjury, perhaps, is too harsh a term; subscribing that a thing is true, being very different from swearing to the truth of it.

"But you, at least, think us guilty of gross prevarication; and here remains the difficulty, whether you think the possession of the comforts, and, what some think, the honours of life, worth such a prevarication or no. This, my dear Wakefield, you only can determine. *Fecerunt alii et multi, et boni.* But I own authority is a very bad argument against conscience; if it was not, I would mention, in particular, your fellow-collegian, *Jortin*, between whose character and yours there is, in many respects, a great resemblance. He professes himself a doubter about the Trinity. He had a mind far above worldly views; yet whether from a desire to be useful in his profession, or any other good (it certainly was some *good)* motive, he subscribed repeatedly, both before and after this profession.

"I do not see why we need scrupulously inquire in what sense the Articles were originally, or are now imposed: if I can make the declaration that I believe them to be *true*, (take the word truth as you please,) I have done enough. This, you will say, is very relaxed morality: but there is something very like it in St. Paul, when (though eating of meat offered before to idols is forbidden by all the apostles as a great sin) he tells his scrupulous converts, whatever they think of the matter, to ask no questions, and that then they may eat with a safe conscience.

"I fear I shock you; and I told you at the beginning of this letter, I should only expose myself. I repeat, therefore again, that it is the concern of your own heart. If you cannot persuade yourself to the attempt, God forbid that I should persuade you. As an honest man you will then make the sacrifice required of those who cannot subscribe, (and a great one, indeed, it is,) and as an honest man you will be rewarded for it. *Blessed are ye, when ye suffer for righteousness' sake.* With respect to my esteem, and to my interest, they are always at your service; I only wish for opportunities to assist you." *(Mem.* I. 377—380.)

These passages afford no unfair specimen of the manner in which the *Powells* and *Paleys* of the Church of England have encouraged the candidates for her honours and emoluments, though otherwise conscientious, to prevaricate in the most solemn transactions. Mr. Wakefield, in his letter, dated Richmond, Oct. 2, 1778, thus replies:

"I give my judgment on *Powell's* Sermon with much diffidence, it is so long since I read it, and I have it not by me: all I can recollect of the matter is, that his argument appeared to me then by no means satisfactory; rather calculated to evade than determine the debate. However, if at the best every man subscribe in a different and indecisive sense, there is in my opinion no alternative; let such articles be abolished; *that* subscription is an absurdity and a snare: and, if it exclude any from the Church, will exclude only the deserving.

"As far as I am able to discern, the unequivocal language of Scripture gives us reason to expect a much more flourishing and extensive reign of Christ than we now see: and if they who are of full age refuse to act conformably to their superior knowledge, in *leaving the first principles of the doctrines of Christ, and going on unto perfection*, they counteract the designs of God, who raised them up as lights in their generation, and obstruct the furtherance of the universal kingdom of his Son.

"The apostle says, *If any man say unto you, This is offered in sacrifice unto idols, eat not*, i. e. If any man inform you (or if you think) that these articles are partly irrational and partly antichristian, subscribe not. Besides, had I opportunity I think it might be shewn, that the cases are not parallel; at least, according to my apprehension, the same argument would have holden good against a renunciation of the errors of the Church of Rome." *(Ibid.* 381—383.)

It is not surprising that Dr. Bennet, with talents and a character highly respectable, should have had *his reward.* He resolved, like Sir Thomas Browne, *(Rel. Med.* S. vi.,) "in divinity to keep the road and follow the great wheel of

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the Church," perhaps even then *Crosier and mitre dancing in his eyes*, and he early reached the envied goal the Episcopal *otium cum dignitate*, which he enjoyed and adorned for thirty years. His friend *Wakefield*, in the mean time pursued a less frequented path with only *here and there a traveller*; and could with perfect sincerity thus speak of himself, as I remember to have heard him, on a very interesting occasion:

"Every opportunity of worldly elevation and ecclesiastical emolument have I promptly and largely sacrificed on the altar of liberty and conscience: and I stand alone, like a hermit in the wilderness, reaping a scanty harvest from the hard and barren soil of learning, unpreferred, unpatronised, unpensioned, unregarded, amidst my contemporaries, whom I see risen and rising round me daily, to the highest situations in Church and State, with original pretensions to distinction far less flattering than my own." *(Defence in the King's Bench*, Feb. 21, 1799, p. 55.) [*Mem.* I. 378.]

Now the lordly mitred head is laid as low as that of the laborious scholar, unendowed, except with priceless and imperishable treasure, and who has now long arrived where the wicked cease from troubling and the weary are at rest, and rested from his labours; it is interesting, and can scarcely be unedifying to look back to the point from which these literary associates diverged, and to observe their very different progress towards *that bourn from which no traveller returns*. From the contemplation of such a subject, an unambitious Christian may also be confirmed in the opinion that Articles, Creeds and Establishments are the creatures of *fleshly wisdom*, rather than the fair offspring of *simplicity and godly sincerity*.

J. T. RUTT.

P. S. Since writing the above I have observed in the *Terræ-Filius*, No. XXXI. published in 1721, some instructions "to all gentlemen schoolboys, who are designed for the University of Oxford." Among them are the following:

"Your only safe way is to carry along with you consciences *chartes blanches*, ready to receive any impression that you please to stamp upon them.—Never, therefore, explain your opinions, but let your declarations be, that you are Churchmen, and that you believe as the Church believes. For instance, you have subscribed the Thirty-nine Articles; but never venture to explain the sense in which you subscribed them; because there are various senses; so many, indeed, that scarce two men understand them in the same.—Suppress, as much as possible, that busy spirit of curiosity, which too often fatally exerts itself in youthful breasts; but if (notwithstanding all your non-inquisitiveness) the strong beams of truth will break in upon your minds, let them shine inwardly; disturb not the public peace with your private discoveries and illuminations; no, if you have any concern for your welfare and prosperity, let Aristotle be your guide absolute in philosophy, and Athanasius in religion."—*Terræ-Filius*, Ed. 3, 1754, pp. 167, 168.

Bristol,
SIR, *August* 17, 1820.

I DULY received the letter transmitted to me by you, from your Correspondent "A Constant Reader," and having no other means of replying to it but on the pages of your Repository, I trust that you will allow me a short space for that purpose.

We have every reason to believe that there are in various parts of the country, small numbers of Unitarian Christians who are desirous of meeting for mutual edification every Lord's-day, to worship the "God and Father of our Lord Jesus Christ," and, keeping in mind the very encouraging declaration of our Master, "Wherever two or three are gathered together in my name, there am I in the midst of them," it cannot but be considered an imperative duty in them so to do. In few instances can it be supposed that these small congregations have the means of procuring the services of a regular minister: nor is it needful. Any pious and sensible member, or several of these in turn, may surely with great propriety and usefulness perform the offices of one. I say this from a most *satisfactory* experience of many years,—first in attending upon

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a service carried on in a neighbouring family, and afterwards in my own. *

Your Correspondent complains of the deficiency of sermons sufficiently simple and affecting for the use of these societies, and wishes for compositions "in which the doctrines and duties of Christianity are treated in a very plain, striking and familiar manner." A collection of such might, I think, be easily *compiled*, from the compendious store of admirable works now before the public under the form of sermons; and had I a prospect of lengthened life and health, I would gladly undertake the task. But as the proportion of my remaining time which I am able to devote to my pen, is now much less than I wish, and I cannot rationally look for its increase, I must I fear content myself with adding, *as I can*, to the number of those short pieces which appear to be generally esteemed useful; *grateful* for having been enabled, in however humble a degree, to forward the glorious cause of Christian truth and righteousness.

The sermons chiefly used in the small congregation above mentioned, were those of the venerable Theophilus Lindsey, (these I warmly recommend, for the familiar simplicity of their style, and for the happy manner in which Christian *practice* is shewn to arise from *genuine* Christian *doctrines*,) with the two volumes of our Missionary, Mr. Wright,—those of Doctors Toulmin, Enfield, Estlin and Rees,—and to these I would now wish to add the excellent compositions of Dr. Lindsay, Mr. Cogan, Mr. Butcher, &c.

These sermons appeared to be highly acceptable and interesting to those, both rich and poor, with whom I associated; but much will depend upon the manner in which they are delivered. Though the number of hearers be few, the energy of the minister should be undiminished; indeed it should be increased if he is desirous of adding to them. He must not *read* prayers and a sermon, he must *pray* and *preach*; and a tolerably good English scholar is as competent to do this as the most learned. To *understand* and to *feel*, are the indispensable requisites; and a union of these often inspires a flow of natural eloquence, which produces more powerful effects than all the studied graces of art.

I ought, perhaps, to apologize for the unexpected length to which the deep interest which I take in the subject of your Correspondent's letter, has carried me. I should rejoice to hear that his wishes were likely soon to be answered by one fully competent to the undertaking, which I think highly probable.

MARY HUGHES.

SIR,

I WAS both hurt and astonished by a perusal of the communication from Gloucester contained in your last Number (p. 392). That so respectable a name should be affixed to it seemed hardly possible; but that circumstance appears to render it necessary that some notice should be taken by a friend to the Unitarian cause, of this strange compound of absurdity. To no part of it can I apply a softer term, and one of the proposals it contains demands a still stronger and more serious mark of disapprobation.

If the object of the writer was to assist the resources of the Unitarian Fund, I should have hailed with approbation a remonstrance on the backwardness of many wealthy persons among our congregations to promote its good work: such an effort, earnestly yet temperately made, might have been productive of beneficial effects. A Unitarian minister, zealous as he ought to be for the wide dissemination of what he considers *gospel truth*, in counteraction of the corrupt and false systems which have for so many centuries covered the Christian world with various shades of pernicious error, seems bound to exert his influence to its utmost extent, to increase the means of pious and enlightened men who devote so large a portion of their time and talents to this noble purpose: but in doing this, let him be careful neither to lose sight of sound morality nor common sense.

To propose that we should "*buy*

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* Under these circumstances, a printed form of prayer will perhaps be generally thought expedient, and I beg leave earnestly to recommend the one which we chose. It is entitled "Devotional Offices for Public Worship, collected from various Services in Use among Protestant Dissenters." It consists of five morning, and five evening services.

Printed by J. and W. Eddowes, Shrewsbury.

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canal shares, invent machines, write books," &c. &c., and give the profits to the Fund, is trifling, childish folly, most unworthy of the talents and character of your Correspondent; but when he goes gravely on to mention to Unitarians the purchase of *lottery tickets*, in the hope of gaining prizes for the benefit of the Fund! our feelings are changed to those of indignation and disgust. No, Sir; I trust the cause of truth will "run and be glorified" without its supporters identifying themselves with those corrupt and weak financiers who, to fill their coffers, make no scruple of employing means the most obviously calculated for demoralizing the people. The Parliamentary discussions which have from time to time taken place on this subject, must, I thought, have convinced every man who had the good of his fellow-creatures at heart, that it was his bounden duty, by every method within his reach, to put down and discourage so fruitful a source of their crimes and misery. Little indeed did I imagine that it would ever be proposed to any body of Christians as a desirable pecuniary resource; and should any sect or denomination think proper to adopt it, I would, as a *suitable auxiliary*, warmly recommend their proceeding in the next place to open a *dram shop*, which would be a much more certain road to profit, and be little more injurious to the morals of its customers than the *lottery office*.

I have thought it right to enter a decided *protest* against this *strange proposal*, which I cannot doubt will be received by all serious Unitarians with unmixed disapprobation, and remain, heartily wishing that all Christians were equally so,

AN ENEMY TO EVERY SPECIES OF GAMBLING.

P. S. Since writing the above, I have had daily proofs of the *indignation* which the strange paper alluded to has excited in the bosoms of Unitarians of every description. All lament that a month has been suffered to elapse without a strong expression having appeared, to testify their decided reprobation of the plans it proposes, as manifestly absurd, and, with regard to to the lottery, grossly immoral. I also beg leave to enter a protest against terming money collected by the members of a society for its own particular purposes, a *Fellowship* Fund. It is a Congregational Fund, which can pretend to no *fellowship* beyond its own pale.

Examination of Mr. Daniel Harwood's Reasons for returning to Trinitarianism.

"Till we all come in the unity of the faith, and of the knowledge of the *Son of God*, unto a perfect man.—That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men." Ephes. iv. 13, 14.

SIR,

THE "painful emotions" which Mr. Harwood supposes must "necessarily be produced in your mind" by the circumstances of his relapse into the complexities of Calvinism, [see pp. 388—391,] will, I conceive, be limited to compassion for the vacillating mind of the writer. Emotions of a very opposite nature must, abstractedly from this feeling, be excited in the bosom of the Unitarian, who cannot but wish that every similar instance of defection from the Nazarene simplicity of faith, may ever be defended by similar arguments.

If by man's being a "fallen and depraved creature," the writer meant no more than that he was *prone* to sin, the Unitarian, who believes that it was the office of Christ to "turn men from the power of Satan unto God, that they may receive forgiveness of sins," Acts ii. 18, could have no dispute with him: but if by this, as appears to be the case, he understands a "moral incapacity," the demand of Jehovah, Ezek. xviii. 31, "Why will ye die, O house of Israel?" and his exhortation, "Make you a new heart and a new spirit," must be regarded as egregious trifling or a cruel mockery: and if the "overcoming of the native bias to evil," *must* be the "effect of divine influence" operating according to election, there seems as little reason in the advice of the Apostle Peter, (2 Ep. i. 10,) that we should "give diligence to make our calling and election sure:" nor if "these things be so," can the veracity of Paul remain unimpeached, when he expressly declares, that "God our Saviour will have all men to be saved." To reasonings of this kind, we may oppose the question of Dr.

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Price, "If men can do nothing, why does it not follow that they have nothing to do?"

Mr. H. inquires, "Is it reasonable to suppose that this great and glorious moral Governor would pardon rebels without making some public manifestation of his displeasure?"

He did so: for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" that is, have come under the penalty of sin, as is evident by what follows: "Death reigned from Adam to Moses even over them that had not sinned after the likeness of Adam's transgression," Rom. iv. 12—14; and this explains the meaning of 2 Cor. v. 21, "Made him to be sin for us, who knew no sin;" which has probably led the writer to infer that the death of the cross was, to use his own words, "a substitute for personal punishment," which God was "necessitated" to provide "before he could pardon mankind."

Now this is all very complete and compact according to the scheme of the school-theology; but from this I appeal "to the law and to the testimony." The Scriptures mention the ends of the death of Christ, not as *penal* but as *præmial*: Heb. ii. 10: "It behoved him to make the captain of their salvation perfect through suffering;" Heb. v. 8: "Though he was a son, yet learned he obedience by the things which he suffered." From which texts I infer two conclusions; first, that Christ was not subjected to death by way of punishment for human sin, and, secondly, that he was not God.

Let us now try, by the same test, the proposition of Mr. Harwood, that God could not pardon mankind without a punishment for sin being first provided:

"I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isaiah xliii. 25.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." Isaiah lv. 7.

"He hath not dealt with us after our sins. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psalm ciii. 10, et seq.

This last sentiment may serve as an answer to the following characteristical specimen of scholastic divinity: "If God," observes Mr. H., "was infinitely worthy to be loved by us, to fail in that love was an infinite fault, which deserved an infinite punishment; and an infinite punishment could only be removed by an atonement of infinite value, which could only be offered by a mediator of infinite dignity."

But Bishop Watson is of opinion that we have no rule but God's wisdom to guide us in determining what price, if a price for our redemption be necessary, God might or ought to accept; and he sees no difficulty in admitting that the death of an angelic or a human being might be the price which God fixed upon. The fact, however, is, that no idea answering to that of *atonement*, in the popular sense, is conveyed by any word in the originals of the Old and New Testaments. The atonements in the former are *coverings for* sin: the sacrifice which Christ is said to offer up of his own life, is aptly and beautifully compared with the sacrifices under the Jewish economy, from their sanctifying or purifying effects; but the *atonement* of the New Testament is in the Greek the *reconciliation*: and be it observed, that this reconciliation is not of God to man, as Mr. Harwood's scheme supposes, but of man to God: 2 Cor. v. 19, 20: "God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of *reconciliation*. We pray you in Christ's stead, be ye *reconciled* to God." Rom. v. 11: "By whom we have now received the *atonement*" (the reconciliation).

As Mr. Harwood concedes that "what is clearly proved to be irrational, cannot be a doctrine of revelation," I shall venture briefly to examine by the touchstone of *reason*, this assumed atonement of infinite value, offered to an infinite Being, by a Mediator of infinite dignity.

Mr. H. "thinks that the Scriptures

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do describe the one only God under the three-fold character of Father, Son and Spirit," though, as he brings forward no evidence in justification of his so thinking, I am at a loss to know whether he grounds his notion of a God who is three and one, on the spurious text, 1 John v. 7; (which, however, Calvin admitted had relation to agreement of testimony, and not unity of nature;) on the baptismal form, Matt. xxviii. 19, which is just as little to the purpose; or on the plural nouns of dignity in the Hebrew, by which Joseph might also be proved to be more lords than one, and Behemoth be made to enjoy a plurality of being. To the writer's proposition I should not object, provided the Word and Spirit were considered, as I think the Scriptures do consider them, in the light of qualities or attributes of the Divine Mind; but I cannot assent to their being each God *within* God, or to Christ having pre-existed as the personified Word in God, any more than I can assent to the Arian hypothesis of the Word being a secondary God *out* of God.

I presume the writer intends that the Father, Son and Spirit, existing as God, form together that infinite Being whom we understand by the term God. Now if the Father was "infinitely worthy to be loved by us," was not the Word or Son also infinitely worthy? Was not also the Spirit infinitely worthy? Was not the infinite fault of sin committed, therefore, equally against the Son and Spirit? And does not reason, on this principle, require that an infinite atonement should be made to each of these persons or subsistences that altogether make up the whole idea of God? How, then, came the second person only to make this satisfaction, or why did he make it to the Father only, and not also to the Spirit? And how happened it that he required no atonement to be offered to himself, if he also were the infinite God? Further, if the Word be only one of those divine persons or characters which together compose one infinite Being, he was himself only a third part of infinity; how then could he render an atonement of infinite value? If Mr. H. reply, that each character in the Godhead is by himself alike infinite, he then makes three infinites; and three infinite beings are three Gods. If he pronounce that there is only one infinite being, then it was not the Word or Son only, but the Father, Son and Spirit that made this infinite atonement, otherwise an infinite atonement could not have been made, and if made, to whom did they make it?

But the great argument of Mr. H. is grounded on the literal meaning of expressions, viewed in reference to modern usage and association, and on the position of words in the English translation of the Scriptures; and he seems to suppose that what strikes an English reader as the meaning of a word or sentence, must necessarily have struck a Jewish reader in precisely the same manner; that what was plain to the Hebrews must be plain to the English, and that what appears obscure to the English, must have been equally obscure to the Hebrews. But the most curious particular in this notable argument, is his assertion, that no passage of inspired writ can admit but of one meaning, and that meaning the one that consists with the opinion of his own sect—the alternative being the rejection of the authority of Scripture altogether. It is unreasonable, he thinks, that God should suffer the writers of the Scriptures to convey to all future generations descriptions of the person, character, offices, &c. of the Messiah in such ambiguous terms as would admit of their being understood to describe a divine person, if he were not in fact the true God. This reasoning supposes that the Jewish writers should have been inspired to adopt modes of phraseology and habits of mental association, not only foreign to the custom of their own age and tongue, but exactly suited to all future generations, however distant in climate or differing in language: it supposes also that we are obliged to decide our faith by isolated phrases and sentences, and are to open the Bible as if in search of the *sortes virgilianæ*, instead of attending to its general tenor, and comparing one scripture with another.

Mr. H. observes, that Ephes. v. 5, Tit. ii. 13, 2 Peter i. 1, *may* be translated so as to bear a direct and positive testimony to the deity of Jesus Christ:

"No covetous man, who is an ido-

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later, hath any inheritance in the kingdom of Christ and of God."

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

"Through the righteousness of God and our Saviour Jesus Christ."

This is saying no more than that we may put any sense on a text which best comports with our preconceived system of opinions, provided it be grammatically feasible: but though the Trinitarians build their faith on sentences thus favourably biassed, after being torn from their immediate context, as well as viewed disconnectedly from the general texture of Scripture, we oppose this grammatical dexterity by an appeal to those numerous texts where no such ambiguity can be pretended, and where Christ and God are spoken of in plain contradistinction as two separate persons; in the same manner as any unprejudiced mind, for instance that of a child, would conceive them to be spoken of in the texts above cited, notwithstanding the *verbal* ambiguity, which, in fact, is the same in the Greek, Latin and English; and to assert that God could not have permitted a verbal ambiguity to exist, which self-evidently does exist, is to deny that the rules of philology are applicable to the Sacred Writings, and to require that, to guard against the possible aberrations of the human intellect, and to spare his creatures the exercise of their understandings, God should have changed the nature of language.

In pursuit of the same argument, Mr. H. demands, "Will any one say that the clause in John i. 1, cannot be translated 'the Word was God?'" And he adds, "If the idea intended to be conveyed was only that the Word was *a* God, i. e. that Christ was a person of the greatest dignity, but not the supreme God, will reason teach us that a phrase would have been used so likely to lead to the promulgation of an opposite idea?"

But if, as we find stated in the same Scriptures on the authority of Jesus himself, the Jews "called them gods to whom the word of God came," John x. 35, the improbability of John's using such a phrase, supposing that the word is there used personally of Christ, is not so apparent. If Christ be "the *image* of God," Heb. i. 3, I do not well conceive how "reason could teach" us that he is the very God whose *image* he is.

I, however, for one, am of opinion that, although Christ is spoken of in John i. 1, as the personal word, this is only figurative; because he was the medium or depositary of the word—in the same manner as he is styled the Resurrection, because he was the first who rose to immortal life; and I consider the Word, in the opening of John's Gospel, to be the original word or wisdom that was with God and was God, that is, his essential attribute. I think it probable that the Evangelist wrote in reference to the Gnostics, who were accustomed to separate the attributes of Deity as personal emanations, and denied that the Father was the creator of the world. "The word being made flesh," or the "power and wisdom" of God being revealed in the man Christ Jesus, seems to regard also the Gnostics, who believed his humanity a phantom. The passage is so rendered and illustrated, consistent with the popular Version, by the Socinian Biddle, (see his *Tracts*,) and that it is so interpreted by eminent modern Unitarians, as PRIESTLEY and LINDSEY, is perfectly known not only to Unitarians themselves, but what is somewhat remarkable, to Mr. Harwood himself! who from his occasional reference to the Improved Version must have had it in his hands, and must have read a paraphrase to the above tenor in the notes at the bottom of the page; yet in the eagerness, probably, to claim the honours of conversion as "a brand snatched from the fire," he chooses to make the Improved Version of this passage "the rock of his offence," though he must or ought to have seen that the Unitarian cause required no such aid.

Mr. Harwood thinks it "reasonable to conclude either that Jesus, the Christ, was the Divine Being incarnate, God manifest in the flesh, (I must protest, by the way, against the phrases being necessarily synonymous,) or that revelation is all a fable;" but as he also admits that "reason as well as revelation is the gift of God, and, therefore, they cannot contradict each other," I should wish him to reconcile his conclusion with the following, selected out of innumerable parallel

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texts. They are not such as *may* be capable of a different sense, but such as can be capable but of one.

Deut. xxxii. 39: "See now that I, even I, am he, and there is no God with me."

Isa. xlii. 1: "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him."

Isa. xlix. 1: "The Lord hath called me from the womb."

Acts iii. 22: "Moses truly said unto the fathers, (Deut. xviii. 15,) a prophet shall the Lord your God raise up unto you of your brethren, like unto me."

Matt. xix. 17: "Why callest thou me good? There is none good but one, that is God."

Heb. iv. 15: "In all points tempted as we are, yet without sin."

John xvii. 3: "That they may know thee (the Father) the only true God, and Jesus Christ whom thou hast sent."

John x. 36: "Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God?"

John v. 19: "The Son can do nothing of himself."

John v. 30: "I can of my ownself do nothing."

John xiv. 10: "The words that I speak unto you I speak not of myself; but the Father who dwelleth in me he doeth the works."

Mark xiii. 32: "Of that day and that hour knoweth no man, no, not the angels that are in heaven, *neither the Son*, but the Father."

Acts ii. 36: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Acts iv. 10: "Jesus Christ of Nazareth, whom God raised from the dead."

Acts v. 31: "Him hath God exalted to be a prince and a saviour, for to give repentance to Israel and forgiveness of sins."

John xx. 17: "I ascend to my Father and your Father, and to my God and your God."

Rev. iii. 12: "I will write upon him the name of my God."

2 Thess. ii. 16: "Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts."

1 Cor. viii. 4, 6: "There is no other God but one. To us there is but one God, the Father—and one Lord, Jesus Christ."

1 Tim. ii. 5: "There is one God, and one mediator between God and men, the man Christ Jesus."

John viii. 40: "Ye seek to kill me, a man that hath told you the truth, which I have heard of God."

How Mr. H. can reconcile reason with revelation on the hypothesis that he who was "tempted"—who was "sanctified and sent"—who "could do nothing of himself"—who did not know the time pre-determined in the Divine counsels for the destruction of Jerusalem—who was "raised from the dead"—who was "exalted at God's right hand"—was all the while himself the Divine Being incarnate; or how he can reconcile this hypothesis with the declarations of Jesus and his apostles, that there was only one God, and that God, the Father only—it is for him to explain.

If Christ, instead of revealing "the true God and eternal life," was himself that very and only true God whom he revealed, there seems no possibility of eluding the conclusion of Noetus and the Patripassians: "The Scriptures declare one God, even the Father; this being manifest, and it being acknowledged that there is but one God, it follows of necessity that he suffered; for *Christ was God*, and he suffered for us, being the Father, that he might be able to save us."—Hippolitus cont. Haer. II. 6.

Mr. Harwood may decide for himself whether this be the more "reasonable" conclusion, or that, in the words of Lardner, Jesus was (as the prophets and apostles unequivocally declare) "a man appointed, anointed, beloved, honoured and exalted by God above all other beings."

Mr. Harwood refers us to "Fuller's Calvinistic and Socinian Systems compared," as the instrument, "under the Divine blessing," of his retrograde conversion; a book replete with bitter and calumnious inference, and disgraced by disingenuous misrepresentation. To the argument founded on the superior graces exhibited by Calvinists, it may be replied that Peter preached Unitarianism. Acts ii. 22: "Jesus of Nazareth, *a man* approved *of God*

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among you by miracles, and wonders, and signs, which *God did by him* in the midst of you."

Acts x. 38: "God anointed Jesus of Nazareth with the Holy Ghost (Spirit) and with power; who went about healing those that were oppressed of the devil; for *God was with* him.

Paul preached Unitarianism. Acts xvii. 24: "God that made the world, —hath appointed a day in the which he will judge the world in righteousness by *that man* whom he hath ordained; whereof *he* hath given assurance unto all men, in that *he* hath raised him from the dead."

The faith of the *unlearned* of the first centuries was Unitarian; as *Tertullian* and *Origen* indirectly admit: if then the manners of the primitive churches were exemplary for sanctity, as the Heathen testimonies prove, those manners were produced by Unitarian preaching and doctrine; and if those of modern Unitarians betray comparative coldness or levity, their faith is not accountable for this, but it must arise from some extrinsic cause.

As Mr. Harwood has eulogized Mr. Fuller's attack on the Unitarians, I would recommend the perusal of the tract of *Dr. Toulmin* in answer to it; I would also request his serious attention to the "Letter on the Logos," by Dr. Lardner, a man, who to zeal of faith and extent of learning united the graces of charity, humility and candour.

EBION.

SIR, *Clapham.*

A QUOTATION from Mr. Belsham, in a late Number of the Repository, attracted my attention by these words: "I defy any one to say what my friend's Bible-Christianity is" (p. 336). Now I wish so far to accept this challenge, as to endeavour a sketch of what Bible-Christianity, or philography, as it may be called, at least *may be*. Its distinguishing feature is, that it adheres to the *language* as well as to the presumed sense of Scripture, and does not, in any part of its church discipline, require any narrower definition of a man's faith, than that it is that of the Bible: for the rest, leaving the Scripture to fight its own battle on an open field. Endeavouring to remove the causes which prevent men's minds from receiving faithfully the impression of scriptural truth, which, in fact, are nothing else but some unscriptural religious language passing current in the world, it believes that this is the way for the real truth of God, as it is written in his word, to have free course and be glorified. It believes also that this way becomes us most, as fallible men, as Christian brethren, and as stewards of the mysteries of God. But it is objected, that this will put a stop to all intelligent discussion of religious topics, and make us little better than hypocrites, agreeing in words while we entirely differ in thought. But this objection lies only against those who would push the plan to an extravagant extent, as it is by no means intended to interdict such variations of expression as are necessary in order to being understood, on any occasion; neither such as are requisite for an agreeable freedom of speech. These are widely different from creeds and subscriptions, and all the other modes of catechizing and dogmatizing which the spirit of party and the love of contention have begotten. But to exhibit the idea of philography somewhat more precisely, I subjoin what I have fancied might serve as the principles of a *philographian* society.

The Bible, the *whole Bible, and nothing* but the Bible.

Regarding the Scripture as a true and perfect rule of religion, and the only one which is of more than human authority, we are bound strictly and faithfully to abide by this rule, abandoning every other.

Agreeably to this principle, we deem it unlawful to require assent to any form of words except the Bible, in order to admission to Christian communion or to any place of service or authority in the church. Moreover, in professing our own faith or instructing others, concerning disputed doctrines, we deem it proper, as far as may well be done, to avoid the use of any form of words which is not found in the Scripture.

Rejecting thus the traditions and commandments of men, we receive the Scripture as our guide on all points to which its instructions extend; of faith and practice, of worship and church order. We receive it also very strictly

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and closely: for example, if it appears that we are directed by many plain precepts and examples to address our prayers to the Father, while to warrant praying to Christ or any other name, there is found no plain precept nor any example, except such as is connected with a miraculous revelation, in such case our principle will oblige us, on all common occasions, to pray to the Father only.

I feel, Sir, that in such a communication as the present, I lay myself open to the charge of conceit and presumption: I can only say in apology, that it is a predicament in which one must always of necessity stand, when one dares to speculate on any public improvement, unless one has the prudence to arrest every vagrant idea as it is passing the barrier of the lips: a severity, how grievous and tyrannical!

PHILOGRAPHUS.

Sir,

WHERE Christian interpreters differ as to the sense of passages in the Old Testament, it would seem desirable to allow the recorded opinions of intelligent Jewish commentators considerable influence, and more especially in matters of verbal criticism.

The celebrated Rabbi Isaac Cardozo was born in Lisbon at the beginning of the 17th century. I am not acquainted with the particulars of his conversion to Christianity, but it appears he practised both in Valladolid and Madrid as a Roman Catholic physician. His convictions (if he was ever convinced) were unsatisfactory and temporary, and as he returned to his former profession of faith, he was compelled to exile himself from his country. He fled to Venice, became a member of the Hebrew academy there, and ended his days in that city.

He wrote several medical works, and one on General Philosophy, but that by which he is best known is "Excelencias de los Hebreos," Amsterdam, 1679, 4to. pp. 431. The first part is composed of eulogiums on the Jewish institutions and opinions; and the second consists of replies to the numerous calumnies directed against them. Each part is divided into ten heads.

In the chapter on the integrity of the sacred books, as preserved by the Jews, he has this passage:

"The original Hebrew of Isaiah ix. 6, is: *To us a boy was born, to us a son was given, and the lordship was on his shoulder; and the Wonderful, the strong God, the Counsellor, the Eternal Father called his name* שר שלום *Prince of Peace.** The Latin instead of (he) *called his name*, puts *his name was called*; in the place of Vaykra they read Vaykaré, to make it appear that this boy (Niño) is the Wonderful, Counsellor, God, Father Eternal and Prince of Peace; but in the most ancient Hebrew copies we find Vaykra, (he called,) and not Vaykaré, (was called,) and the meaning of the prophecy is, that God, the Mighty, the Wonderful, the Counsellor, the Eternal Father, called that child, who is the Messiah, Prince of Peace, because he is to bring with him perpetual peace; and the prophet goes on to explain that he will establish the seat of David in everlasting power and peace—and support it in judgment and justice. This sense is also followed by the Chaldee paraphrase, whose comment on the text is as follows: 'To us a child was born, and he shall bear the law upon himself to maintain it, and he shall be called Messiah before him who makes the counsel wonderful of the most mighty God, whose peace shall be multiplied on us in his days;' where it is clearly seen that it is God who calls, and the Messiah who is called; otherwise the construction of the sentence would be imperfect, the nominative and accusative being necessary."

Some of the obscurity which pervades rabbinical writings distinguishes the close of the above passage, but it is altogether a memorable one, and to the authority of Cardozo, I hope hereafter to add, in detail, that of Abraham Usque, Duarte Pinel and others, with some notes on other texts.

J. B.

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† Niño fué nacido á nos, hijo fué dado á nos, y fué el señorio sobre su hombro, y llamó su nombre el maravilloso, el Dio fuerte, el consejero, el padre eterno, Principe de Paz.

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SIR,

IT appears to me desirable that you should record any notable instances of bigotry or immorality in the contemporary journals, and therefore I beg leave to present you with two specimens of criticism from the *Gentleman's Magazine* for July last.

The first is the entire Review (p. 47) of "Benson's Chronology of our Saviour's Life," and is as follows:

"The Unitarians having *coolly* pronounced the whole of the narrative contained in the preliminary chapters of Matthew and Luke to be *false*, Mr. Benson, with great temper, merit and learning, has elaborately and successfully confuted them.

"It is a severe trial to the temper of Christians, even to hear of such effrontery as gave occasion to this work; but our opinion is, that the authors are mere jesters, and jack-puddings, in a clerical costume."

Of the logic of the first paragraph, I say nothing, but let me inform Mr. Urban, who it appears does not consider *urbanity* essential to his character, that all Unitarians have not discarded the preliminary chapters, and that the Unitarians to whom he refers do not pronounce the chapters in question to be *false* but only *suspicious*.

Christians of Mr. Urban's stamp have their tempers severely tried by the cool effrontery of these Unitarians; they can scarcely refrain from laying hands upon them; but though their hands are tied, their tongues are not, and therefore they give way to their temper in vulgar revilings. "Jesters"! and "Jack-puddings"! No, no; it is the grave argument of Unitarians which gravels such writers as this, and makes them kick and flounce.—What is meant by "clerical costume"? Are Unitarian ministers to be allowed "the benefit of clergy," that they may be more easily abused? And does not this sage critic know that the introductory chapters have been dealt with as unsparingly by laymen as by divines?

Unitarians may welcome the reproaches which they share in common with all the friends of peace, humanity and pure morality. What "jester," what "jack-pudding" "in a clerical" or other "costume," could have imposed the following detestable sentences upon the simplicity of "Sylvanus Urban, Gent."? They are copied from the Review of "Sheppard's Inquiry on the Duty of Christians with respect to War," p. 49.

"— we find all sorts of cowards incorporating themselves under the name of Peace Societies. For our parts, we think that the extinction of the warlike character of a nation is the introduction of every kind of mean villainies; if you lose a dissipated soldier, you gain a rogue, rebel, or fanatic in his place: one who lives by duping others instead of squandering his own property."

"Religion, as the basis of moral and benevolent character, we believe the best human means of personal perfection, but as an instrument of public policy or worldly object, we think it to be of pernicious result. There are two evils inevitably attendant on civilization, beggars and pleasurable vices. These alarm various old women in breeches; but wherever there is man, there will be vice, and wherever there is wealth there will be pleasure; and military and gentlemanly habits support a chivalrous, honourable and upright mode of behaviour between equals, and a spirit of patronage towards inferiors, which can never proceed from the conventicle system, that implies both mind and action in an enslaved state; where morality is without charity, where innocence is tutored to connive at design, and purity is without holiness, and roguery is without censure."

"The reply of Christ to the soldiers (Luke iii. 14) is generally understood by orthodox commentators to imply no reprobation of the military profession *as such*; and the ingenious Miss Porter has shewn that such an institution is a real blessing."

This moralist can see nothing in the love of peace but cowardice, and no alternative to a warlike character but mean villainies. He looks with complacency on a dissipated soldier, who squanders his own property, because he is the reverse of a fanatic. He ridicules the alarm of various poltroons (his offensive description of whom we shall not repeat) at pleasurable vices; that is to say, debauchery and adultery. These are in his view gentlemanly habits. In the conventicle, "mind and action" are "in an enslaved state;" that is, as the fanatical apostle has expressed it, the thoughts are brought into captivity and the body into subjection to Christ. What rigour, what duping, what roguery!—After this, Mr. Urban's scribe should not have appealed to the New Testament. "The

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reply of Christ to the soldiers, Luke iii. 14"! And the calumniator of conventiclers did not really know that the words in question were not Christ's, but John Baptist's? To whomsoever he may attribute them, let him meditate on the words a little preceding, "Oh! generation of vipers." All his "orthodox commentators," and "the ingenious Miss Porter"* to boot, will scarcely be able to satisfy him that a character of which ignorance and uncharitableness are the principal ingredients is "a real blessing."

CANTABRIGIENSIS.

SIR, *September* 5, 1820.

IN "A Short Memoir of the Life of Edmund Law, D.D., Bishop of Carlisle," by Dr. Paley,† the following sentences occur:

"The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are particularly distinguished, is, 'that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature, and without his interposition, would remain in the state of insensibility, to which the death brought upon mankind by the sin of Adam had reduced them.' He interpreted literally that saying of St. Paul, (1 Cor. xv. 21,) 'As by man came death, by man came also the resurrection of the dead.' This opinion had no other effect upon his own mind than to increase his reverence for Christianity, and for its divine founder."

Now in this memoir, *as it is republished by the Bishop of Chester*, who has prefixed it to the new and very handsome edition of his late father's "Considerations on the Theory of Religion," with which he has just favoured the world, *the two concluding sentences of the above quotation are left out;* and the omission is thus accounted for, in a note: "The Editor has here omitted an assertion of the author, very much questioning his authority for making it."

That *authority*, Sir, will easily be discovered in the writings of Bishop Law. Indeed, if Dr. Paley has correctly stated it as the opinion of this prelate, "that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species," &c., we have here a literal interpretation of the saying of St. Paul in 1 Cor. xv. 21. And, in proof of such being the conviction of the author of the "Considerations," &c., I may safely appeal to the whole of his discourse on "the Nature and End of Death under the Christian Covenant," and in particular to pp. 350—352 of the Carlisle edition.

With these writings of his venerable father before his eyes, it appears difficult to imagine on what ground the Bishop of Chester can *very much question* Paley's *authority* for making the assertion that I have cited. Perhaps the Editor of the Memoir (though such, assuredly, was not the case of its author) had in view solely a literal interpretation of a single word in the clause, "By MAN came also the resurrection of the dead." Yet here again all doubt should have been suppressed by the well-known fact that the seventh or *Cumberland* edition of the "Considerations" was *purged* by Bishop Law *of some ancient prejudices relative to pre-existence, &c.** This clear and decisive testimony admits of no contradiction. The late excellent Bishop of Carlisle interpreted literally the whole of 1 Cor. xv. 21: he embraced the doctrine of the unequivocal humanity of Jesus Christ.

It may not be amiss to observe, that in some other, though comparatively

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* No reflection is intended on this truly respectable lady, who occupies a high rank amongst the female authors of the present day. The indecorous association of her name with the passage of Scripture, so egregiously misrepresented, is the work of Mr. Urban or his coadjutor. She would, I am sure, be the first to mark with contempt such a compliment from such a pen.

† Extracted from Hutchinson's *History of Cumberland*, II. 636—638.

* See Belsham's Memoirs of Lindsey, pp. 163, 164, and Meadley's Memoirs of Paley, 2nd ed., p. 146, together with the "curious notes" there referred to: they will be found in Mon. Repos. XIII. 289—294.

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unimportant instances, the republication of the *Memoir* * deviates from the original.

N.

Attempt to distinguish between Genuine and Spurious Christianity.

(Concluded from p. 452.)

FOR the better satisfaction of the Unbeliever it may be proper to state how those corruptions have arisen and been established, and I shall endeavour to shew, that many of the books of the New Testament are spurious, and that it is chiefly from those books that the corruptions have been drawn and established; for it is scarcely possible that the clergy of the apostate church could have so grossly imposed upon the credulity of mankind, as to have brought them to believe the fables, falsehoods, and lying wonders of the orthodox church, if they had not had texts in those spurious books to support and prove those doctrines. Let not the candid Theist feel any obstacle to his belief of Christianity, from the introduction of those corruptions: there is no greater difficulty in this, than, upon his own system, in the introduction of natural and moral evil into the Divine government. But it may here be asked, How are we to separate the chaff from the pure grain? To this I reply, that the work is not without difficulty, but so important and glorious is the end that it will well repay all the diligence, labour and learning that can be employed in accomplishing it, and not require so much as has been bestowed for the last century in collating manuscripts and correcting texts. For, though these are very useful and laudable objects when bestowed on books that are authentic, (and all are at present taken as such,) of what use can it be when applied to books that are spurious? Besides, it appears there is a method more satisfactory, and not requiring so much critical learning. As I observed before, the New Testament is well known to be a volume of books, selected and brought together, being the work of various and different writers; these are so distinct and independent of each other, that though some of them be found forgeries, others can be proved authentic. Those books must therefore be examined separately, and stand or fall by their own separate and independent evidence; for so discordant are they, that all cannot be true: and the various sects into which Christianity is at present split, evidently shew that, from the present state of the New Testament, it may be made to prove any thing that the interpreter chooses, according to his previous opinions or fancy.

I will now proceed to shew, whether by the external, internal and prophetic evidence taken to our aid, we cannot make the separation and set up a standard by which to prove the truth or fabrication of the other books: if we can find in either of the Gospels a plain account of the revelation of the will of God to man in the New Covenant, as offered to him through Jesus Christ, and the evidence for the authenticity of that Gospel be established, we have then all that we want or can reasonably ask for; which are the FACTS contained in the history of the life, ministry, death and resurrection of our Lord. Now in the New Testament we find four Gospels, each said to contain, correctly, the history of these important events; these books differ so much from each other in many facts and important circumstances, that they all cannot be true, and from some of them have sprung some of the greatest corruptions of Christianity. If, therefore, we can find either of

* In a copy of it now before me, Paley introduces his notice of a defect in his patron's habits of mind with characteristic delicacy and great beauty: "His fault," says he, ("for we are not writing a panegyric,) was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station." This parenthesis, the Bishop of Chester has thought proper to omit. The body of the work is printed from the author's "last verbal corrections." It would seem, however, that the *index* has not been remodelled. (See the "various notes" of which mention has been already made.) The Bishop's own *advertisement* is somewhat enlarged from that of the Carlisle edition. We learn from the conclusion of it, that his translation of *Archbishop King's Essay on the Origin of Evil*, "was translated into German by the celebrated *Michaelis*," who used it, as Dr. Law was informed, "for his Lecture-book."

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them well authenticated, we shall have obtained an important point, and can set up that Gospel as a standard by which to try the other three.

Upon the very entry into the investigation we are struck with various circumstances inducing us to give a preference to the Gospel of Luke; it has all the marks of genuine history; we have the name of the author, the friend to whom it was addressed, and for whose use it was written; it has the date when the transactions took place; the names of the Roman officers then governing in Judea; and the name of the Jewish high-priest at the time of the crucifixion. These are marks of an authentic history not to be found in the other Gospels. We find Luke on the commonly received evidence has had a preference. Chillingworth, (Chap. iv. Art. iii.) speaking of Luke's Gospel, amongst many other articles in its favour, says, "But that St. Luke has written such a perfect Gospel, in my judgment, ought to be no manner of question;" and again, "that all the things necessary to salvation are certainly contained in his *writings alone*." But besides these there is another testimony in favour of the authenticity and genuineness of Luke's writings, which for many years past has been most satisfactory to my mind. I allude to that excellent work the *Horæ Paulinæ* of Paley.

The genuine Epistles of Paul are generally received as authentic, and there is reason to believe they have been as little interpolated or altered as any books of the New Testament. The reason is obvious, for most of them being addressed to the different churches which Paul had planted, they were most probably kept as public documents by the churches, and therefore not so easily played tricks with (as if they had been addressed to private individuals) by the "ready fingered Scribes" of the second century, whose interpolations and alterations few of the Christian writings extant at that time escaped. Now Paley, by the finest piece of criticism that perhaps was ever written, has shewn by a mass of undesigned coincidences between the letters of Paul and the Acts of the Apostles, that the Acts must be in the main a true history. If this be allowed, and I think it cannot be fairly denied, the Gospel of Luke must be true also, for it is the first part of the same history.

Here then we have obtained a most important fact, because we have a well-established standard by which to try the other three Gospels; for as we find in Luke a plain, well-digested account of all *the important facts we want* of the life, ministry, death and resurrection of our Lord, if the other three Gospels do not contain the same facts, doctrines and material circumstances, they ought to be disregarded and expunged from the sacred volume. But before we proceed thus far, we should be cautious that our standard itself be pure and correct, free from any alterations or interpolations.

Considering the unavoidable errors that would creep into the text in multiplying copies, it is not to be expected that we should find any one book free from minor errors: in Luke there are a few gross interpolations, which are easily detected. On the fabrication of the two first chapters see a most satisfactory account in the *Improved Version* of the New Testament *(in loc.)* and Evanson's Dissonance. The pretended miracle of the Gadarene demoniac and the herd of swine, is inconsistent with the character of Jesus, and too absurd in itself not to be immediately rejected; the transfiguration is of very doubtful character, and the temptation of Jesus by the devil worse than doubtful. But with some other minor errors, no way essential to the history, by expunging those interpolations it will then be found a plain, rational and consistent relation of the facts of the life, ministry, death and resurrection of our Lord. In Luke's history, thus purified, we have every thing we can wish, and nothing contrary to our best conceptions of the Divine character. It is an important point thus to have obtained, on rational evidence, a pure standard, by which to examine the other books of the New Testament. But in this brief effort to shew the cause from whence the corruptions of Christianity have arisen and been continued, it would be much too large an undertaking to bring all the books to this test. I shall therefore only, as an example, examine the Gospels of Matthew and John with each other and with our standard, to shew that they

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are not entitled to credit; and that from these two Gospels have been derived and defended, some of the worst and most corrupt doctrines of the orthodox church.

In the first place, there is no satisfactory proof that they were written by Matthew and John, but strong internal evidence that they were not written by those two early disciples of our Lord. If Matthew ever wrote any Gospel, the only testimony we have of it is from Papias; but this Gospel he tells us was written in Hebrew about eight years after the death of Jesus. There is no account of any person who ever saw this book; and, notwithstanding the fanciful hypothesis of Dr. *Marsh*, now Bishop of Peterborough, (though not his own,) that "from this original Gospel all the others were copied," it is the opinion of *Lardner* and other eminent scholars and critics, that the book we now have is no translation, but was written originally in Greek about 25 years later, by whom, I believe, nobody knows. Besides the many fictions and fables contained in both these books, some of the grossest and most corrupt doctrines, by which the pure religion of Jesus has been so defiled and disgraced, have been founded on passages in them, and those books are constantly referred to in proof of them. Matthew begins with a string of fables and fictions; the astrologer and the star, the murder of the infants, and the miraculous conception, from which has proceeded the idolatrous worship of the Virgin Mary. (Of this fable, however, the author, whoever he was, has not even the merit of the invention, for the same story was propagated by the philosophers at Athens on the birth of Plato, 400 years before.) On this book exclusively, I believe, is *founded* the blasphemous doctrine of eternal torments, one of the greatest libels that ever was published against the benevolent character of God, by the folly or wickedness of man. Upon the form of baptism, said to be commanded by our Lord in the last chapter, (a form which, as it appears, the apostles never made use of,) is founded the unintelligible and inexplicable doctrine of the Trinity.

There is no satisfactory, external evidence that the latter Gospel was written by John the Apostle, but strong internal proof to the contrary. Whoever the writer was, it appears probable that he was a Greek, converted to Christianity, and previously well versed in the Platonic philosophy of that time: the whole style of the book, but particularly the introduction, plainly discovers that it could not be written by John, the son of Zebedee, the Galilean fisherman. The beginning of this book is in such metaphysical and undefined language, that from it the orthodox undertake to prove and defend the doctrine of the Trinity; Unitarians, though not agreeing amongst themselves about the meaning of it, defend the doctrine of the Divine Unity; and the Arians, with much greater plausibility, establish the foundation of their own peculiar hypothesis. On this book alone the Church of Rome has established the monstrous doctrine of transubstantiation, and the Church of England the kindred doctrine of consubstantiation. Upon the pretended dialogue between our Lord and Nicodemus, has been founded the mysterious rite of baptism of the orthodox church; and our own church, in its form of baptism, declares, "that our Saviour Christ saith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost." Now our Saviour Christ really says no such thing; but, on the contrary, offers to mankind very different terms for obtaining eternal life, Luke x. 25—29. Some of the miracles in this book are of the most fabulous and marvellous kind. The resurrection of Lazarus, if true, was a miracle the most distinguished of any that Jesus wrought, and could scarcely have failed of being noticed by Luke; but it is not noticed by any other writer in the New Testament, and from the circumstances, both previous and subsequent, is improbable in a very high degree.

The standing miracle of the Pool of Bethesda in so public a part of the city of Jerusalem, is certainly a most improbable fiction. Jerusalem was then under the Roman government, and yet no Roman historian ever mentions it, nor does it appear that any Jew ever heard of it. But this writer, whoever he was, determined to astound us with still greater wonders, (which I am incapable of doing justice to without giving his own words,) tells us,

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that "this is the disciple which testifieth of these things, and wrote these things; and *we* know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, *I* suppose that even the world itself could not contain the books that should be written." Who the *we* and *I* are in the above, the writer has not vouchsafed to tell us; but the orthodox church, to get rid of the difficulty, says, but without any proof, that the concluding verses were not written by John, but by the Church at Ephesus. For my own part I confess, that the beginning, middle and end, of this extraordinary book, appear so much of a piece, that I cannot believe it was written by the apostle; and from the corruptions it has been the means of introducing into the pure religion of Jesus, I should rejoice to see both those spurious books expunged from the sacred volume. For, how is it possible, whilst we retain such books, to expect by argument to convert an enlightened Unbeliever to the truth of the Christian revelation?

In the observations I have made on these spurious books, I do not mean to insinuate that they are all fiction; on the contrary, I am well satisfied, when compared with *Luke*, they contain some facts of the scenes in which our Lord was engaged during his ministry, and many of his sayings and exhortations, for without these there could have been no pretext for admitting them into the sacred volume. But this cannot make them worthy of being retained there, for such facts being found in other well-authenticated books are not wanted; and if found in those books *only*, they are of too doubtful a character to entitle them to credit.

I have only selected a few of the most striking corruptions that have been established, and are supported from Matthew and John; but I earnestly hope it may excite abler talents to labour in the same cause of purifying the Christian Scriptures, by exposing and expunging the spurious books and corrupt doctrines. The task is the most useful and honourable in which they can be engaged; for as by human instrumentality its corruptions were introduced, so by the same means must its recovery be effected, by promoting its progressive march, till its final and glorious accomplishment—that it may no longer remain in its present state, to the Jew a stumbling block, and to the Unbeliever foolishness.

Unitarians (who now generally acknowledge the authenticity of all the books) will probably say, We see no necessity for expunging any books from the New Testament. We believe that we do already understand and hold the pure doctrines of Christianity, and are constantly preaching and writing against the corrupt doctrines of the orthodox church. But how is this done? By a never-ceasing warfare of words! Each party generally leaving off where he began; both satisfied with their own previous opinions. As long as these spurious parts of the New Testament are retained, both the enlightened Unbeliever and the orthodox champion are furnished with fair weapons for the combat, whilst the Unitarian is reduced to the hard necessity, not of proving the truth of the doctrines he himself holds, from the well-authenticated Scriptures; but whilst admitting the authenticity of all the books, in repelling the doctrines and arguments of his opponent, which he can only attempt to do by criticism and dextrous management, changing the arrangement of passages, transposing figurative language into plain, and plain into figurative, and by these means endeavouring to explain away the meaning of all the strong passages brought by his opponent in favour of his doctrines. What, for instance, can be more impracticable than all attempts to reconcile Luke iv. 22, and Matt. xiii. 55, (where the same fact is related with more particulars,) both proving that Jesus, from the declaration of his neighbours and townsfolks, who must have known him from his infancy, was the son of Joseph and Mary, with Matt. i. 18, and John i. 9—14? How much better to labour in detecting the spurious books, than to labour *in vain* in attempting to reconcile that which is irreconcileable! And how can a Unitarian, by such means as these, expect to satisfy an Unbeliever of a religion being from God, that admits of such contradictions, and requires resorting to such means for its defence?

I will now endeavour to shew the Unbeliever what Christianity is accord-

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ing to *Luke's* Gospel, when separated from its interpolations. It seems as if it was a prevailing opinion (because the New Testament is thus made up) that a number of books were necessary to record the history of the new covenant. Now, on the contrary, had there been no other books extant than Luke's *Gospel* and the *Acts of the Apostles*, we should have had in them every thing we could want: and even in these books, though they contain a most interesting history of the life, ministry, death and resurrection of our Lord, it is in one chapter only, and even a few passages of that chapter, that the terms and conditions of the new covenant are clearly and distinctly laid down, in language so plain as to be level to the capacity of a child. (Luke x. 25.)

A certain Jewish lawyer stood up, saying to Jesus, "Master, *what shall I do to inherit eternal life?* He said unto him, What is written in the law? How readest thou? He answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: *this do, and thou shalt live!*" *Our Lord makes no other conditions necessary to obtain eternal life;* and notwithstanding all the nostrums for salvation invented by the orthodox church, and their unintelligible doctrine of a saving, mystical faith, the only faith required of us is, *to believe that Jesus is the Christ*, the Messenger of the new covenant, Acts xvi. 30, 31, and Rom. x. 9. In this pure and excellent religion, we plainly discover both the wisdom and goodness of God: its whole tendency is to make us virtuous, that we may be happy, by forming in us a character of mind that will give us the best support under the discipline he has appointed, while training us up to be members of a future state of endless existence in the society of good men made perfect. This religion is the very reverse of the unintelligible doctrines of the antichristian orthodox church, whose predicted mark is MYSTERY, engraven in deep and legible characters on her forehead. The pure religion of Jesus is, on the contrary, plain and easy to be understood, and thereby fitted for universal reception; it is level to the capacities of all mankind; as intelligible to the poor and illiterate as to the priest; to the peasant as to the philosopher; and therefore bears internal evidence of being from God.

Having now shewn the enlightened Theist that pure Christianity is conformable to the Divine character and perfections, his first objection no longer remains; and his second, I trust I have fairly answered and removed by the evidence of completed prophecy. I would in concluding, address a reflection or two to his serious consideration. On his own system, when he surveys the works of creation, so vast and sublime, he cannot help contemplating the power and wisdom of the Creator; and if contrasted with this view, he should turn his thoughts inwardly on himself, and consider his own limited faculties and comprehension of mind, it can hardly fail to produce the most profound humility. I honour him for not receiving any revelation, said to be from God, that is not agreeable to his divine perfections, but represents him as a merciless and partial Judge, such as he is represented under the corrupt doctrines of orthodox Christianity; but the humility which such views must impress upon his mind, should make him anxious to obtain, and gratefully thankful for receiving, any revelation from God, containing such internal evidence of its truth, and confirmed by the irresistible testimony of prophecy! Such is the Christian revelation in its original purity! From the light of nature, he can obtain no *satisfactory evidence* of the destination of man—whether he shall live again after he is dead. Christianity solves this most interesting problem, assuring him that if he cultivates in his mind habitual devotion to God,* and a kind and benevolent disposition to all his fellow-creatures; accepting and believing in the mission of Jesus as the messenger of this revelation, *he shall inherit eternal life.* But to a rejection of these plain conditions of reward, is

* I would have made a few observations upon the vital importance of not confounding habitual devotion with verbal prayer, and substituting the one for the other; but I fear I have already trespassed upon your limits.

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annexed the penalty, if he disobey and reject them, *of future punishment.* The particular nature of that punishment is not clearly revealed, because not necessary for us to know; but if for a moment we contrast loss of life with immortality and never-ending happiness, the mind is scarcely able to grasp the idea and comprehend the vast difference! Let us, then, be careful that we do not, from pride or vain philosophy, reject this GOSPEL; and may the solemn but cheering declaration of Jesus sink deep into every heart, THIS DO, AND THOU SHALT LIVE!

J. S.

SIR,

I AM always anxious to see your Miscellany as soon as it is published. I have been accustomed to regard it as the vehicle of liberal criticism, and the medium to excite the attention of the public to useful and moral subjects. What, then, was my surprise in perusing a letter from Gloucester, (p. 392,) signed *Theos. Browne,* in which a proposal was made to Unitarian societies, which, if adopted, would be a perversion of a judicious institution, a violation of a religious compact, and a sanction of iniquity—of iniquity the disgrace of our country, and even unable to be defended by our present administration! I refer to the proposal of Fellowship Funds purchasing lottery tickets. When I had finished the perusal of the letter, I retired to bed, but not to repose. The image of departed excellence presented itself to my imagination. I thought I saw the amiable and pious Thomson approach me; but how changed was his countenance, how altered his voice! The aspect of mildness and benevolence was transformed into the knit brow of indignant virtue; the soft, affectionate tone of his voice, was altered into the animated, nay impassioned warmth of offended piety: "Is it for this," he said, "is it for this I have advised the formation of Fellowship Funds? Is it for this they have been adopted by so many Christian societies? My design was to unite the rich and the poor, and enable each to be helpers of the other; my hope was, that the humble spirit should receive encouragement, without having to experience the delay of solicitation from scattered wealth, or the discouragement of exertion from the refusal of a few whose means might not equal their wish to do good. But never, never did I suppose, never, never could I have believed, that a Christian minister would have proposed that Fellowship Funds should be applied to the purchase of lottery tickets! Tell it not in Gath. Unitarians! you will reject with disdain such an advice; you will, as one man, say, Our funds are sacred to the relief of our indigent brethren, and never, never will we sanction by our practice the corruptive influence of lotteries—corruptive to individuals, to public bodies, to nations." I was awaked by the energy in which this sentence was uttered, and I replied,

NEVER, NEVER.

Lynn,

SIR, *September* 6, 1820.

IN the concluding paragraph of the report in p. 482, there is a mistatement, which, no doubt, arose from accidental error, and I am certain that the reporter, whom I have the pleasure to know, will be thankful for its correction. So far from Mr. Madge having a "numerous audience," he had comparatively but very few persons to hear him on the occasion referred to, and for the three following reasons: advertisement of a collection, smell of paint, and a popular fair being held in the neighbourhood. I am thus particular because there were at the time a few of our differing brethren present, who might be inclined to say, should the Repository come under their eye, that we are given to exaggeration respecting our numbers. Now, whatever our wishes may be upon this head, our statements should be correct.

B. TRELEAVEN.

Remarks of an Unitarian Traveller.

No. II.

SIR,

I BEGAN to travel when I believed the Assembly's Catechism ought to be regarded next to the Bible. Long after I found I could not explain all it advanced, I still considered it owing to there being many mysteries in revelation which it was impiety not to receive as truths. At that time I reached Colchester on the Saturday, because

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there were two sound divines that I could hear on the following day. I keep up the custom though I have changed my place of worship. As I pass through Brentwood, I regret to find an interest lost to the Presbyterians, which might have been preserved had the preachers explained to their hearers the truth as they embraced it themselves. This hath been the fault with many teachers. How they can justify their conduct, must be left to their own consciences and to the great day of account. At the Hyde I see a residence where I have often thought a temple should have been built to the One God. Dr. Disney's conduct in resigning his livings in the Establishment; the station he had filled in Essex Street; the ample fortune he had received from Mr. Hollis, would have authorized the expectation that where Dr. Disney resided, there would have been an Unitarian place of worship. This was the practice of the Puritans as to places of worship, and their example contributed to cherish the principles of liberty, and to encourage men to serve God according to the dictates of their consciences. We their descendants shew too great conformity to the world.

A noble example of a contrary practice was furnished by Mr. Rutt when he lived in Essex. He opened a place of worship for himself and friends, and though he was, like Wickliffe, a light shining in a dark place, and those around did not derive the benefit that a subsequent period might have produced, yet it has been conjectured that the unprovoked and intemperate publication of the Dissenting minister of Witham, was occasioned by some poison he imagined to be left, or some heresy, inculcated by the Rutts or the Evansons, who had resided in his neighbourhood, and which was only to be eradicated by an attack upon all those who dared to read the Improved Version, or to believe that, after the manner which this divine pronounces heresy, the God and Father of all may be worshiped in sincerity and truth. But the Witham divine has received according to his deeds, and I can learn from the poet to spare and even pity the fallen.

From Witham I proceed to Colchester. I well remember the mixture of pleasure and pain I used to receive in visiting that place; pleasure in hearing what I considered sound doctrine; pain in seeing the haughtiness of party spirit, and the stand-by self-sufficiency that prevailed in the congregation. The very buildings of the town seem to indicate the prevailing disposition of the inhabitants. There is an air of imposing consequence which marks the progress of wealth, not equally accompanied by mental improvement. There is something very warning in the conduct of the Colchester Independent Dissenters. They used to have two ministers. This occasioned a spirit of favouritism instead of union. Each minister had his particular admirers, and their approbation was marked by coolness to the other minister, and often by proceedings that extended beyond the ministers' usefulness, even to their personal comfort. This was strengthened by contention for borough ascendancy, and squabbles proceeding from electioneering contests. Mr. Tierney and Mr. Thornton can give some account of these transactions before they were entered upon by Mr. Harvey. Though I have long declined engaging in worship with the Independents, I was glad they had united in one minister; one whose pecuniary importance and whose respectability of talent and character, raise him above the fear of the impertinent interference of the purse-proud merchant, or the imaginary consequence of the self-created righteous member of a church. These facts have led me often to reflect on the consequences to Dissenting societies of having among them some more wealthy than their neighbours; but my design is not to dwell on these at the present. The circumstances, however, of Colchester, lead me to view an interest of Unitarians in that place with peculiar pleasure and peculiar anxiety. A new class has risen there, the evangelical clergy; these, with the jealousy of orthodoxy, the unpopularity of the system of the divine unity, render the station highly important. May the wisdom, the zeal, the knowledge of the friends of our cause, give interest to the inquirer and encouragement to the believer! Lectures—explaining the Scriptures—catechising the young—a Fellowship Fund—a Vestry Library, should be added to exemplary conduct, and to regular observance of the services of the Lord's-day. Mr. Wright's

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occasional presence would be of great benefit both at Colchester and at Ipswich. To that place I never go without thinking of my own illiberality, and the excellency of a man now no more, an ornament to our cause, and a true friend to liberty and social happiness. When I was orthodox, I thought I was doing right in cautioning a friend from being acquainted with Wm. Notcutt, or even using his shop. I often told him of my narrowness of mind, after I saw that among heretics there was knowledge, kindness, and a love of man, founded on the love of God to man. Never was there a man who more wished for the peace and liberty of his country than Wm. Notcutt, or was more anxious that religion should be without priestcraft, and benevolence without ostentation. How delighted was I to see the union that prevailed in his house; his children assisting in the shop—rising early to teach the poor—and on the Sunday joining to celebrate the loving-kindness of God in the house of prayer! Had a distinguished Unitarian minister shewn the same zeal, and applied the same judgment, when he resided in Ipswich that he has done since he fixed in London, the cause might have received great strength, and the cold and languid state in which it now appears, have been somewhat prevented. This is not produced by either indifference or want of ability in the minister; yet it becomes the congregation to consider whether all is done to spread the truth, and whether the lower classes especially receive the attention to which they are entitled. My regard for the interest of genuine piety will excuse the freedom of these remarks of an

UNITARIAN TRAVELLER.

Nottingham,
August 5, 1820.

SIR,

THE inclosed remarks appeared some months ago in one of the Nottingham papers. I should not have thought it necessary to give them further publicity, had it not been for the recommendation of an intelligent friend at a distance, to whom I happened lately to mention the circumstance which gave occasion to them. It was his opinion that the pages of the Repository ought to receive a record of every opinion expressed by authority on a question so important to Unitarians. And though judicial addresses of the nature now alluded to, are not always the result of much deliberation, and would not in any case be cited as authorities, yet they shew the bias of some of those to whom we look up as interpreters of the law. The charge on which the following remarks are made, appeared in the most authentic shape, as it was published from the revised notes of the Reporter at the unanimous request of the Grand Jury. Upon the whole, therefore, I trust that this communication will not be thought unworthy of a place in your useful Miscellany.

H. T.

To the Editor of the Nottingham Review.

SIR,

In perusing your report of the Charge delivered by Sir W. D. Best to the Grand Jury, at the late assizes for the county, I was surprised to meet with the following passage: "He must state, that if the words attributed to the prisoners, attacked the divinity of either of the persons of the Trinity, that was undoubtedly a blasphemous libel. The liberty of the press, the liberty of Englishmen, allowed a man to question the propriety or authority of any text in the sacred volume; but it never could be permitted, in a Christian land, that any should dispute the first and leading principles of the gospel, which held out to man his brightest hopes, and opened to his view another world."

Concluding that this passage conveys a correct statement of the learned judge's opinion, I think myself called upon, in justice to the religious denomination to which I belong, respectfully to state some reasons which lead me to believe that his opinion is unfounded; for you will be aware, Mr. Editor, that there lies an appeal both in law and reason, from the opinion of any individual however respectable. Should it even appear that I had been mistaken in my view of the law as it now stands, it would be allowed me, in a question materially involving the principles of religious liberty, to shew, that if such be the law, the sooner it is done away the better.

But that it is no longer a crime in the eye of the law, to call in question the doctrine of the Trinity, appears from this—that, by an unanimous act of the Legislature, commonly called Mr. William Smith's Bill, all the statutes inflicting penalties on such as impugn that doctrine, are repealed; and Unitarians are now protected in their Dissent from the doctrinal Articles of the Established

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Church, just as other classes of Dissenters are protected in their Dissent from those Articles which relate to discipline and forms of worship.

I know it has been said that Unitarians are still amenable to common law, by which their tenets are condemned. But can it reasonably be affirmed, that the Legislature, with the full concurrence of the Ministers and the Bench of Bishops, would, by statute, protect and legalize that which is still to be considered as unlawful; or, that a judge, in the administration of common law, is permitted to punish that which the wisdom of the legislature has been solemnly engaged in relieving from penalties? If so, statute law appears to be perfectly nugatory: it must be for amusement that all its ponderous volumes have been compiled; and Parliament, it seems, might be harmlessly occupied in passing statutes to legalize house-breaking and theft.

It is a further argument for the exemption of Unitarians from the operation of common law, that the peculiar modification of Christian belief which they profess, has only of late years arisen in England. When there were no persons existing in the country, who, cordially believing in the divinity of the Christian religion, at the same time maintained that the doctrine of the Trinity was unfounded in Scripture, persons impugning that doctrine might be held to attack the authority of revelation, and might come under the cognizance of common law, as evident unbelievers in Christianity. It is now otherwise; the legislature has thought proper to recognize the existence of a class of individuals professing themselves Unitarian Christians, who believe in the divine authority of Christ, and receive the Holy Scriptures as the standard of their faith, but hold it as a part of that belief, that the Almighty is to be worshiped in one person only.

It is not conceivable that common law can take cognizance of the tenet of those to whom the above description applies.

If it be said that the learned Judge's observation was meant to apply to an indecorous and scurrilous attack upon the doctrine alluded to, I shall be happy to accede to this interpretation, being ready to admit that a sincere profession of religion under all its forms should be treated with reverence. This maxim, impartially applied, would greatly recommend our common faith to the regard and homage of mankind.

In conclusion, I cannot but observe, that when his Lordship admits that "the liberty of the press, the liberty of Englishmen allows a man to question the authority and propriety of any text in the sacred volume," he concedes a much greater degree of liberty than he seems to be aware of; since the question of the Trinity does not go so far as to involve the propriety or authority of any part of the sacred volume; the only matter of dispute being the right *interpretation* of those Scriptures, which are admitted on both sides to be the ultimate authority in all such questions.

I am, &c.

AN UNITARIAN.

Nottingham, April, 1820.

Bridport,

August 19, 1819.

SIR,

THE declarations lately published by the Emperor of Russia against the restoration of the Cortes and the Constitution established in Spain in 1812, which was sanctioned by the chief powers of Europe, have occasioned in the minds of many persons considerable alarm, arising from an apprehension, that they presage the return of the horrors of war. I ask the question, On what pretence? And am answered, The obligations of the Holy Alliance. The Holy Alliance! I reply; why, that is our security for the preservation of peace; for it is founded on the principles of Christianity, and we all know, that the religion of the gospel breathes nothing but the spirit of forbearance and philanthropy. To convince the most sceptical that I did these peaceable and benevolent rulers of nations no more than common justice, I turned to Vol. XI. p. 143 of your Repository, have now this document before me, and shall produce strong proofs of my assertion; I say strong proofs, for can we wish for stronger than the solemn declarations of two Emperors and one King, "in the name" too "of the Most Holy and Indivisible Trinity"!

The first sentence I read is the following: "As we have seen from experience, and from the unhappy consequences that have resulted for the whole world, that the course of the political relations in Europe between the Powers has not been founded on those true principles, upon which the wisdom of God in his revelations has founded the peace and prosperity of nations, we have consequently," &c. None who know any thing of the history of Europe, and at the same time the injunctions of Christianity, will dis-

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pute this position. Its truth is as evident as the light at noon-day. Happy would it have been for this part of the world, if the political relations here referred to, had been always regulated according to those principles of equity, peace and mutual good-will which are recommended by divine revelation! The inconsistency of the former with the latter, now acknowledged by these united sovereigns, has been clearly pointed out, and established by irrefragable arguments, attended with such keen remonstrances against such proceedings, by the enlightened advocates for the rights of nations, as have produced correspondent feelings in every heart duly impressed with a sense of justice and humanity. The partition of Poland, and various other partitions, aggressions and wars, both before and since that memorable act of flagrant injustice, might, if needful, be quoted by way of illustration. The conviction of error, however, is the first step towards amendment.

The object of this Holy Alliance is thus stated: "They solemnly declare that the present Act has no other object than to publish in the face of the whole world their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely, the precepts of Justice, Christian Charity and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes and guide all their steps, as being the only means of consolidating human institutions and remedying their imperfections."

No sentiment advanced by the most enlightened Christian philosopher was ever more just or more consonant with reason, the feelings of humanity, and the principles of divine revelation, and no resolution could possibly do the coalesced monarchs more real honour. The Three Articles of this Alliance are in unison with the above declaration. The concluding clause, indeed, of the 1st Article, furnishes ground for apprehension in the minds of some persons, of its not being favourable to the cause of civil and religious liberty: "Regarding themselves towards their subjects and armies as fathers of families, they will lead them in the same spirit of fraternity with which they are animated to protect religion, peace and justice."

"The protection of religion," it is well known, has been the pretext for erecting the horrid tribunal of the Holy Inquisition, and of all the bloody persecutions which stain the annals of the Christian church. Many persons understand hereby *political* religion merely, which has as various complexions as there are governments in the world. The *civil power* has often stepped out of its province to prevent, by the *force* it can command, the spread of the religious sentiments it dislikes, and to protect, by the same means, those which it approves. If this be really "the protection of religion" meant by the Holy Alliance, no enlightened mind can view it with complacency, and the description of it given by a writer in the Morning Chronicle cannot be far from the truth, that "it is a strong league made, in the name of God, against liberal opinions." (Mon. Repos. XIV. 304.) As, however, there is a sense to be affixed to it which is not merely justifiable, but the sacred duty of every professing Christian, from the king in his splendid palace to the peasant in his lowly cottage, "charity, which hopeth all things," will put the most favourable construction on the phrase, as used by these high contracting parties, till their conduct evince that candour was deceived. The protection of religion, peace and justice, except it be in the *spirit* and by the *means* which are sanctioned by religion, peace and justice, would lead to religious persecution, tyrannical restraints, and flagrant violations of civil rights. As an additional ground for confidence in the sincerity, peaceable views, and Christian benevolence of these sovereigns, let it be considered that Alexander, the Emperor of Russia, who is at the head of the confederacy—Alexander, celebrated throughout the world for his piety, his regard for the education of youth, and his laudable zeal in disseminating the Sacred Scriptures, when at Aix-la-Chapelle in 1818, expressed the highest satisfaction at the communications made to him of "the Society established upon principles conducive to permanent and universal peace."

As they solemnly declare it to be their fixed resolution to take the pre-

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cepts of Christianity for their sole guide, I shall select a few of them, that all persons, by comparing their conduct towards their own subjects and other nations with these rules, may be able to determine for themselves whether they fulfil or violate their engagements: "Thou shalt love thy neighbour as thyself." "Whatsoever ye would that men should do to you, do ye even so to them." "Take my yoke upon you and learn of me," says our revered Master, Jesus Christ, "for I am meek and lowly in heart." "Mind not high things, but condescend to men of low estate." "Study to be quiet, and mind your own business." "If it be possible, as much as lieth in you, live peaceably with all men." "Be not overcome of evil, but overcome evil with good."

It may be said, that these precepts are applicable to private individuals only in their intercourse and transactions with each other, but not to kings and potentates to regulate their conduct towards those whom they govern, or to influence their political relations to other states—for these must be founded on different maxims. I can produce high authority against this position, even the authority of the leading powers of Europe. Referring in the Holy Alliance to the precepts of Justice, Christian Charity and Peace, they say, "which far from being applicable only to *private* concerns, must have an immediate influence on the *councils* of *princes*, and guide all their steps."

Consistently with these declarations, what may we reasonably expect will be the conduct of the associated sovereigns towards Spain, (and to this point merely would I confine my observations,) in consequence of the restoration of the representative Government of 1812? Let it be remembered that this Constitution was favoured with their sanction. It was violated by the King, and is now re-established by the people, with the declared concurrence of his Majesty, who gives every possible proof of his sincerity. He and the Cortes are going on cordially together in their endeavours to remove those evils which were produced by misgovernment, and to bring the energies of the nation into operation for the settlement of their finances, and the promotion of industry, public prosperity and happiness. These laudable objects they are pursuing, without giving any disturbance to their neighbours. In these circumstances have appeared those two documents from the Court of St. Petersburg which give so much alarm to the friends of peace. The Emperor Alexander calls on the other sovereigns of Europe to join with him in some measures respecting Spain, but of what nature he gives no intimation. By their professedly taking, however, the precepts of Christianity for their guide, they subject their conduct to a decision which the meanest of those they govern are as well able to make as themselves. It will not require the sagacity of the philosopher or the political skill of the statesman, to determine whether or not in their treatment of Spain, they adhere to the resolutions expressed in the Holy Alliance. If they so interpose in the internal concerns of an independent nation, as to endeavour by force to oblige it to change the government approved by both the King and people, and thus to introduce all the horrors of war and desolation, it will be evident to the whole world that they are the aggressors. If it be said, they are induced to take this step by deep political reasons of state, of the propriety of which none can judge but themselves and their privy councillors—this would not avail to their justification, for they reject and condemn the *old* maxims by which Europe has been a long time governed, and profess to adopt the *new* principle of administration, namely, the precepts of the Christian revelation, and particularly specify the precepts of Justice, Christian Charity and Peace. If these be violated by them, awful is the responsibility they will incur. They must answer for it at the tribunal of mankind, and of their God, the Supreme Sovereign, "who is no respecter of persons." Their solemn declarations in the Holy Alliance will be generally considered as *hypocritical cant*, for the purpose of deception, and they will furnish an additional ground for the admonition of the Psalmist, "Put not your trust in princes." Let them consider also, that sound policy—as well as Justice, Christian Charity and Peace—warns them to beware how they

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rekindle those flames in Europe which may eventually consume their own governments.

T. HOWE.

On the Right of the Magistrate to punish Unbelievers.

LETTER III.

Chichester,
August 12, 1820.

SIR,

I SHOULD be little worthy of the notice Mr. Belsham has done me the honour to bestow on me, (pp. 346, 347,) if I was not sensible of its value. He needs not to be informed of the estimation in which I hold him, or how highly I prize his unwearied exertions in the cause of genuine Christianity, rational religion, and practical virtue. If, therefore, I have the boldness to avow myself not altogether convinced by what he has said, he will ascribe this perseverance on my part to any cause rather than to disrespect towards himself; nor will he deem it a vain compliment if I say, that to differ from him on subjects such as that now under our discussion, must be regarded by every one desirous of reasoning correctly, as a powerful inducement to review with greater care and attention the grounds of his dissent.

I will, as briefly as I can, touch on the several articles of his last communication to the *Monthly Repository*, affixing corresponding numbers to my remarks.

1. I wish not to be considered, and I do not know that, from any thing I have said, I ought to be considered as an advocate for the infliction of civil penalties on Unbelievers, and on that account must take the liberty to complain of the running title which appears on the pages occupied by Mr. Belsham's letter.* I hope this misapprehension of my meaning is not general, for it is akin to the mistake of Mr. Fox, who seemed to think that Mr. Carlile was arraigned *for his want of faith*. Revilers of religion and scoffers, are persons of a very different description from simple Unbelievers; and it is with the former of these alone that I have at present any thing to do. I cannot discover that, by preventing the mischiefs these persons would disseminate, the magistrate does not patronize Christianity as effectually, though not quite so directly as by positive encouragement in the way of salaries, endowments, &c., for teaching its evidences and doctrines. Nor do the mathematical sciences stand exactly on the same footing as religion. Were they precisely similar, [and Mr. B's argument requires hardly any thing less than this,] we should have almost as many mathematical schools and denominations as we have sects in religion, and as many impugners of the general principles of the science as we have of the truth and authenticity of the Christian revelation. It is true, that, on some points, mathematicians have disagreed, and occasionally their controversies have been seasoned with as much acrimony and sarcasm as the keenest polemic could desire: still, the main principles, being impregnable, and admitted to be so, have not been assailed. It has been said, indeed, by a good judge of human nature, that if it was the interest of any great man, or any powerful body of men, that *two* and *two* should be, not *four*, but *five*, there would not be wanting persons to undertake the demonstration of this new proposition, and the force of ridicule might be joined to that of argument to bring the old mode of reckoning into disgrace. but as neither the ambition nor the cupidity of any man can be gratified, nor his necessities aided by such a change; as it is the interest and convenience of all, without exception, that terms applicable to number and extension should have a fixed and invariable signification, there is no danger of this abuse ever taking place. The excellent Bishop Berkeley, zealous, doubtless, for what he supposed to be the mysteries of our holy religion, some of which he probably apprehended to be in danger from the application of incompatible terms, undertook to shew that certain positions in the higher mathematics stood on no better foundation than his creed; but in this, as he had none to go before him, so he has had none to follow him,

* For this title the Editor alone is responsible. It would oblige him if correspondents would *head* their own papers; though he suspects that in so doing *some* of them would experience a little of that difficulty that frequently embarrasses him. ED.

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and his single exception may be regarded as a confirmation of the general rule. Further, if imposing declamation or successful buffoonery was to be employed against this useful science, its catholic professors and their infidel opponents would stand on the same ground, and suffer equal and immediate inconvenience; nor would the interests of society, as to morals, be in the smallest degree compromised. For these reasons, I conceive that the case of encouraging mathematical sciences by endowments, premiums, &c., and defending the same by penalties, is not parallel to that under consideration.

2. I am afraid that the sweeping conclusions which Mr. Belsham and others seem disposed to draw from our Lord's commands to bless those that curse, &c., and the too indiscriminate manner in which they apply them, would destroy the foundation of social security. The intelligent friend to whom I formerly referred, observes that arguments founded on them might be used, with almost equal effect, by criminals of all classes who wished to elude public justice.

The late Mr. Edgeworth was (I believe unjustly) accused of disregard to religion. His protest against this charge has been publicly made, and no one, on the other hand, I conceive, will impute to him the absurdity and guilt of intolerance. He has asserted his conviction that *religious obligation is indispensably necessary in the education of all descriptions of people, in every part of the world, and that he considers religion, in the large sense of the word, to be the only certain bond of society.* Those who concur with Mr. E. in this sentiment, must regard it to be the duty of the magistrate to assist the cause of religion by his patronage, and to defend it by his penalties. It is not to be denied that those who choose to draw from these premises very revolting conclusions, may, without violating any rule of right reasoning, draw them; but they are in great danger of violating the laws of God, and of opposing the maxims of enlightened policy, and the dictates of justice and humanity. In connexion with this, I would observe that, in any community or state that patronizes Christianity, the largest sense of the word *religion* must include that divine institution, and exclude every other, and that, with this qualification, the larger and the more general sense in which the word is taken, the better.

3. We may admit that, by making avowed infidelity an object of civil penalties, we are in danger of assisting its cause and extending its diffusion; but surely a distinction ought to be made: an argument should be replied to by an argument, and a false statement by opposing and unexceptionable evidence, neither of which can be effected by throwing a man into prison. If I engage in this sort of controversy, and call the magistrate to my aid, I manifestly shew a deplorable want of proofs: I quit my province only to betray my weakness, and I lose my character and injure the cause of which I have undertaken to be the advocate. Now the magistrate is no advocate. It is his business to legislate and judge; but of what is he to judge? Surely not of the divine origin of our religion, or of the arguments for or against it. The former he is supposed to have taken for granted, and it belongs to him to animadvert on any insults or affronts that may be offered to it; and as, by the hypothesis, he has taken Christianity under the patronage of the laws, it is his duty to guard it by their sanctions. In his legislative capacity, the magistrate will hardly have leisure and opportunity to qualify himself for the decision of controversies, and in his judicial functions he has nothing to do with *truth*, except so far as regards the evidence before him, and the correct application of the law to the facts of the case. If it be required that "scepticism should have fair play," and that the "Infidel should do his worst," I answer, that the first requisition is perfectly reasonable, but that I do not see the expediency of complying with the latter, if, in order to do his worst, the Infidel is guilty of *foul play*; and with this he may be justly charged, whenever, in the prosecution of his design, and by means of confident but false assertions, scurrility and low wit, he endeavours to draw the inferior propensities of our nature into alliance with him in his attack on its better principles and momentous interests.

But "truth, invincible truth, laughs at his puny efforts, and scorns his

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malice and his rage, and, in the end, if left to her own energies, will be completely victorious." I own, Mr. Editor, I wish to encourage in myself and in others all becoming confidence in the power of truth; but, like its eternal Author, it works through a long course of ages, and, although in the end it shall subdue every thing to itself, what, in the mean time, is to become of those who are rendered deaf to its voice and blind to its attractions? Are they to be left to be nuisances in this world, and to perish in the next? As the magistrate's power does not extend to the next world, so neither do his rights; but I think he would be wanting to his duty, if he did not, in his own jurisdiction, exert himself to the utmost in preventing the mischiefs which an ignorant and licentious contempt of religion, publicly avowed and gloried in, cannot fail to bring on a community.

4. Intelligent and well educated persons in the higher ranks of life have, for the most part, habits of thinking and acting sufficiently secular: any successful attempt, therefore, to identify our holy religion with its corruptions, cannot fail to have a very unfavourable effect on persons of this description; but it does little with the lower and less instructed classes, on whom the influence of authority and prejudice and long usage is almost irresistible. I have great pleasure in entirely concurring with Mr. Belsham in the persuasion that the corruptions of Christianity have been a manifest and lamentable cause of infidelity among the higher ranks: I conceive also that the prediction of Sir Isaac Newton so often referred to was founded in reason and will be verified in fact. To allow free scope, therefore, to fair and decent argument, is, in my apprehension, the duty of the magistrate; but I cannot infer from this that it is right for him to give even negative encouragement to senseless, scurrilous infidelity in the hope that Christianity will thereby be the sooner restored to its original purity. The most rigorous examination of its evidences, and the most liberal discussion of its doctrines, conducted on proper principles, must lead to good; but the priests of infidelity, now under consideration, enlighten no class of society, inform no man's understanding, improve no man's heart: they are impelled to activity by the lowest selfishness, and they conduct their victims to guilt and ruin.

The prosecution and penalty which several years since a bookseller sustained for selling Paine's *Age of Reason*, are thought to have greatly lessened the circulation of that foolish book among a class of readers not likely to inquire for even a cheap copy of Bishop Watson's reply to it. Very lately, a needy publisher, encouraged by the political circumstances of the times, and by the supposed increase of "a liberal minority," thought it would answer his purpose to revive this expiring reptile of unbelief. If his trial and condemnation have really advanced the sale of the work, we must either regard the prosecution as unwise, or lament that more care was not taken to stop the secondary mischief. I apprehend that most of the infidel writings so widely circulated and so generally read in France about the middle of the last century, were printed at a distance. The occasional burning of a copy gave the rest a quicker and more extensive sale. Whether the royal privilege would have been granted to an attack on Christianity, and refused to a defence of it written on Protestant principles, I have no means of knowing. I believe it is certain that the unfortunate Louis XVI. was disposed to favour the Protestants, and to connive at their meetings for religious worship.

I cannot have the satisfaction of thinking with Mr. Belsham, that "none but readers of the worst character" can be affected by writings of the description now under discussion. On such readers they are likely to have one unfortunate effect, that of precluding all chance of repentance; but on inexperienced, half-educated young men, hurried along by the impulse of the passions, their influence must be generally and fatally pernicious. In this view of the subject the interposition of the magistrate seems hardly less requisite than in preventing the corruption of youth by the abatement of other demoralizing nuisances. Does any one doubt that the motives and influences of Christianity are fitted to raise human beings to the highest degree of moral excellence and happiness? Yet, resting on this certainty, no one believes

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the far inferior sanctions of human laws unnecessary to private and public security. Not exactly similar, yet not entirely dissimilar is the expediency of civil regulations to secure attention and respect to divine things. Paying due regard to considerations of this nature we shall be led to think (contrary to the opinion of your ingenious Correspondent Mr. Rutt, pp. 408—411,) that the magistrate does not altogether step out of his province when, within certain limits, he undertakes *the cure of souls*. Certain it is, that he can do but little in this way, and this may be a reason why he should do all he can, and also why he should not attempt more than he can do, lest he defeat his own purpose.

It is a truly Christian restraint which Mr. Belsham imposes on himself when he feels excited to great indignation by the malignity and ribaldry of the infidel writers in question. A similar restraint will often be felt to be necessary by the liberal controversialist, when he has to oppose what he deems to be absurdity enforced by arrogant intolerance. This, if I mistake not, is the fit occasion for the exercise of that forbearance and mildness on which Mr. B. lays so proper a stress; but the magistrate, from the very relation in which he stands to the offender, can hardly have occasion for exerting this kind of self-command. If to the usual feelings of humanity he joins the virtue of Christian charity, he will pity and pray for the unfortunate object against whom he is obliged, for the sake of the community, to award the sentence of the law. The bitter and contemptuous expressions which the late Mr. Gilbert Wakefield applied to Paine, in a pamphlet written against him, appear to me to breathe more of an unchristian spirit than can be found in the sentence of a judicial tribunal, dooming the delinquent author or publisher to an imprisonment, in which he may, if he chooses, so improve his time and correct his way of thinking, as much more than to compensate for the injury sustained in his person and property from such a visitation. *To give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear*, to reply in this way to an opponent in debate, or to a magistrate enforcing the sanctions of intolerant and inhuman laws, is the genuine mark of obedience to the apostolic precept, *let this mind be in you which was in Christ Jesus.* Ill would it be obeyed by that judge who should abandon the public duties he has sworn to perform.

Neither the revered individual whom I am now under the painful necessity of opposing, nor any one of my readers will imagine that, in what I am going to say, I mean, in the slightest degree, to allude to *him*, and in whatever degree it may be applicable to others, I am well aware that, in the war of controversy, recrimination is a weapon which it is far better to lay aside than to employ; but I may, perhaps, be allowed to regard with some little suspicion *his* pretensions, the exercise of whose Christian forbearance and charity is confined to those who violate the laws, and is withholden from those who execute them; who makes no allowances for the errors and excesses of persons in authority, and, at the same time, with extraordinary warmth and eagerness, pleads the cause of indigence or cupidity openly opposing the civil institutions of his country, and his own most valuable interests and dearest hopes, and supposes this direction of his conduct and feelings to be conformable to the rule, *whatsoever ye would that men should do unto you, do ye even so to them;* and who applies the morality that may be truly called *evangelical* to such delinquents as *want* power, and seek it *per fas et nefas*, and excludes altogether from his charitable regards and candid allowances such as *possess* it, and, from that possession, are exposed to temptations, perhaps more difficult to withstand than those which assail the inferior classes of mankind.

Mr. Belsham thinks that a doctrine leading by plain and direct inference to injurious consequences cannot possibly be true. Mr. Hume has supported the reverse of this position. He says, [*Essays*, III. 137, 12mo. 1770,] "When any opinion leads into absurdities, it is certainly false; but it is not certain that an opinion is false, because it is of dangerous consequence." In this I cannot help assenting to Mr. Hume, and I assent the more readily because his distinction very much assists my hypothesis, that *utility*, and not *truth*, is the proper object of the magistrate's contemplation: and, on

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the other hand, I would remark, (what may be regarded as a cogent argument against intolerance,) that opinion, merely as such, has very little influence on human conduct, which, on sudden emergencies, will, for the most part, take the direction of immediate impulse, and, in cases requiring deliberation, that of habit. In the case of persecution, whether inflicted or suffered, the temper and disposition of mind is every thing, and speculative opinions or theoretical views of the foundations of morals or politics next to nothing. A bold bad man raised to power will either persecute or tolerate as may best suit his secular purposes. The just and conscientious possessor of unlimited authority may, through mistaken notions, be intolerant; but his mistakes are not likely to originate in such a view of the subjects of *right, power*, &c., as Hylas has been compelled to take. Usually, opinions are only the *pretence* for persecution. This at least, I think, must be the case in the present enlightened state of the world. The moral causes of it being, for the most part, interest or revenge, or fear, or, in a word, *selfishness* differently modified according to the characters in which it is found, and the circumstances in which it operates.

If, Sir, I decline remarking on more than one of your valuable Correspondents who have done me the honour to consider some of my notions; this, I trust, will not be ascribed to want of due respect. To one gentleman, who has zealously stood forth in the defence of the Review of the Inquirer's "Four Letters to Mr. Fox," (pp. 288—290,) I can only express my regret that he has so much mistaken me, and that it is my own fault that he has done so. An unfortunate *hiatus* of mine has led him to suppose that I had charged him with calumny for asserting that the Inquirer "appears, in fact, in the train of Hobbes," &c. He may be assured that no such accusation was in my mind. The Latin word, which might have been inserted with far less offence than the omission of it has, to my sorrow, occasioned, and which would have completed the sentence, *argumentum ad invidiam*, implies that the argument was introduced for the purpose of giving the Inquirer *a bad name*, by classing him with suspected or avowed Unbelievers, and nothing further. To the learned Jacob Bryant, who associated Dr. Priestley with what he called the *inglorious triumvirate of Collins, Hume and Hobbes*, adding, that "he would have been glad to have found him in other company," Dr. P. replied as follows: "I can only say, that if I be in company with *truth* and *good sense*, I shall always think myself in *good* company, whoever else be of the same party." The *Inquirer* also may very legitimately adopt the erastianism of Hobbes, the toryism of Hume, and the critical opinions of Gibbon, without partaking in any degree of their infidelity. The *hiatus* alluded to was wholly unconnected with any thing like a denial of the Inquirer's attachment to *some* of the opinions of Hobbes, or any thing like a charge of "calumny" preferred against the Reviewer for having alleged such an attachment: I, therefore, cannot but lament that that gentleman should have given himself the trouble of searching for, and citing passages from Hobbes in proof of what was never denied.

HYLAS.

Contemporary Journals.

A FRIEND to the Monthly Repository having for a particular purpose, of no consequence to any one but himself, drawn up a catalogue of the contemporary Magazines and Reviews, with historical and critical notices, now submits it to the readers of that work. He believes that he has omitted few of these important publications, and none of any consequence. Should the reader detect any omissions, he will oblige the writer by supplying them in communications to the Editor. The only works designedly left out of the list are The Monthly Repository and the Christian Reformer. For convenience of insertion, the catalogue will be divided into parts, the works being arranged according to their professed objects.

No. I.

Monthly—Religious—Magazines.

The Methodist Magazine, 8vo. 6*d*. This belongs to the Wesleian connexion, to whom its circulation is chiefly confined. It is ornamented monthly with the portrait of a preacher. It was established by John Wesley,

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and was at first called "The Arminian Magazine." "In the year 1780," (says Southey, in his Life of Wesley, lately published, Vol. II. pp. 414, 415,) "he began to publish the Arminian Magazine, for the double purpose of maintaining and defending those doctrines which were reviled with such abominable scurrility by the Calvinists in their monthly * journal, and of supplying his followers, who were not in the habit of reading much, with an entertaining and useful miscellany. Both purposes were well answered; but having this means at his command, he indulged his indiscriminate credulity, and inserted, without scruple, and without reflection, any marvellous tale that came to his hands." The ministers of the connexion are the venders of this and all other Wesleian literature; this may account for the immense number of copies of the magazine said to be sold, 25,000 monthly. With such wide correspondence as the Methodist managers can secure, it is singular that their journal should be so dull and uninteresting, even with regard to their own objects. They take one sure way of perpetuating its dulness—for convenience' sake printing every Number a month before-hand.

The Evangelical Magazine. 8vo. 6*d.* Now in the XXVIIIth Volume. This work was projected, and for a long time conducted, by the late Mr. John Eyre; its present Editor is Mr. Burder, the Secretary to the Missionary Society. The circulation is or has been upwards of 20,000. It boasts a monthly portrait (somewhat roughly executed) of some "Evangelical" minister. * To it is attached, and this is its second title, a "Missionary Chronicle," printed, we believe, at the expense of the Missionary Society. This is a very interesting part of the magazine, and the Intelligence generally is of some importance to the Dissenters and to the friends of humanity and religion. The literary part of the Journal is above contempt; it was not so originally. The conductors have probably improved the work as fast as the mass of subscribers could bear it. The profits of the work, which are devoted to the "Widows of Evangelical Ministers," Presbyterians, Independents and Calvinistic Methodists, are derived mainly from the advertisements, which are without parallel for number. The magazine before us has a blue wrapper of 16 pages, containing 111 advertisements: there are besides 14 pages of bills stitched into the wrapper. The advertisements are a source, not only of profit to the proprietors, but also of amusement to the readers.

The Christian Observer. 8vo. 1*s.* 6*d.* Now in the XIXth Volume. This work is advertised as "Conducted by Members of the Established Church." It is, in fact, the organ of the Church Evangelical party. Upon the whole,

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* "In the Preface to the first volume he says, 'Amidst the multitude of magazines which now swarm in the world, there was one, a few years ago, termed The Christian Magazine, which was of great use to mankind, and did honour to the publishers; but it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called The Spiritual Magazine; and, not long after it, its twin sister, oddly called The Gospel Magazine. Both of these are intended to shew, that God is not loving to every man; that his mercy is not over all his works; and, consequently, that Christ did not die for us all, but for one in ten, the elect only.

"'This comfortable doctrine, the sum of which, proposed in plain English, is, God, before the foundation of the world, absolutely and irrevocably decreed, that 'some men shall be saved, do what they will, and the rest damned, do what they can,' has, by these tracts, been spread throughout the land with the utmost diligence. And these champions of it have, from the beginning, proceeded in a manner worthy of their cause. They have paid no more regard to good nature, decency or good manners, than to reason or truth: all these they set utterly at defiance. Without any deviation from their plan, they have defended their dear decrees, with arguments worthy of Bedlam, and with language worthy of Billingsgate.'

"These were the first religious journals which were published in England. Since that time every denomination of Dissenters, down to the most insignificant subdivisions of schism, has had its magazine."

* Now and then a layman and even a lady attains the honour of being represented in "Evangelical" effigy. One or more converted Hottentots are amongst the "handsome likenesses."

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it is a respectable publication; though bigotry appears in it occasionally, and in the monthly "View of Public Affairs" slavish political doctrines are not unfrequently inculcated.

The Baptist Magazine. 8vo. 6*d.* A Portrait occasionally. Now in the XIIth Volume. The work is now carried on for the benefit of the Widows of Particular or Calvinistic Baptist Ministers: these were formerly entitled to a portion of the profits of the Evangelical Magazine, but on account of some misunderstanding the Baptists withdrew their claim on receiving a certain sum for their Widows' Fund. The magazine is below the Evangelical in its general articles. Appended to it is the "Missionary Herald," giving an account of the Baptist Mission in the East Indies: also, the "Irish Chronicle," detailing the proceedings of the "Baptist Society for promoting the Gospel in Ireland." This magazine is by no means an adequate representative of the learning and talents of the Baptist denomination; scarcely, it is to be hoped, of their sentiments on great public questions, for it expressly vindicated the prosecution and punishment of the Deist, Carlile.

The London Christian Instructor, or Congregational Magazine. 8vo. 1*s.* Now in the IIIrd Volume. The profits are pledged to be devoted to Aged and Superannuated Ministers and Congregational Academies. By the term *Congregational*, is meant *Independents*, those Dissenters taking that title who hold that each congregation has all the powers of government within itself. The name, however, applies to almost all the English Dissenting Churches, though it is given by courtesy and for the sake of convenience to one of the Three regular Denominations of Dissenters, who are distinguished from the Presbyterians by their adherence to the doctrine of the Assembly's Catechism, and from the Baptists by their observance of the rite of Infant Baptism. This magazine of theirs is, in point of matter, on a level at least with the other soi-disant orthodox journals. Much superior it cannot yet be said to be. It is as might be expected devoted steadily and zealously to the principles of Nonconformity. Our readers already know that it is not quite exempt from the sin of bigotry.

The Edinburgh Christian Instructor. 8vo. 1*s.* 6*d.* Now in the XIXth Volume. This is a work of considerable ability; it is devoted to the interests of the Evangelical party in the Kirk of Scotland. Calvinism has no equal advocate in England.

New Evangelical Magazine. 8vo. 6*d.* A Portrait. Now in the VIth Volume. This work is quite as "orthodox" as the Evangelical, though in a different way. It is not disreputably conducted; it breathes a bold Dissenting spirit. The supporters of it seem to be Baptists, of a Sandemanian cast.

Missionary Register. 8vo. 6*d.* (Not numbered.) The "Register," which is in the hands of the Evangelical Church Party, contains "the principal Transactions of the various Institutions for propagating the Gospel: with the Proceedings, at large, of the Church Missionary Society." It is a valuable and interesting record of the unparalleled exertions now making for the diffusion of Christianity in the popular acceptation of it. No one can look with indifference on this and similar journals, whose eyes are open to "the signs of the times."

The Christian Guardian. 8vo. 6*d.* Now in the XIIth Volume. It is also entitled "Church of England Magazine," and said to be "by a Society of Clergymen." It is strongly Calvinistic, and is another instrument in the active hands of the Evangelical Church Party.

The Herald of Peace. 8vo. 9*d.* Now in the IInd Volume. This publication is conducted by the Peace Society, with a view to its great and good object—that of bringing War into abhorrence. It is perhaps tinged more than enough with the Quaker peculiarities; but who that is under the influence of the gospel, and loves mankind, can help wishing it good luck in the name of the Lord?

The Jewish Expositor, and Friend of Israel. 8vo. 6*d.* Now in the Vth Volume. The organ of "The London Society for promoting Christianity amongst the Jews." The contents may be gathered from the title. The work is given to all persons collecting to the amount of one shilling a-week for the Society. Maps and prints, illustrative of Jewish History, Ceremonies and Antiquities, are promised.

The Orthodox Journal, and Catho-

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lic Monthly Intelligencer. 8vo. 1*s.* Now in the VIIIth Volume. This "Journal" is really "orthodox," that is, it is devoted to the interests of the only Infallible Church! Yet it will be scarcely allowed to deserve its title by some Catholic doctors and nobles; for, strange as it may sound, the work is no mean advocate for the principles of civil and religious liberty. The Editor is W. Eusebius Andrews. He is, it seems, the object of loud and frequent censure amongst some of his own communion, who denounce him, he says, as a "Radical," but he makes himself merry at their expense, and advertises his own Portrait, with the following N. B.: "The leading members of the Board, we understand, are very anxious to see it."

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXIX.

Circumstantial Evidence.

"In the county of Warwick there were two brethren, the one having issue a daughter, and being seized of lands in fee, devised the government of his daughter and his lands, until she came to the age of sixteen years, to his brother, and died.

"The uncle brought up his niece very well, both at her book and needle, &c., and she was eight or nine years of age.

"Her uncle for some offence correcting her, she was heard to say, O good uncle, kill me not! After which time the child, after much inquiry, could not be heard of.

"Whereupon the uncle being suspected of the murder of her, the rather for that he was her next heir, was upon examination, anno 8 Jac. regis, committed to gaol for suspicion of murder, and was admonished by the justices of assize to find out the child, and thereupon bailed him until the next assizes. Against which time, for that he could not find her, and fearing what would fall out against him, took another child, as like unto her both in person and years as he could find, and apparelled her like unto the true child, and brought her to the next assize: but upon view and examination she was found not to be the true child, and upon these presumptions he was indicted, found guilty, had judgment, and was hanged.

"But the truth of the case was, that the child being beaten over-night, the next morning, when she should go to school, she ran away into the next county, and being well educated, was received and entertained of a stranger; and when she was sixteen years old, at what time she should come to her lands, she came to demand it, and was directly proved to be the true child.

"Which case we have reported for a double caveat: first to judges, that they in case of life judge not too hastily upon bare presumption; and secondly to the innocent and true man, that he never seek to excuse himself by false or undue means, lest hereby, he offending God, (the Author of truth,) overthrow himself, as the uncle did." —*Coke on Attainders.*

No. CCCLXX.

Fanaticism cured by "The Holy Father"!

Establishing metallic conductors at Dijon was a source of contest between philosophy and religious bigotry. At the time when they had first been proposed by Franklin, Guyton de Morveau, whose abilities as a magistrate were as highly valued as his exertions as a lecturer in chemistry, seconded the efforts of that illustrious philosopher of America; but at first his proceedings were considered as irreverent and irreligious. He was attacked for his presumption in disarming the hand of the Supreme Being! and would have suffered materially from the multitude of fanatics who had assembled to pull down the conductor, placed on the house of the Dijon academy, had not Dr. Maret, the secretary, succeeded in dispersing the motley troop, by assuring them that the astonishing virtue of that instrument resided in the gilded point which had purposely been sent from Rome by the Holy Father!—*Journal of Science and the Arts*, No. VI. p. 269.

May it be asked, if any of our English mayors, aldermen, town clerks, or common council men, or any of the Scotch provosts, baillies, &c., have given lectures in chemistry, or been as famed as Guyton de Morveau, a French magistrate, in the cause of liberality of sentiment and general science?—*Fas est et ab hoste doceri.*

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*An Historical Map of Palestine, or the Holy Land.* Drawn by J. T. Assheton. On one very large sheet, price £1. 8*s*., or neatly mounted on Canvass, with Roller, £1. 15*s*. Leigh, Strand. 1820.

THE application of modern science to the evidences of the important facts recorded in the Scriptures, must afford satisfaction to every friend of Christian Truth.

The work before us is an elegant Map, evidently the result of much skill and industry. It exhibits the country between the parallels or latitudes of 30° 50′ and 33° 40′, and from the meridian of 34° 20′ to that of 36° 30′, east from Greenwich. It therefore comprehends the coast from the Mountains of Lebanon to the confines of Egypt. The size is 41 inches in height by 28 in breadth, and the scale of longitude nearly 11 inches to a degree.

Than graphical representation, nothing more strongly impresses upon the mind, more especially upon the youthful mind, the events of former days. With the Sacred Volume open before him, and this Map expanded beyond it, the historical and descriptive portions of Scripture will be read by the student with increased interest; because, with this auxiliary, more accurate and lasting ideas will be acquired. The work is illustrated with expressive miniature figures, similar to those in the maps of Janson, which constitute a part of the "*Geographia Vetus, Sacra et Profana,*" but the groundwork is far superior; and, as references are given to the respective passages in which the events or occurrences are described, it serves, in some degree, as an Index to the historical parts of the whole of the Sacred Writings.

In a work like the present, critical accuracy, as to the positions of places, cannot be expected; for the greater part is necessarily laid down from mere verbal description, in which even days' journeys must, in some cases, be admitted as definite measures. It is also well known that, until lately, even the coast-line was very incorrectly represented, from want of astronomic observations. We are, therefore, gratified to find that so much has been achieved, rather than surprised that more has not been effected, and strenuously recommend the work to all places of education, as an object of study, and to every library, as a useful and pleasing ornament.

P.

ART. II.—*The Brothers, a Monody; and other Poems.* By Charles A. Elton. 12mo. pp. 128. Baldwin and Co. 1820.

MR. ELTON, who is well known to the public by his "Translation of Hesiod," and his "Specimens of the Classic Poets," and who has interested our readers by other publications, to which literary usage will not allow us to refer more particularly, now comes before us as a poet, and, we lament to say, as a mourner. His is no fictitious tale and no imaginary grief. He sings of real calamity, such as Providence rarely permits to fall upon the heart of man. The melancholy event is fresh in the painful remembrance of many before whose eyes this page will come; to others it may be sufficient to say, that "The Brothers" were two sons of the author's, youths of high promise, who about two years ago were swallowed up by the waves in the Bristol Channel, in returning from an islet, the passage of which is fordable at low water. What impression such an event was likely to make upon a mind of great susceptibility, some may be able to imagine; but no apprehension of it can come up to the reality as expressed in the Monody, which is the effusion of a heart bleeding at every pore, and which affects the reader of sensibility even to agony. After this, we need not say that the merit of the poetry is of lower consideration; though as far as the attention can be abstracted from the narrative and description, which the "Monody" really is, there will be found great beauty in both the thoughts and the language, and associations of ideas that

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are the property only of a creative or poetical mind.

The volume is addressed to a person unnamed, but easily deciphered, in verses of exquisite tenderness. A deep feeling of melancholy pervades them. Every prospect is funereal.

A little pain—a little suffering yet—
And earth shall cover and the world forget.

The darkness of the future is in the following lines aggravated by contrast:

When life was in its spring and fancy free,
Its lays, the lays of love, were breath'd to thee!
When, as in vision, hover'd on my sight
The elastic step and glance that swam in light;
And the live rose, that deck'd thy virgin prime,
Glow'd on thy cheek, as though it mock'd at time.

And now—that hope and joy are seen to fade,
Like stars dim gliding till they mix with shade;
Now that thy cheek has sorrow's canker proved,
When thus by sadness chang'd, ah! more beloved!
Now pale and leaning o'er a weed-strewn herse,
I call upon thee with a dying verse;—
So shuts the volume of our vernal years,
And the last page is blotted with our tears!

In the conclusion of the dedicatory address, the poet assumes a Christian character, and his verse corresponds to the glowing theme:

What calms the tumult? What allays the loss?
What stills thy murm'ring, thy despair? the cross!
The cross—that brazen serpent rais'd to save—
That ransom from the worm-envenom'd grave;
To that, oh lone one! raise thy swimming eye,
Symbol and gate of immortality!
From whose unclouded top the steps ascend,
Like Israel's ladder, to thy God and Friend:
Where they, for whom thy pillow sleepless lies,
Descend and re-ascend before thine eyes,
And beckon to that Eden of the blest
Where souls departed in expectance rest.
Believe that angels stay the thrilling tear
For those they lov'd, for those who lov'd them here;
Trust that to those pure souls e'en now are given
Shadowings of bliss and gleams of future heaven;
Not in the obstruction cold of mortal clay
Deem that they sleep till earth shall pass away;
But lift e'en now their intellectual eyes
'Midst visions of the mediate Paradise;
View him that rose with healing in his wings,
And listen high unutterable things.

Bethink thee,—for thou know'st,—some chequering years
Shall sweep like shadows o'er this vale of tears;
When thou shalt every mortal pang resign,
And their exulting spirits spring to thine!

The "Monody" is a selection and description of the circumstances in which the sad event is clothed in the author's mind. With this one remembrance all objects are associated. This is nature. Poetry only reveals and illustrates the sentiment.

The reader probably recollects the Dialogue which Shakspeare has put into the mouths of *Philip* of France, *Pandulpho* the Pope's legate, and *Constantia*, the mother of Prince Arthur, a prisoner in the hands of the cruel King John:

Pan. You hold too heinous a respect of grief.
Con. *He talks to me, that never had a son.*
Phil. You are as fond of grief, as of your child.
Con. Grief fills the room up of my absent child;
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts;
Stuffs out his vacant garments with his form.

Every parental heart verifies this picture. There is equal truth in Mr. Elton's amplification of the same idea; truth we mean in reference not only to his own imagination, but also to general nature.

My heart is drown'd in softness, as again

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I see, I feel them present; their known looks
And lov'd familiar shapes; where'er I wend,
In day-light or the gloom of fading eve,
Through peopled marts and streets that thronging sound
With hum of multitudes, and most, oh most!
Among the hills and hedgerows, and near brooks
Where sedges dip their verdure, and o'er heaths
Sprinkled with yellow broom, whence far the range
Of azure mountains like a mist appears
Above the channel'd sea; and when, deep sunk
In sleep's o'erpowering heaviness, with eyes
That waking inward view th' external world,
Its colour'd shadows, and its moving forms,
I still am doom'd to see—for ever there—
For ever!—by my side and in my sight,
Th' inseparable phantoms: they attend
My rising up and lying down: pursue
My steps, and flit around me with their bright
Yet shadowy presence—angels of the dead!

The effects of a superior moral and religious education are most pleasingly delineated:

Thus pass'd their lives; their vernal lives so sweet,
And brief as sweet; inheritors of love,
Playmates of nature, they were fit for heav'n,
And gather'd for that Eden, which their faith
Saw, though unseen: the book of life to them
Spread unreserved its page, and they would turn
A solemn gladden'd aspect, when the tongue
Of rapt Esaias spake Jehovah's name,
The God Creator and the Saviour God,
With whom is none: from the pure word itself
They drank as from a fountain, and, unspoil'd
By dark deceits and vain philosophy,
Sate meek disciples of the Son of God.
They saw the gracious Father in his works
Redeeming or creating; and they traced
His finger in the stars, and heard his voice
Among the trees, as though the earth was still
That garden where he walk'd; for him they fear'd
E'en in his meanest creatures: reverenc'd him
In the rook's instinct and the emmet's craft:
The sooth'd familiar reptile fled them not:
The speckled toad beneath the thicket lay,
His bright eye shining like a gem, nor shunn'd
Their footstep; and the brutal urchin stood
Rebuk'd, who in their presence sought to harm
One creature that had life: the most opprest
Or scorn'd to them were dearest—.

Some of the incidents described partake of a mysterious or ominous character. They who attach least importance to them must still respect and spare the apprehensiveness of grief, which alone, as the author says,

——————— can feel and know
The mystery of signs, and read, in types
And shadows, warnings of th' event to come.

Few passages of this highly interesting Monody are finer than the apostrophe to the Planet Jupiter:

Oh, star of Jove! whose ruddy orb, immense
And clear, did flash its lengthen'd arrowy gleams
Through the still air's dark azure, memory hangs
A cloud upon thee: never shalt thou rise,
Oh bright and beauteous planet! but the scene
Of those bare hills, those eve-discolour'd crags,
And the far light-house with its twinkling flame,
Shall crowd upon the vision of my mind.
They look'd upon thee with their asking gaze
Bright star of evening! and their thoughts were fix'd
Among those planetary worlds. Art thou
Their habitation? Can embodied souls
Tenant thy sun-revolving globe, or soar
Their spirits to an empyrean height,
View'd from whose glorious pinnacle thou palest
Thy flamy splendour, and appearest dim,
A speck in the immensity of light?

In a note, Mr. Elton gives an anonymous ode from the Bristol Mercury, occasioned by the resplendency of this

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planet at the time referred to, which, he says, from the attention that it excited in his family circle, has become associated with recollections of deep and melancholy interest. The ode is so beautiful that we too must transcribe it:

To the Planet Jupiter.

I look'd on thee, Jove! till my gaze
Sank smote from the pomp of thy blaze:
For in heaven, from the sunset's red throne
To the zenith, thy rival was none.
From thy orb rush'd a torrent of light
That made the stars dim in thy sight:
And the half-risen moon seem'd to die,
And leave thee the realm of the sky.
I look'd on the ocean's broad breast,
The purple was pale in the west:
But down shot thy long silver spire,
And the waves were like arrows of fire.
I turn'd from the infinite main;
Thy light was the light of the plain;
'Twas the beacon that blazed on the hill—
Thou wert proud, pure, magnificent still.
A cloud spread its wing over heaven:
By the shaft of thy splendour 'twas riven:
And I saw thy bright front through it shine,
Like a God from the depth of his shrine.
But, planet of glory and awe!
It was not thy lustre I saw:
For my soul was absorb'd in the night
When last I had gazed on thy light.
I thought of the hand I had held:
Of the heart which its pressure reveal'd:
Of the eye fix'd with mine on thy beam—
And the world was forgot in my dream.
Flame on then, thou king of the sky!
For thy brightness is joy to my eye:
For this hour thou art beaming above
The home of my wife and my love.

A happy and more than poetical, a religious, use is made of the pleasant circumstance of the "Brothers" having passed their last earthly eve in one of the humble places of worship with which our country happily abounds.

That rustic temple open'd not its gate
To earthly guests; it was the porch of heaven.

The occurrences of the next melancholy day are told in the privileged tone of sorrow, and without pomp or art.

That night the little chamber where they lay,
Fast by our own, was vacant and was still.

The emblems of domestic desolation, the vow, and the exclamation of the following passage, speak at once to the heart, and especially to the parental heart, that has known bereavement:

Our dwelling-house is desolate: this foot
Shall ne'er repass the threshold which ye pass'd:
Silence is in the walls that rang so late
To your sweet laughter, and th' unheeded bird
Flits round the chamber of your happy sleep:
The plants ye loved are wither'd like yourselves:
The wrecks and relics of your curious search,
Gleanings from fields and woods, the air and streams,
The weed, the pebble and the insect's wing,
Remain, the records of your innocent tastes;
Remembrancers of days of happiness
That never can return: your pen's known trace,
The limnings of your pencil's opening skill,—
Oh! thought of agony!—are these then all,—
All that are left me of your lovely selves?

The conclusion of the Monody sheds a ray of cheerfulness and hope over the mind so long darkened and oppressed by the contemplation of this calamity. The author beholds the scenery on the banks of the accustomed river in the gloom of his own thoughts; but the setting sun shoots forth an unwonted splendour, and he exclaims,

How the mind, effused
Out of itself, communicates the hue
Of its own subtle spirit to the forms
Of outward things, and makes the woods and streams
Respond to its discourse, and character
Their image to its passion! I beheld
A grave of waters, deepening dark and still,
Beneath me, and above, the tinging gleam
Of light from heaven; the resurrection's dawn
Gilding the funeral vault; and in the sun
The Christian's rest of glory; light and strength
In his decline—the earnest of his rise.

Of the "Fugitive Pieces" following the Monody, we have been most pleased with "The Prison, a Vision;"

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lines "Written on a Vernal Day, during Confinement from Indisposition;" the "Easter Hymn;" and "Sabbath Musings."*

Some notes are added, chiefly of a theological complexion, which will be read with interest by such as delight to trace the speculations of an accomplished mind on sacred subjects.

ART. III.—*Coercion in propagating, defending, and supporting the Religion of Jesus, shewn to be in direct Opposition to his Teaching and Practice, in a Discourse, delivered at the Chapel in Parliament Court, Artillery Lane, London, on Thursday, May* 25, 1820, *before the Supporters and Friends of the Unitarian Fund.* By Russell Scott. 12mo. pp. 40. Hunter and Eaton.

"YOU can no more subdue the understanding with blows," says Dr. Jortin, in words which Mr. Scott has very aptly inserted as a motto to his discourse, "than beat down a castle with syllogisms." Yet this is one of the last truths which communities, and even Christian communities, learn. Mr. Scott has, therefore, seasonably borne his testimony to the rational character and merciful spirit of the gospel; and, in so doing, has virtually pleaded the cause of the Unitarian Fund, the object of which is to promote that truth which is in alliance with charity, and by the means solely of argument and persuasion.

The preacher's text (Luke xiv. 23) was once the war-whoop of bigots and inquisitors, and an instrument of deadly persecution. Bayle wrote a considerable work to wrest from the hands of ecclesiastics so destructive a weapon. Truth has at length triumphed, and it would now be accounted ridiculous, if not worse, to urge the words of Christ as a sanction of the notable practice of chaining or destroying men's bodies for the good of their souls.

Mr. Scott amply explains and illustrates the passage, and boldly exposes the inconsistency of Christians who, in the language of the writer before quoted, challenge unbelievers and heretics, and then *call for the constable* to strengthen their arguments.

The authority of a distinguished member of the Romish Church is, in the following passage, happily introduced on the side of religious liberty:

"The advice which the amiable, learned and pious Archbishop of Cambray gave to the unfortunate son of James the Second, of England, deserves the attention of all governments who attempt to bolster up a national religion by prosecutions, or who endeavour to crush all dissidents, by letting loose on them the demon of persecution in any shape or degree. The venerable Fenelon recommended to the Chevalier St. George, if he should ever regain the throne of his ancestors, on no account whatever to constrain his subjects in matters of religion; stating that no human power can force the impenetrable entrenchments of the freedom of the mind. Violence, he adds, can never persuade men; it only makes hypocrites. When kings interfere in matters of religion, instead of protecting her, they reduce her to slavery. Give to all, then, civil liberty; not as regarding every thing as indifferent, but as enduring with patience what God permits."—Pp. 8, 9.

ART. IV.—*The Means of doing Good.* 24mo. pp. 212. Printed and Sold by G. Nicholson, Stourport.

WE wish the editor or publisher of this little volume who has sent it to us, had supplied us with the name of a London bookseller of whom it may be had, for we can sincerely recommend it to our readers. It is full of humanity, and contains invaluable counsels, especially for the poor and the young.

"Of Individual Happiness," the compiler says,

"How vain, how ineffectual are the means which mankind employ to attain happiness! When I reflect on those talents in men which fit them for important affairs who undertake the discipline of courts and camps; who are looked up to as the soul of the body politic, and as the life of empires; who raise or destroy kingdoms; who give peace or war at pleasure; what are they in the *true* estimate of human life? They are children heaping up shells or erecting castles of

* The "Sabbath Musings," which exhibit the glowing characters of Christian truth and piety, will be found in *The Christian Reformer* of the present month.

* "See Appendix to the Monthly Review, Vol. LIX., N. S. p. 501."

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sand, which the first breeze overturns, or the first wave swallows up."—P. 38.

The author discovers a genuine Christian feeling towards the poor. He says,

"Till the poor can be brought out of that wretched state of dependence and penury in which they languish, to instruct is rather to mock them. Put the poor into a situation of being comfortable, and give them instruction at the same time, and you will then be truly their benefactors; otherwise, what do your sunday-schools, your charity-schools, your national schools? They discover only sights of woe. Where age goes to a workhouse, and youth to the gallows, the police of that country is bad."—Pp. 56, 57.

We presume that we are indebted for this contribution of charity to one of the Society of Friends. A Frontispiece gives us the Good Samaritan in the garb of a Quaker, and in a list of "Trades which Women might conduct" (pp. 122—124) is that of *Preacher*.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Considerations on the Theory of Religion. By Edmund Law, D. D., late Lord Bishop of Carlisle; to which is prefixed, A Life of the Author, by the late Wm. Paley, D. D. A new Edition, by George Henry Law, D. D., Lord Bishop of Chester. 8vo. 12*s*.

The Welsh Nonconformists' Memorial; or, Cambro-British Biography; containing Sketches of the Founders of the Protestant Dissenting Interest in Wales. To which are prefixed, An Essay on Druidism, and Introduction of the Gospel into Britain. With an Appendix, including the Author's Minor Pieces, and his Last Views of the Christian Religion. By the late Rev. William Richards, LL.D. Edited, with Notes and Illustrations, by John Evans, LL.D. 12mo. 8*s*.

Letters addressed to the Calvinistic Christians of Warwick, occasioned by the Rev. Evan Herbert's Publication, entitled The Antidote, or Unitarians proving themselves to be Infidels, by denying the Doctrines of the Bible. By the Rev. Wm. Field. 4*s*.

The Brothers, a Monody; and other Poems. By Charles Abraham Elton, Esq. 5*s*.

Historical and Descriptive Sketches of the Town and Soke of Horncastle, in the County of Lincoln, and of several Places adjacent, embellished with Engravings. By George Weir. Royal 4to. £1. 1*s*.

Thoughts upon the Love of excelling and the Love of Excellence. 8vo. 6*s*.

Select Works of the British Poets, with Biographical and Critical Notices. By Dr. Aikin. 8vo. 18*s*.

Milton's celebrated work, on the Doctrine and Discipline of Divorce, with a Preface referring to Events of a deep and powerful Interest at the present Crisis; together with Notes explanatory and illustrative; with a Review of the Controversy between Milton and his Opponents. By an Eminent Civilian. 8vo. 12*s*.

An abbreviated Synopsis of the Four Gospels; wherein all the Passages are collated, and every Event or Saying, recorded by any one or more of the Evangelists, is briefly noted: the whole is so arranged, as to lay before the Eye at one View the Chapter and Verse of the several Gospels in which any given Passage is contained. 8vo. 6*s*.

Reflections on the Justice of granting to the Roman Catholics of the United Kingdom, and to every other British Subject, an Equality of Civil Rights and Privileges. By Pacificus. 2*s*.

Letter to the Electors of Aylesbury, on the Catholic Question. By George Lord Nugent. 6*d*.

Immortality, a Poem; to which is added, The Pastor. By Thomas Clarke. 12mo. 4*s*. 6*d*.

Observations on the Visions of Daniel, and on part of the Book of the Revelation of St. John; with an Appendix. By W. Girdlestone, A. B., Rector of Kellingcum-Salthouse, in the County of Norfolk. 7*s*. 6*d*.

Appeal to the Nobility, Clergy, Gentry, and Merchants of the United Kingdom, on the proposed Plan for sending Pauper Children to Dartmouth Prison. By Henry Wilson.

A Vindication of Mr. Owen's Plan for the Relief of the Distressed Working Classes, in Reply to the Misconceptions of a Writer in No. 64 of the Edinburgh Review. 2*s*. 6*d*.

A Dissertation on the Atonement. In Three Parts. By George Stevenson, Minister of the Gospel at Ayr. 2nd ed. 12mo. 4*s*. 6*d*.

Strictures on a Sermon, entitled "Omniscience the Attribute of the Father

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only," by Rev. Jos. Hutton, A. B., Leeds, in a Letter to the Author. By Richard Winter Hamilton. 8vo.

A Critical Examination of the Objections made to the New Translation of the Bible. By J. Bellamy. 8vo.

Supplement to an Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's new Translation, containing Observations on Sir James Bland Burgess's "Reasons in favour of a new Translation of the Holy Scriptures," and his Reply to the Rev. Mr. Todd's Vindication of our authorized Translation and Translators of the Bible. By the Rev. John William Whittaker, M. A., Fellow of St. John's College, Cambridge, 8

The Apocryphal New Testament, being all the Gospels, Epistles, and other Pieces extant, attributed, in the first four Centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers. Translated from the Original Tongues, and now first collected into One Volume. 8vo. 6*s*.

The Gaelic Bible. By the Society in Scotland for Propagating Christian Knowledge. Pt. I., containing the Pentateuch. 4to. 5*s*. Royal Paper, 7*s*. 6*d*.

Supplementary Memoirs of English Catholics, addressed to Charles Butler, Esq., Author of the Historical Memoirs of the English Catholics. By the Rev. J. M., D. D., F. S. A. 8vo. 8*s*.

The Natural History of Ants. By Mr. P. Huber, Member of the Physical and Natural History Society of Geneva, &c. Translated from the French, with Additional Notes. By J. R. Johnson, M. D., F. R. S., F. L. S. 12mo. 9*s*.

A Key to the Regalia, or the Emblematic Design of the various Forms observed in the Ceremonial of a Coronation: interspersed with unpublished Anecdotes of the late King. By the Rev. Jonas Dennis, of Exeter College, Oxford, B. C. L., Prebendary of Kerswell. 8vo. 7*s*.

The Mona Melodies, a Collection of Ancient and Original Airs of the Isle of Man. 8*s*.

The Angel of the World, an Arabian Tale; Sebastian, a Spanish Tale; with other Poems. By the Rev. Geo. Croly. 8vo. 8*s*. 6*d*.

Tales of the Heart. By Mrs. Opie. 4 vols. 12mo. £1. 8*s*.

Sacred Literature: comprising a Review of the Principles of Composition laid down by the late Bishop Lowth, and an Application of the Principles so Reviewed to the Illustration of the New Testament. By the Rev. John Jebb, A. M. 8vo. 12*s*.

The Philosophy of Arithmetic, exhibiting a Progressive View of the Theory and Practice of Calculation. By John Leslie, Esq., formerly Professor of Mathematics, and now of Natural Philosophy in the University of Edinburgh. 2nd ed. 8vo. 9*s*.

Lectures on the Philosophy of Modern History, delivered in the University of Dublin. By George Miller, D. D., M. R. I. A. Vols. III. and IV. 8vo. £1. 4*s*.

Aristarchus — Bloomfieldianus; or a Reply to the Notice of the New Greek Thesaurus, inserted in the 44th No. of the Quarterly Review. By E. H. Barker, O. T. N. To which are added, the Jena Reviews of Mr. Bloomfield's Callimachus and Aeschyli Persae. 8vo. 4*s*. 6*d*.

Remarks on a Lecture delivered by the Rev. John Stewart, D. D., in Newington Chapel, Liverpool, May 17, 1820, "On the Practical Importance of the Scripture Testimony concerning the Existence and Agency of Satan," from Rev. xx. 9. By Theophilus. 8vo. 4*d*.

A Short Inquiry into the Import of the Prophecies relative to the Restoration of Israel. 1*s*.

A Letter to the Author of Waverly, Ivanhoe, &c., on the Moral Tendency of those Popular Works. 2*s*.

A Letter to Earl Bathurst on the Condition of New South Wales and Van Dieman's Land. By the Hon. H. G. Bennet, M. P. 5*s*.

Hints for promoting Unanimity in Religion. By a Member of the Church of England. 1*s*.

A Word of Advice for the Curate of Frome, Somerset. 1*s*. 6*d*.

The Legality of the Bishop of Peterborough's "Questions proposed to Candidates for Holy Orders," considered. 1*s*. 6*d*.

Episcopal Innovation, or the Test of Modern Orthodoxy; in Eighty-seven Questions, imposed as Articles of Faith upon Candidates for Holy Orders and for Licenses in the Diocese of Peterborough; with a Distinct Answer to each Question, and General Reflections relative to their Illegal Structure and Pernicious Tendency. 2*s*. 6*d*.

An Epistle from William Lord Russell to William Lord Cavendish, supposed to have been written the Evening before his Execution. By the Right Hon. G. Canning, M. P. 4*s*.

A Memoir of the Principal Occurrences during an Embassy from the British Government to the Court of China, in the year 1816. By the Rev. Dr. Robert Morrison. 3*s*. 6*d*.

Lectures on the Temper and Spirit of the Christian Religion. By Matthew Allen, E. M., R. M., S. E. 8vo. 8*s*.

A Speech upon moving certain Resolutions to Petition the House of Commons for a Reform in Parliament; delivered in the Common Council of the City of Lon-

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don, on Wednesday, May, 26, 1820. By Samuel Favell. Together with a Speech upon moving an Address to the Queen, June 14, 1820. 8vo. 1*s.*

Religion, a Poem. 8vo. 1*s.*

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Delivered before the First Society of Unitarian Christians in the City of Philadelphia, wherein the Principal Points on which that Denomination of Believers differ from the Majority of their Brethren are occasionally elucidated. By Ralph Eddowes, a Minister pro. tem. of the said Society. 12mo. 5*s.*

Plain and Familiar Lectures on the Leading Evidences and Truths of Natural and Revealed Religion; addressed principally to the Rising Generation. By Lawrence Holden. 12mo. 6*s.* *(Portrait.)*

Some Popular Objections against Christianity considered, and the General Character of Unbelief represented, in Three Discourses on Mark xvi. 15, 16, before the University of Cambridge. By John Lonsdale, M. A., Assistant Preacher at the Temple. 2*s.* 6*d.*

Lectures on the Doctrine of the Holy Trinity. By Edward Andrews, LL.D., Minister of Beresford Chapel, Walworth. Pt. I. 8vo. 7*s.*

Doctrinal, Practical and Occasional. By W. Snowden, Perpetual Curate of Horbury, near Wakefield. 8vo. 10*s.* 6*d.*

Single.

Coercion in propagating, defending and supporting the Religion of Jesus, shewn to be in direct Opposition to his Teaching and Practice: delivered at the Chapel in Parliament Court, Artillery Lane, London, on Thursday, May 25, 1820, before the Supporters and Friends of the Unitarian Fund. By the Rev. Russell Scott, of Portsmouth. 12mo. 1*s.*

The Doctrines and Duties of Unitarians: preached before the Association of Unitarian Dissenters, residing at Hull, Thorne, &c. &c., at the Presbyterian Chapel, Lincoln, March 31, 1820. By the Rev. Edward Higginson, of Derby. 8vo. 6*d.*

The Necessity of an Established Ministry in the Christian Church: preached at the Visitation of the Rev. the Archdeacon of Stow, in the Cathedral Church of Lincoln, June 1, 1820. By M. Hodge, A. M., Rector of Fillingham. 1*s.*

Christian Mercy stated and enforced; preached at the New Chapel in the Poultry, for the Benefit of the City of London Lying-in Institution. By J. A. James. 2*s.* 6*d.*

A Sermon before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, in the Parish Church of St. Mary le Bow, Feb. 18, 1820. By the Right Rev. Edward Lord Bishop of Oxford. 8vo. 2*s.* 6*d.*

The Difficulties and Encouragements of the Ministry; preached at the Visitation of the Right Rev. Henry Lord Bishop of Norwich, at King's Lynn, June 23, 1820. By Robert Hankinson, A. M., Vicar of Walpole St. Andrew. 1*s.*

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June 1820. By G. O. Cambridge, A. M., F. A. S., Archdeacon of Middlesex, and Prebendary of Ely. 1*s.* 6*d.*

A Charge delivered to the Clergy of the Diocese of Rochester, in June 1820. By John Law, D. D., Archdeacon of Rochester. 1*s.* 6*d.*

The Qualifications necessary for a Preacher and Hearer of the Word: preached in the Church of St. Mary, Newmarket, May 16, 1820, at the Visitation of the Bishop of Norwich. By C. J. Blomfield, D. D., Rector of St. Botolph's, Bishopsgate, and of Chesterford, Essex. 1*s.* 6*d.*

By the Rev. William Gillespie, Minister of Kells, Chaplain to the Kirkudbright Gentlemen Yeomanry Cavalry, delivered before them at Kirkudbright, July 30, 1820; with some Remarks explanatory of the Circumstances which have compelled the Author to intrude himself on the notice of the Public. 8vo. 1*s.*

OBITUARY.

1820. May 28, at Walcot, aged 60, the Rev. and venerable Josiah Thomas, M. A., one of his late Majesty's Chaplains, Rector of Street-cum-Walton, and Blackwell, Somerset, and of Kingston Deverell, Wilts, officiating minister of Christ Church, Bath, and Archdeacon of Bath. He was seized with his fatal illness on his return from London, whither he had come to attend the King's levee on his accession. His relict is the only daughter of the late H. Harrington, M. D., a name celebrated at Bath.—Archdeacon Thomas was a High Churchman of the old school; our readers may remember his "Protest against the Church Missionary Society," inserted amongst our "Ecclesiastical Documents," XIII. 68—71.

June 16, at *Denbigh*, aged 60, the Rev. Thomas Jones, many years a respectable

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minister in the Calvinistic persuasion of that town, and previously resident at Bala and Mold. He was esteemed for the mildness of his manners and the benevolence of his disposition. He deserves also to be mentioned as the author of several works, particularly an English-Welsh Dictionary, in his native tongue. —*The Cambro-Briton.*

It is said more than 3000 people followed his remains to the house appointed for all living. It will be recollected by many of our readers, that this excellent man preached one of the Missionary Sermons in London, in the year 1817.—*Evangelical Magazine.*

— 22, at *Edinburgh*, Dr. JOHN MURRAY, Lecturer on Chemistry. Dr. Murray is the author of "Elements of Chemistry," 2 vols. 8vo. 1801, 2nd ed. 1810. "Elements of Materia Medica and Pharmacy," 2 vols. 8vo. 1804. "A System of Chemistry," 4 vols. 8vo. 1806. "Supplement to the System of Chemistry," 8vo. 1809. "A System of Materia Medica and Pharmacy," 2 vols. 8vo. 1810.

July 12, at his palace, in *Chelsea*, after a long illness and general decay of nature, the Hon. BROWNLOW NORTH, D. C. L., Bishop of Winchester, Prelate of the Order of the Garter, Provincial Sub-Dean of Canterbury, and Visitor of Magdalen, New Trinity, St. John's, and Corpus Christi Colleges, Oxford, F. A. and L. S. His Lordship was aged 79, and was nearly 40 years Bishop of that diocese. He was a man of retired habits.

— 12, at *Chelsea*, the Rev. THOMAS PEIRSON, D. D., aged 74, formerly senior minister of the Established English Church at Amsterdam. His ample and valuable library was sold in 1815: the catalogue (*Bibliotheca Peirsoniana*, see M. Repos. X. 95) is a curiosity in this species of literature.

— 16, in *Montague Square*, in his 75th year, the Right Rev. WM. BENNET, D. D., Bishop of Cloyne.

He was educated first under Dr. Thackeray, and afterwards under his learned successor, Dr. Robert Sumner, at Harrow School, where he had for associates the late Sir William Jones and the present Dr. Parr. He was removed to Emanual College, Cambridge, where he took the degrees of B. A., 1767, and M. A., 1770. His compositions in English were perspicuous, correct and elegant. When a young man, he wrote Latin prose and Latin verse with great fluency; and a copy of verses which the men at Cambridge call *Tripos*, was honoured with the warm approbation even of the fastidious Mr. Gray. In 1775, he succeeded his friend Dr. Richard Farmer in the Tutorship of his College, and proceeded B. D., 1777, and D. D., 1790; in which latter year, having been appointed chaplain to the Earl of Westmoreland, he was elevated to the bishopric of Cork and Ross, and in 1794 was translated to the valuable see of Cloyne, estimated at nearly £6000 *per annum*. The Bishop was an antiquarian, and in 1790, was elected Fellow of the Society of Antiquaries. There is a high eulogium on his character in Dr. Parr's "Sequel to a Printed Paper lately circulated in Warwickshire by the Rev. Charles Curtis, 1792."—(See *Gent. Mag.*) Dr. Bennet's character as a Churchman may be estimated by his correspondence with Mr. Wakefield, related in the present Number, pp. 512—514.

August 1, at *Norwich*, the Rev. EDWARD BEAUMONT, Roman Catholic Grand Vicar of the counties of Suffolk and Norfolk, who for 62 years had exercised his missionary functions in the said city. He was the youngest son of the same ancient family in Derbyshire, to which the poet of this name belonged, was born in the year 1731, educated at the English College of Douay, ordained priest there in 1757, and took up his residence in Norfolk on the 1st day of August, 1758, and by a remarkable coincidence died on the same day of the same month.

When first appointed to the mission he came as chaplain to the Duke of Norfolk, who had a house and chapel erected for the purpose, adjoining a scite of buildings called the Duke's Palace. On the accession of the late Duke to the title, who had become a proselyte to Protestantism, that he might enjoy the civil honours of his rank, Mr. Beaumont was deprived of his mansion and chapel; on which he took a private house in the Willow-lane, and the chapel afterwards was turned into a public library. On the Bill of Relief in 1791 being passed, the Catholics of Norwich raised the present chapel by subscription, to which he afterwards removed and continued there to perform his sacred functions till within a few weeks of his death. Though of a nervous and delicate constitution, such was the regularity of his habits, that we do not remember his omitting to say mass and preach his sermon one Sunday from illness, for 60 years of his mission, and very few instances occurred of his inability to perform the usual duties of his office, even in the last two years of his valuable life.

He was buried on the 8th of August

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with great pomp in St. Giles's Church.—*Orthodox* (Catholic) *Journal.*

August 16, at *Woolwich*, in the 70th year of his age, the Rev. JOSEPH WILCOX PERCY, many years minister of Salem Chapel in that town.

— 22, at *Wandsworth Common*, HORATIO GOODBEHERE, Esq., aged 24, son and heir and only child of the late Samuel Goodbehere, Esq., Alderman of London. (See Vol. XIII. 723 and 773.) His mother, the worthy Alderman's relict, had died a few days before

Sept. 5, at *Hampstead*, after a short illness, aged 83, Mrs. JESSER, relict of the late Wm. Jesser, Esq., of Hackney.

— 14, in *St. Paul's Church-yard*, FRANCES, the wife of William VOWLER, Esq., and daughter of the late Rev. Dr. *Fleeman* (for an account of whom see Vol. XIII. 751, 752).

Lately, at *Clapham*, in the 80th year of her age, Mrs. VENNING, widow of the late John Venning, of Walthamstow.

Lately, in a fit of apoplexy, at *Shiprods near Henfield, Sussex*, in the 73rd year of his age, JOSEPH HOLDEN, Esq., of Brighton, formerly of Lombard Street, London.

Lately, in a fit of apoplexy, TIMOTHY BROWN, Esq., of Peckham.

Lately, at *Eye, in Suffolk*, in the 89th year of his age, the Rev. ROBERT MALYN, who was chaplain on board the Prince Frederic man of war, at the taking of Louisburgh, and was present at the death of General Wolfe, and the taking of Quebec, in 1759. For the last 59 years, this venerable clergyman had been Rector of Kirkton in Suffolk.

Lately, at the *Villa House, Bathwick*, aged 85, JOHN TRUSLER, LL. D. This singular author, a wholesale dealer in compilations, was born in London, in 1735. He had no academical education, but was bred to physic in a very humble line, though afterwards he contrived to obtain orders, and for some time officiated as a curate in and about London. In 1771, he started a project peculiar to himself, that of abridging the sermons of eminent divines, and printing them in the form of manuscripts, so as not only to save clergymen the trouble of composing their discourses, but even of transcribing them. Dr. Trusler next established a printing and bookselling business, upon an extensive and very lucrative scale. He resided several years at Bath on the profits of his trade, and latterly on his estate on Englefield Green, in Middlesex.

Lately, at the *Scotch Monastery in Ratisbon*, after a short illness, the Rev. JAMES ROBERTSON, by whose perilous exertions the gallant Marquis de Romana, with his 10,000 Spaniards, effected their escape from the North of Germany, and soon after joined their countrymen that were then struggling for their independence.

Some Account of Mr. JAMES CURTIS, *whose death was announced* p. 365.

He was a native of Gloucestershire, and his father, who resided on his own estate at Frampton Cotterel, dying intestate, he became possessed, as the eldest son, of a small property in that and the adjoining county of Somerset, to the exclusion of his brothers and sister, sufficient to have made him independent; but his first act was to call them together and divide his inheritance with them according to their respective expectations. This and other early instances of purely disinterested feeling form an index to a course of humane and liberal conduct, of which his whole life was a series. A property which had fallen to him, as heir at law, in consequence of the death of a relative leaving no legitimate issue, was made over by him, without hesitation, to an *illegitimate* offspring; he maintained that the distinctions of law could not destroy the natural relations of parent and child, and that justice and equity recognise no difference between the claims of the legitimate and the illegitimate; on these grounds he could not be prevailed upon to retain, by a *legal title*, the birthright of the natural representative.

To the age of 60 he had taken an active part in the concerns of life, and if his character was not marked by a firmness and decision, which are usually the concomitants of a more robust constitution, it was compensated by an affectionate sensibility in his domestic relations, and an active, universal benevolence, which never slept while the energies of life remained; but a naturally generous disposition betrayed him into indulgences of his philanthropy, to an extent which the interests of a numerous family might not strictly justify, and which neutralized the effect of his activity and industry. Besides pecuniary assistance to the necessitous, his good offices were always available in the way of advice and personal exertion whenever required, and, in many instances, the arbitrary measures of persons in office have been made to bend to his unceasing efforts in

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the cause of the oppressed and unfortunate, some of which might not be uninteresting, were it not infringing the limits of an Obituary.* He acquired some knowledge of medicine and surgery from cursory reading and a friendly intercourse with intelligent men in the profession,† which he turned to the advantage of his poorer neighbours, where professional assistance was not within immediate call, and he was unremitting in his attendance on those who required his aid. In this and in every act of compassionate attention to the casualties of a populous district, he was cheerfully seconded by an amiable partner, (the daughter of Mr. Stephen Maberly, of Mangotsfield,) whose domestic and neighbourly virtues have left impressions, after a lapse of 30 years, highly grateful to the survivors of her family. In the care and moral education of his children his solicitude could not be surpassed, and his own example of a strict adherence to truth upon all occasions and under all circumstances formed a groundwork, the benefits of which they have every reason to acknowledge. He was a declared enemy to the demoralizing application of blows, both at home and at school, and, without a tincture of hauteur in his own composition, he endeavoured to inculcate a feeling of independence. That which they have considered a defect, is the retirement in which they lived for the most part, and at the same time with an expectation that they should be acquainted with the manners of the world. The plan he adopted for religious instruction during their mother's life was a division of the Sabbath; both Dissented from the doctrines of the Establishment, but had imbibed opposite religious opinions from their forefathers, each system being respectively considered the most sure of the many certain roads to future happiness. One part of the day was devoted to the doctrines of Arianism, as rationally adapted to the concerns of this life as well as the rewards of eternity, and the other part to the more awful dogmas of Calvin as the only means of salvation.

Neither creeds nor catechisms formed any systematic part of instruction at home, because none could be found to reconcile discordant opinions; and when introduced by the minister or friends of either parent, the children happily escaped the mental slavery which results from the best of such compositions, through the objections of the other.* He was a rigid observer of sabbath ordinances, and in all respects exhibited a sufficient attachment to the family faith; but from an early period, his mind was tinctured with a love of liberty, civil and religious, which, as years and knowledge increased, he became anxious to promote by his most active exertions. The interests of the small Presbyterian congregation at Frenchay were objects of his assiduous attention, and his official administration of the lay duties of the place, were not lightly estimated by the minister or members, who found his services useful even after his removal to a distance of twenty miles. Deficiences in their small charitable collections were, in many cases of emergency, supplied from his own purse. His marriage, already noticed, threw him into the midst of a zealous Calvinistic society of his wife's relatives and friends, whose officious, though well-meant concern for the future welfare of himself and family, proved a serious cause of interruption and annoyance, and led him into the depths of religious controversy. Perhaps few persons in his limited sphere have been more constantly or more earnestly engaged in doctrinal disputes, both written and verbal; and his survivors are far from thinking his time and talents altogether unprofitably employed; they reflect with pleasure and satisfaction on the gradual progress of his mind from a state of comparative spiritual thraldom, to his latter more enlarged views of the constitution of our nature and of the universe.

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* Breakfasting with a magistrate, an invalid, whom he had the day before furnished with a ticket of admission to a medical institution, was brought in charged with an infraction of the game laws. After a consultation with a brother magistrate, it was proposed (lest he should have come prepared to pay the legal penalty) to double it, as a pretext for committing him to prison—he represented to them the state of the man's health, and the probable consequences of confinement—urging the injustice of the proceeding; and at length asked if it were presumed that the man had no friends to notice the intended wrong. The answer was, "D——n him, he has no friends that we care for;" and he instantly replied, "Gentlemen, the man *has* a friend—proceed at your peril."—A commitment was made out in defiance, but the man was allowed to find his way to the hospital instead of the prison.

† The late Dr. Wright of Bristol, and Dr. Bradford of Frenchay, may be mentioned as entertaining for him sentiments of respect which were mutual.

* The writer of this well remembers a consultation between his mother and the Rev. Dr. Caleb Evans upon this subject, but the catechism which was put into his hands by the Doctor was never learnt.

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He could not engage in religious investigation, in the detection of superstition, and (by a fearless, unshackled mode of reasoning) in the emancipation of his own mind from early prejudices, without communicating the result to the succeeding generation; and it was never a source of uneasiness to him that some of his children outran the progress of his own convictions and doubts: this was a happy consequence of his having long since adopted principles of religion as the result of human experience, and as a subject for the exercise of human faculties—"as a science advancing with the progressive march of the human mind"—rather than as a perfect, immutable system, unsusceptible of the modifications to which, in the progress of general improvement, it must inevitably, however reluctantly, be subjected.

When first he removed from the society and place in which he received his youthful impressions, he carried many of his prejudices with him. At Lidney, on the opposite banks of the Severn, where he resided * about two years, finding the parish church the only place of worship within many miles, he supplied the deficiency in the best manner he could by a service in his own house on Sunday evenings, to which he invited as many of the neighbours as were disposed to attend; and although the clergyman of the place was a liberal and intelligent man, and a frequent visitor in the family, he seldom entered the church, and always with a hesitating conscience. If he happened to put his head within the door before the commencement of the sermon, he never failed to retire until there was nothing to dread from responses and ceremonies, so shockingly repugnant to the ears of a rooted dissent; but his opinions and conduct became gradually more liberal, and at Swansea, his next place of residence, his opportunities of entering into theological discussion revived the inclination. His acquaintance was extensive among the liberal Dissenters, and he always courted and enjoyed the society and conversation of their ministers. He never shrank from any question of sectarian controversy, for all the subtleties of which he was prepared; and his habits of corresponding and disputing upon theological subjects, with the sanguine hope of convincing his adversaries, practically approached the state which some of the most zealous pulpit instructors represent as an object of emulation, viz. the abstracting our thoughts from the affairs of this life, and setting the affections on those of another, but which experience proves, as in this case, to be a compromise of indispensable duties, and things absolutely needful to material existence. At the same time, the cornerstone of orthodoxy was occasionally loosened by discussion, and whatever the Unitarian cause may have profited by the accession of the late Rev. Daniel Jones, of Trowbridge, formerly minister of a Baptist congregation at Swansea, the change in his religious sentiments may be mainly attributed to their frequent reasonings together.

He became attached to Wales from a previous knowledge of the country, as well as the friendly connexions he now formed; and the hospitality he had experienced in various parts of the Principality was a frequent theme of his latter days. He of course met with every variety of character; and perhaps circumstances arising from the easiness of his own disposition, led him to the conclusion that, in the transactions of business, they were too apt to consider the English resident among them in the light of intruders.

During his residence here, the stagnation consequent on the breaking out of the war with France, involved him in inextricable difficulties. He had engaged in a banking concern, in addition to several others, and so sudden was the transition from commercial abundance to need, that only a few weeks previously he had refused the use of a very large sum of money, to be employed in the purchase of estates, or such other speculations as that part of the country might offer, either on his own account or in conjunction with others.*

Ever susceptible to the claims of justice and humanity, he could not pass through life insensible to the public occurrences of his time. He was decidedly opposed to the American war, and expressed his sentiments in prose and verse in the newspapers and periodical publications of the

* At this place he enjoyed the friendship of the late Mr. Bathurst, of Lidney Park, (now the seat of the Right Hon. Bragge Bathurst,) who frequently spoke of the loss of his society with regret.

* It should not be passed over, as instances of the liberal interchange of good offices between the Clergy and Dissenters, that he had on several occasions relieved persons of that profession under pecuniary difficulties, and had exerted himself to remove aspersions on the character of one reverend individual which he conceived to be unfounded. On the other hand, a worthy rector, with no other than a passing acquaintance, tendered more than words in his kind offers of condolence to his family under his misfortunes.

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day. One circumstance has tended to impress the writer of this with a recollection of the conclusion of that contest, which would otherwise have been matter of history. The news of the surrender of the British army, under Lord Cornwallis, which brought despondency to the friends and conductors of the war, was to him the signal for hope and rejoicing, and he gave vent to his feelings in a manner that might have been attended with personal hazard in the present times. He ornamented his house with a ship of war's streamer from the roof, and surprised the inhabitants of the place with repeated discharges from an old piece of cannon, and a brilliant illumination in the evening closed this ebullition of his patriotism. The French Revolution revived his political ardour; he never restrained the expression of his sentiments among those most opposed to them, and his pockets generally contained a budget of his political effusions, consisting of mock loyal songs and addresses, burlesque hymns and prayers for fast and thanksgiving days, &c. &c., many of which found their way into political publications. One of these ephemeral productions was reprinted and circulated, (as there is reason to believe,) to the extent of 50,000 copies. Whatever he undertook he pursued with ardour, and upon principles of conscientious rectitude; his pen was always ready in the cause that excited his feelings. On the subject of theology his compositions in his younger days were numerous and chiefly devotional. An elegy he published in the year 1775, on the death of the Rev. Mr. Janes, pastor of Tucker-street, Bristol, is accidentally preserved, and some of his poetry in manuscript still among his papers is not without merit. One of the Unitarian Society's tracts, entitled "A Letter from an Old Unitarian to a Young Calvinist," may be mentioned as a specimen of his mode of reasoning, although it should be noticed that this was a private letter to a nephew, written without a view to publication, and forgotten until recognised with the above title. Another production, in the shape of a pamphlet, was a satire on Methodism and the doctrines of Regeneration, under the title of "The Life of ****, &c., written by Himself." It purports to contain the particulars of a conversion under the ministry of the late Mr. Huntingdon; and the proofs of the correctness of the picture he has drawn are, that many an honest disciple of that class has read this detail of shocking depravity, clothed in popular evangelical language, without questioning its genuineness or suspecting its irony, and with the same devout admiration he had been accustomed to bestow on Bible history. The object of the author was to shew, that doctrines like these are calculated to root out all moral principle and benevolent feeling, if they were not happily counteracted by just notions of right and wrong, founded on the experience and common sense of mankind. Many will be found to condemn this mode of attacking the most absurd of religious opinions; but his ideas on that subject were, that mere opinions on a subject of general concern are open to all, to receive or reject, to admire or despise; and, that if the right of prescribing the *mode* in which an opponent shall conduct an argument be once admitted, the arguments themselves will soon become objects of limitation; that, if the same principles of *personal* forbearance and courtesy which govern the relations of society in other matters are applied to religious controversy, no individual can have any rational pretext for taking umbrage at the manner in which an *opinion* is treated which he may happen to profess; and he was the last man to affect a reverence for that which he could not respect. What he declared he acted upon. His liberality was not mere profession; and, upon this principle, he was never heard to pronounce this or that publication, on the subject of religion, an improper one for young people; works generally considered the most obnoxious to Christianity were as accessible to his children as the Bible; and he considered the concealment of his own opinions and doubts from them criminal, and calculated to *lead them also* into habits of deception. He thought that if in a pamphlet of an hour's reading, there is danger of counteracting or overturning all that is attained by the study of a subject to which a seventh portion of our time is professedly devoted, the time must be unprofitably spent, and that candour could not withhold the antidote. He did not regret that his most fixed opinions might be found indefensible, satisfied as he was that the knowledge acquired in the search after truth is more valuable than the most plausible self-delusion. As sentiments like these found place in his mind, it must be acknowledged that the faith he had been used to cherish became weakened in proportion; and it is believed that the tie which still connected him with the Christian revelation was that of habit rather than conviction; this all-powerful motive induced him to attend a place of worship long after his hearing had failed him, and the same anxiety for the return of the day continued to the latest week of his life.

After his failure in business, before noticed, he struggled a few years with adverse fortune, and at length, in the year 1799, required at the hands of his children the same fostering attentions which they had

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received from him in infancy. His constitution never promised long life, but by strict and uniform habits of temperance, he was enabled not only to extend but to enjoy existence to a later period than is the average lot of humanity, and through all the restlessness of decaying strength and faculties, he manifested a disposition to contribute by all the means in his power to the enjoyment of those about him. Until within a few years of his death his conversation was intelligent and cheerful, and he never thought himself too old to join in the diversions of the young; by a kindness and patience unusual in old age, he secured the attachment of children wherever he was known among them; and he used frequently to say, (after the infirmities of age had in a measure disqualified him for other society,) that his present friends were more sincere than those of any former period of his life.* Most of his grandchildren are in possession of some specimen of his workmanship for their amusement, as well as the productions of his pen, which was made to perform its office with the aid of *both hands* to a late period. For two years at least his memory and faculties had undergone a gradual decay, accompanied by a restlessness and disposition to change of place, which fortunately the proximity of his children's places of residence enabled them to indulge. Occasionally he was sensible of the decline of intellect, and expressed a melancholy apprehension of a total loss of faculties; fits of spleen and dissatisfaction with his best friends became frequent, although generally speaking, he was cheerful to the last; and particularly at the sight of any of his old friends, his spirits revived, and the stories of his former life were repeated with animation, but with variations suggested by his imagination. His descent to the grave was exceedingly gradual, and accompanied with as little bodily pain as a knowledge of human infirmities could reasonably lead his friends to expect, and his attachment to life seemed to wear out with his frame. He had occasionally during the vigour as well as the decay of intellect, wished to be relieved by death, and sometimes by sudden death, but from first to last, was never heard to express any apprehension at its approach, or the slightest anxiety as to futurity.

Why then with gloomy fears distract the mind,
Or slight the proffer'd joys we leave behind?
Cheerful and grateful cherish nature's boon,
And chide not that the treasure dies too soon!
As bursts the bud and autumn fruits retire,
So kindles life, and thus subsides desire;
Nor doubts nor fears disturb'd his wonted rest,
Well-pleas'd to own, "whatever is, is best."

* In a manuscript poem, entitled, A Retrospect of Sixty Years, he laments the loss and defection of former friends in a manner which indicates the keenest sensibility to wrongs and sufferings.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Petition of the Protestant Dissenting Deputies, for the Repeal of the Test and Corporation Acts.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled—

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled—

The humble Petition of the undersigned persons, being Protestant Dissenters and Members respectively of the several Congregations of the Three Denominations in the metropolis and its vicinity—

Respectfully sheweth,

That your petitioners are the successors, and, in many instances, the lineal descendants of those persons who, though dissenting from the Ecclesiastical Establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties—who were universally zealous in assisting to establish the glorious Revolution under King William the Third—and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious Family which, in consequence of that event, was seated on a British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty; and that your petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the sovereign and the subject in the reciprocal bonds of generous confidence and affectionate duty.

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That your petitioners have in particular been always accustomed to consider the exercise of private judgment in religious affairs, as among those absolute natural rights which are entitled to man's first regard; supremely important as affecting his highest interests, and strictly inalienable, as involving his most sacred duties, and as co-extensive with those duties, necessarily including the liberty of publicly maintaining the opinions he entertains, and worshiping in the mode his conscience approves; it being obvious, that as mere thought is incapable from its nature of being brought under the cognizance of human tribunals, neither, therefore, can freedom of thought be the subject of concession from human governments.

That your petitioners bow down in the sincerest thankfulness to Divine Providence for having so accelerated the progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty and even of life, are now almost universally and completely recognized in every Protestant state.

That your petitioners are further desirous of acknowledging, with grateful satisfaction, the large improvement of their legal situation in this country during the reign of his late Majesty—in which more was done than under any preceding monarch since William the Third, to emancipate religion from the civil thraldom in which it was held by unjust and persecuting laws.

That nevertheless this freedom cannot be complete, as far as respects your petitioners, while they remain subject to disabilities and consequent degradation on account of their nonconformity to the National Church Establishment.

That while such Nonconformity was held legally criminal, (however unjustly,) it might, consistently at least, be visited with punishment; but since the religious rights of your petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape, or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour which, from a just respect to conscience, the Legislature has been induced to grant.

That your petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that, to be debarred from the common advantages enjoyed by other innocent citizens is not punishment—especially when such degradation is indeed well known to the law, but in no other character than as the appropriate penalty upon heinous and disgraceful crimes; they trust that eligibility to office will no longer be refused to them when asked as a common right, from the mere mistake of confounding it with the actual possession of office, to which your petitioners were never so absurd as to set up a claim; while, on the other hand, it was notoriously the wish of his Majesty King William, that a "door should be opened for the admission into his service of all Protestants, who were able and willing to serve him;"—and when the principle of the arbitrary exclusion of some from all offices of power, trust and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced or misjudging majority should deem such extremities necessary for their own comfort or the safety of their religion—a case which experience has proved to be more than imaginary. And your petitioners conceive the infliction of any of these inconveniencies in their higher or lower degrees on account of religious persuasion or profession to be, according to the most acknowledged definitions, persecution, and that for conscience' sake.

That with respect to the relief afforded them by the annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your petitioners decline entering into discussions of its extent or efficiency; nor will they inquire, whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is thus kept in continual abeyance: it is enough for them to observe that a partial and discretional indemnity against penalties left to be incurred, is neither constitutional security nor equal justice. They well know that though these Acts do, in fact, afford incidental protection to them as well as to those in whose favour they were meant to operate, yet that for their ease or relief they never were intended—and the injury which your petitioners most deeply and universally feel is of a different nature.

They complain, not merely that a very small proportion of their body participate less than they perhaps might do, under other circumstances, in the positive advantages which society has to bestow; but that they all, indiscriminately, are held up to public odium, as persons unworthy to be admitted to such participation; and they ask from what portion of this dishonour can the Indemnity Acts relieve them; or how does it restore them to that their just station in society, from

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which, for no crime, either proved or imputed, they have been so harshly thrust away?

That your petitioners humbly conceive that, even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more so, such a degree of it as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; it having also been the opinion of King William, (as on record in your Journals,) that "granting ease to Dissenters would contribute very much to the Establishment of the Church."

That the specific test actually imposed is in itself particularly objectionable, as liable to the imputation of profaning a solemn rite of Christian worship to the great disgust of many religious persons, and to the scandal of religion itself; and that it is worse than useless, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious; but that to this argument, as affecting themselves, your petitioners do not attach any great importance, as by any other impediment equally efficient they would be equally injured; and that for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief; and they persuade themselves that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom, the expedience of abolishing every remnant of that system of coercion and restraint on religious profession which had its origin in times of darkness and intolerance; and by which your petitioners are, to this very day, severely, and, as they presume to think, most injuriously affected.

And your petitioners shall ever pray, &c.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

New Chapel at Merthyr Tydfil.

Merthyr, June 15, 1820.

THE Unitarian Dissenters of this place were, some years ago, under the necessity of leaving their usual place of worship, built by their forefathers, and of assembling in a school-room, in consequence of an injunction obtained by the minister, who had officiated but a short time among them, against a descendant of one of their late Trustees, restraining him from interfering in the concerns of the chapel; in which doctrines were then preached, utterly at variance with the opinions of its founders. [Mon. Repos. Vol. IX. pp. 722, 723, and X. 191, 192.]

Seeing their dearest rights thus violated, they sent an invitation to the Rev. Thos. Evans, of Aberdare, who, with the concurrence of his congregation, kindly consented to preach to them once a fortnight, in the afternoon, in the said school-room; trusting that a short period would determine the point in dispute. Several years, however, have now elapsed, and, from recent decisions in Chancery, in this as well as similar cases, scarcely any hopes are entertained by them of recovering the place in which their forefathers and themselves were accustomed to worship. By the subsequent death of the owner of the school-room, (a zealous Unitarian,) the congregation were obliged to procure another place, which also, from unforeseen occurrences, they have been obliged to relinquish, and are now quite destitute of any place at Merthyr to assemble for the worship of God, according to the dictates of their consciences.

We, the undersigned, fully convinced of the beneficial tendency of correct and scriptural views of the gospel, have commenced a subscription towards immediately erecting a place of worship for Unitarian Christians. The sum hitherto subscribed by ourselves and friends, in this place, amounts to about £260.

Yet, without the kind aid of our Unitarian brethren, in different parts of the kingdom, we fear we shall not be able to effect an object, in the accomplishment of which we feel the liveliest and deepest interest.

Our intention is to build a commodious chapel, in which a regular minister may preach, in Welsh and English alternately, morning and evening. Could this be effected, we have no hesitation in saying that essential service would be rendered

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to the cause of Unitarianism in this populous and increasing town, where the most favourable appearances are brightening around us.

We therefore most earnestly request that our case may be taken into consideration by the Fellowship Associations in England and Wales, as well as by those liberal individuals in various parts of the kingdom, who, on so many occasions, have given the plainest proofs of their warm and disinterested attachment to the simple, consistent, rational and efficacious doctrines of Christianity as taught by its divinely commissioned Founder.

Communications addressed to the Secretary, Mr. Taliesin Williams, or to any of the undersigned, will be duly and thankfully acknowledged.

DAVID DAVIS,
TALIESIN WILLIAMS.
[And 13 other names.]

(Copy)

Gelli-Onnen, 29th June, 1820.

We, the undersigned ministers and others, members of the Unitarian Society, in South Wales, do, with the greatest pleasure, most earnestly recommend the case of our Merthyr friends to all well-wishers to the success of Unitarian truth and virtue.

(Sigued)
R. AWBREY, Swansea,
JOHN JAMES, Gelli-Onnen.
H. DAVIS, Taunton.
JAMES GIFFORD, Swansea.
[And 15 other names.]

Warwickshire Unitarian Tract Society.

The members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, held their Annual Meeting, at the Old Meeting House in Birmingham, on Tuesday, July 18, 1820. The Rev. John Kentish read several portions of Scripture, and conducted the devotional services. The Rev. Robert Aspland preached, on the scriptural meaning of the phrase "Son of Man," as applied to Jesus Christ, from Matt. xvi. 13. The discourse was heard by a numerous congregation, with the most lively interest.

At the close of the religious service, the Rev. Stephen Weaver Browne was called to the Chair; the Secretary read the Minutes of the last General Meeting, together with those of the subsequent meetings of the Committee, and several resolutions, connected with the objects of the Society, were unanimously passed.

In the afternoon, ninety-four gentlemen, members and friends of the Society, dined together at the Shakspeare Tavern, T. Eyre Lee, Esq., being in the Chair. The sentiments which were given, after the removal of the cloth, all prefaced by some appropriate remarks from the Chairman, called forth many animated and interesting speeches. Mr. Aspland was earnestly requested to print his Sermon, the more earnestly, as it would form so excellent a companion to Mr. Kenrick's very masterly discourse on a kindred subject—"*the title, Son of God*"—preached before the same Society, at Wolverhampton, in the year 1818.*

The list of members received an accession of upwards of thirty names.

J. H. B.

Sussex Unitarian Association.

On Wednesday, 23rd Aug., was held, at Lewes, the First Anniversary of the Sussex Unitarian Association. The service was introduced by the Rev. W. Stevens, Isle of Wight, and Dr. Morell, of Brighton; when the Rev. W. J. Fox, of London, delivered an eloquent and excellent discourse to the very respectable congregation assembled. At the conclusion of the business of the Society, the members and friends of the Association adjourned to the Crown Inn, where an economical dinner had been provided. Sixty ladies and gentlemen sat down to dinner. In the course of the afternoon many valuable remarks were offered to the company, by the Chairman, Eb. Johnston, Esq., and the following gentlemen severally addressed the Meeting:—Dr. T. Rees, Dr. Morell, Rev. W. J. Fox, T. W. Horsfield, W. Stevens, H. Acton and Mr. Ashdowne. Mr. Fox enlightened and animated the company, by the information that he communicated and the eloquence that he displayed. Every one, indeed, endeavoured to give pleasure to the Meeting, and the endeavour was crowned with success. Never was more rational delight felt, or more satisfaction expressed at a social religious Meeting, than on the present occasion. One and all seemed to enter into the spirit of the Society, each anxious for its prosperity and all determined to support it. Upwards of twenty new subscribers enrolled their names on its list.

T. W. H.

Methodist Schism.

A schism of considerable extent appears to have taken place among the Methodists in the Northern counties, as well as in the South, owing principally to the folly of some of their preachers, in interfering with the political opinions of the people. This began about the latter end of last year, when their Committee

* See Monthly Repository, XIV. 573.

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of Privileges in London, in concert with his Majesty's Government, issued circulars to the different preachers in the connexion in all parts of the country, to discountenance amongst their people all those who might be attached to Political Reform. Immediately the Methodist pulpits every where resounded with the murderous doctrines of passive obedience and non-resistance, those doctrines which in England brought one tyrant to the block, and obliged another to abdicate the throne. In consequence of which, added to the tyranny of the preachers and their exorbitant exactions from the people, few of whom are opulent, great numbers have separated from the body and formed a new community, under the denomination of "Independent Methodists;" maintaining the same discipline, but differing in church-government, as their preachers, like the primitive teachers of Christianity, claim no pecuniary reward for their labours. In Shields, Newcastle and other vicinities, they are rapidly increasing, and have already 14 chapels and places of worship, which are supplied by twenty-one preachers.—*Durham Chronicle.*

Reformed Jews.

In the Twelfth Report of the London Society for the Conversion of the Jews, allusion is made to the Reformed Jews. They are said "to be increasing considerably in numbers." The Society look upon them with no very friendly eye, yet regarding them as the breakers down of rabbinical barriers, their system is allowed to be highly interesting, and likely to lead to the most important consequences. "One result, at least, it has already produced, and that of no inconsiderable moment, a desire amongst the followers of the new system, to see and read for themselves." The Report expresses, very naturally, a dread of "liberal principles."

Quakers' Epistle.

We have generally given in our work the *Quakers' Yearly Epistle*, and we had procured a copy for the purpose this year; but on looking over it we see so little that is interesting or even intelligible to persons that do not speak the same tongue, that we shall content ourselves with one extract. This, indeed, may be understood; but how far it is creditable to *Friends*, let any Protestant judge. (Some remarks upon the Inquisitorial passage will be found in The Christian Reformer of the current month.)—"Be very careful then, we beseech you," (i. e. the young,) "NOT TO READ publications which openly or indirectly inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of Him our Lord and Saviour, or in the perceptible guidance of his Spirit." The Epistle is signed by *Josiah Forster.*

Managers of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, deceased, for the Year 1820.

Ebenezer Maitland, Esq., Clapham Common, *Treasurer;* Joseph Bradney, Esq., Clapham Common; the Rev. John Clayton, Sen., Manor-house, Walworth; James Collins, Esq., Spital Square; John Danford, Esq., Aldgate; James Esdaile, Esq., Bunhill Row; William Freme, Esq., Catharine Court, Tower-hill; Joseph Gutteridge, Esq., Camberwell; William Gillman, Esq., Bank Buildings, Cornhill; George Hammond, Esq., Whitechapel; Samuel Jackson, Esq., Hackney; William Marston, Esq., East Street, Red Lion Square; the Rev. James Philipps, Clapham; James Pritt, Esq., No 15, Wood Street, Cheapside; John Towill Rutt, Esq., Clapton; John Rogers, Esq., Swithin's Lane; Thomas Rogers, Esq., Clapham; Josiah Roberts, Esq., Terrace, Camberwell; R. Sangster, Esq., Denmark-hill, Camberwell; Thomas Saville, Esq., Clapton; Benjamin Shaw, Esq., London-Bridge-foot; John James Smith, Esq., Watford; Samuel Stratton, Esq., No. 31, New City Chambers; Thomas Stiff, Esq., New Street, Covent Garden; the Rev. Timothy Thomas, Islington; William Titford, Esq., Hoxton; John B. Wilson, Esq., Clapham Common; Thomas Wilson, Esq., Highbury Place, Islington.

Parliamentary.

House of Commons, Tuesday, June 6.

Mr. W. Smith presented a Petition from the Dissenters of Norwich, praying for an alteration in their favour of the Marriage Law, agreeably to the Bill which he had introduced in the last Session of Parliament. He gave notice that on Friday next he should move for leave to bring in the said Bill.

The Queen.

In the short conversation on the Message from the King relating to the Queen's return, Sir R. Wilson alluded to the paltry indignity of striking her name out of the Liturgy of the Church. Lord A. Hamilton differed from the hon. member who thought that the striking of the Queen's name from the Liturgy was only a paltry indignity; he considered it as one which ought to be cited on the present occasion, as shewing a predetermination on the part of his Majesty's ministers to condemn her Majesty without a hearing and without a trial. (*Hear.*) He believed,

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from inspection of the act of parliament, that the exclusion of her Majesty's name from the church-service was illegal; but supposing it, for the sake of argument, to be legal, could it be considered as a matter of indifference as related to her Majesty? (*Cries of Hear.*) Was it not a principle of British justice, established from one end of the King's dominions to the other, that every person shall be considered innocent until they shall be found in due course of law guilty? Was the Queen to be the only person in the island who was to be denied the benefit of this principle? He should contend that, as an act of common justice, the name of the Queen ought to be replaced in the Liturgy, before any measures of inquiry were proceeded in. The public mind had been prejudiced by the acts of ministers; and it was most material that, if it were now to come to the question of guilty, or not guilty, against the Queen, the public mind should not be tampered with, or prejudiced beforehand. The noble Lord then alluded to the Order in Council with respect to the omission of her Majesty's name in the Liturgy. That order had been sent even out of the jurisdiction of ministers; it had been sent to Scotland; but in Scotland it had been treated as waste paper; many of the most respectable of the clergy had acted in defiance of it; and not long since, in the very Assembly to which that order had been sent, a resolution had been voted condemning the order as an improper interference with the service of the Church of Scotland. The noble member concluded by hoping, that if the noble Lord (Castlereagh) and his colleagues intended to give to the Queen that advantage which was not denied to the poorest or to the guiltiest subject—the benefit of an impartial hearing—they would retrace their steps, and place her Majesty's name in the same situation in which it had stood before their interference.

PROTESTANT DISSENTERS.

Thursday, July 13.

Mr. W. Smith said, he held in his hand the petition of a very respectable body of men, but on whom, as he himself belonged to their number, he should pronounce no eulogium, lest it should appear to come from a suspected source. It was the petition of the Protestant Dissenters, members of various congregations in the metropolis and its vicinity, praying the House to consider the situation in which they had so many years been placed by the disqualifying statutes commonly called the Test and Corporation Acts. It was signed by about 100 persons of different congregations, and expressed the sense of all. Had he chosen to rely more on the number of signatures than on the reason of their prayer, 100,000 names might as easily have been obtained as 100. The truth was, that the laws in question were framed to meet the danger of a Popish successor, and for the defence of religious liberty. It was thought expedient to establish certain tests, and to this expediency the Dissenters of that day, as he thought, unwisely submitted. The consequence of that submission was, that they had met with the fate which often attended the liberal-minded and incautious, and were unable to recover what they had voluntarily surrendered. It was not for him to give a character to the petitioners; and, if it were, he could not do it in more eloquent terms than had been employed by his hon. friend (Mr. Brougham) in describing them. At present he did not intend to do more than move that the petition be received. Whilst it asserted their own just rights, it was drawn up in language perfectly respectful to the House and to the constitutional government of the country. Although he founded upon it no motion at present, it might be his lot ere long to bring forward some proposition on the subject. The petitioners, conscious that they had been uniformly loyal, and attached to the constitution, had no fear of any examination before the tribunal of the public. They considered themselves indeed to be harshly treated by an exclusion from advantages enjoyed by the rest of their fellow-subjects. They complained not that they were excluded from office, but from the eligibility to office. The possession of office must be confined to a few, but eligibility was the right of all, and the deprivation of it was a punishment often inflicted on offences of a gross and scandalous nature. It was but that very morning that he met with an act of parliament which subjected revenue-officers in Ireland, convicted of fraud, to this very disqualification, under which the whole body of Protestant Dissenters laboured. He now moved that the petition be brought up. [*For the Petition, see pp.* 557—559.]

Lord Nugent, in seconding the motion, observed, that the principle of exclusion from office, on account of a difference in religious opinion, had always appeared to him an anomaly in a free constitution and an enlightened age. He himself had a petition from that respectable body, the Roman Catholics of England; and in declining to present it this session, he was influenced only by a consideration of the awful and immediate importance of that question which now engaged the public mind. He must, however, be permitted to say of it, that it contained a most satisfactory answer to the often-renewed charge of a divided allegiance.

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The petition was then brought up and read.

Mr. W. SMITH, in moving that it be printed, observed, that the question to which it referred had not been directly discussed for the last thirty years; but he could not let slip the opportunity of thus reviving it in the first session of the first parliament of a new reign.

THE JEWS.

Friday, July 14.

Mr. HOBHOUSE thought it his duty to apprize the House, that he intended in the ensuing session to bring forward a proposition, the object of which would be to ameliorate the condition of a large class of his Majesty's subjects. Notices had been given by different members of propositions to relieve the Protestant Dissenters, and to relieve the Roman Catholics. It would be his endeavour to draw the attention of the House to the situation of the Jews. The laws in existence respecting them, and especially those residing in London, were, without positive knowledge, hardly credible in an enlightened age.

Amongst the sums voted for Charitable Institutions and Miscellaneous Services in Ireland for the year 1820, we observe the following:

For Nonconforming Ministers in Ireland -	£ 8,628	0	0
For Seceding Ministers from the Synod of Ulster	4,034	15	5
For the Protestant Dissenting Ministers in Ireland	756	0	0

MISCELLANEOUS.

Ecclesiastical Promotions.

The Bishop of Lincoln (Dr. George Tomline, formerly Pretyman) translated to the See of Winchester.

The Bishop of Exeter (the Hon. George Pelham) translated to the See of Lincoln.

Dr. Wm. Cary, Prebendary of Westminster, preferred to the Bishopric of Exeter.

The Bishop of Landaff (Dr. Van Mildest) presented to the Deanery of St. Paul's, and also elected into the place of Canon Residentiary of the same Cathedral, vacant by the resignation of Dr. Tomline.

Dr. Frodsham Hodson, Principal of Brazen Nose College, Oxford, made Regius professor of Divinity and Canon of Christ Church, Oxford, in the stead of the Bishop of Landaff.

The Rev. Richard Mant, D. D. (Domestic Chaplain to the Archbishop of Canterbury,) preferred to the Bishopric of Killaloe.

Rev. R. Hodgson, D. D., (late Dean of Chester,) promoted to the Deanery of Carlisle.

Rev. P. Vaughan, D. D., to the Deanery of Chester.

Rev. F. W. Bayley (of St. John's V. Margate) to be Chaplain to the House of Commons.

Rev. E. Law, nephew to the Lord Bishop of Chester, to be Chaplain to the British Factory at St. Petersburgh.

Rev. C. J. Blomfield, to the Rectory of St. Botolph, Bishopsgate, *vice* Dr. Mant, promoted to the Bishopric of Killaloe.

Rev. Dr. Moysey, (Rector of Walcot,) Archdeacon of Bath.

NOTICE.

The Secretary and Committee of the Western Unitarian Society beg to inform the members, that the distribution of the Books has been delayed in consequence of some of the Tracts requiring to be re-printed.

FOREIGN.

SPAIN.

Though some unpleasant events have taken place at Madrid, there is nothing in their aspect seriously to alarm the friends of liberty. The different commissions of the Cortes apply themselves with unwearied zeal, and have evinced singular talent in the great work of legislation. The finance report must produce a striking effect in a nation so long unaccustomed to any thing like plain speaking and plain dealing from their Government. A measure seems determined on which will do more than any other to diminish the aristocratical influence—the bane of Spain as of every other country in Europe—viz. to destroy the rights of primogeniture, at least as far as respects the inheritance of patrimonial estates. The attempt of the intriguing nobility of Spain, assisted by "honourable lords" on this side of the water, to induce the Spaniards to introduce an Upper House in their legislature, have wholly failed; and whatever may have been their disposition to do so, that disposition has been completely annihilated by the disgusting, the nauseating proceedings which have so lamentably and so long engaged the attention of *our* nobles at home. We know that the sensations of ridicule, of sorrow and of indignation which those proceedings have excited on the continent have been universal, and most injurious to our national character. Our illustrious BENTHAM has been engaged in writing for the Spanish public, and his addresses have been welcomed with high enthusiasm.

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PORTUGAL.

The infection of liberty has reached this country, in which the abuses and intolerableness of a wretched system of misgovernment had created and given strength to a spirit of discontent, whose first step was irresistible. Few nations—no nation so insignificant as Portugal—ever obtained the influence or possessed the wealth which she held in the 15th and 16th centuries; since when, the folly, vices and tyranny of her monarchs have only tended to crush her energies, and beat her down into the dust. She has long existed like a colony of England, and has owed her nominal independence, not to the patriotism or public virtue of her people, but to the strong and terrible hand of English power. With a soil fertile, and eminently susceptible of improvement, she has been depending on foreign assistance for the very necessaries of life. Her rich and extensive vineyards, instead of giving wealth to her peasantry, have only served to fill the coffers of a cruel and grinding monopoly. The highest offices in her army have been filled by foreigners and strangers, and her regency, dependent on the mandate of a transatlantic court, (how little did Cabral expect when he first trod the shores of the Rio Janeiro, that the royal decrees would ever be issued from thence which should govern the land of his fathers!) seem to have had no other object than to prop up the abuses of a despotic and barbarous system. Could these things last? O no! The sacrificed, the subject many, have discovered that they have some claims on the sympathies of the intolerant, the ruling few. They have discovered it through their sufferings and their sorrow—and they will never forget it now.

NAPLES.

This regenerated country is threatened by the Emperor of Austria, who fears the spread of free principles; but it is thought that he dares not to risk a defeat in the south of Italy, lest the provinces of Lombardy and Venice, which were made over to him by the Disposers of Kingdoms, (Lord Castlereagh at their head,) should rise and prevent the return of the hirelings of despotism. Sicily is bent upon absolute independence. The light is rising and men's minds are brightening up

O'er all th' Italian fields, where still doth sway
The triple Tyrant.

AMERICA.

Unitarianism at Washington.—(Extract from a letter just received, sent *to us* authenticated by the transcriber's name.)

"*Washington, August* 4, 1820.

"All on a sudden a spirit of zeal for Unitarianism has very unexpectedly broke out here. Thomas Law (brother to the late Lord Ellenborough) and his son, John Law, with several other very respectable persons, have commenced a subscription for building a church. A meeting is to be held at a public room next Sunday for promoting this object, and they have applied to me to preach a sermon on the occasion."

The Rev. JOHN HASLAM, late student at York College, has been appointed Professor of the Greek and Latin languages at Mount Airy College, Philadelphia County, Pennsylvania.

CORRESPONDENCE.

Communications have been received from Messrs. Belsham, Cogan, C. Teulon, W. Bloor, J. H. Bransby, and Joseph Jevans; and Mrs. M. Hughes. Also from A; Philographus; Usual Reader; and Melancthon.

We have received several remonstrances against Mr. Theophilus Browne's proposals for the benefit of the Unitarian Fund, but we think it unnecessary to occupy our pages with further objections to schemes which the worthy writer could scarcely expect to be seriously entertained.

L. J. J.'s paper shall appear in the next Number. We regret that the Communication to which he refers has wholly escaped our notice. In the precedence given to our Correspondents we are guided solely by a view to the satisfaction of all our readers.

From I. W. and other friends we have received many letters and extracts of letters from the new settlements in America, of which in the next Number we shall make ample use.

Eusebia has been referred to a jury of matrons, who caution us against a disguised tongue.

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THE
Monthly Repository.

No. CLXXVIII.] OCTOBER, 1820. [Vol. XV.

Proceedings of the General Assembly of the Church of Scotland on the late Order in Council relating to Prayer for the Royal Family.

IN our brief notice of the General Assembly in our Number for July (p. 430,) we reported the result of the proceedings here referred to: but it may be interesting to our readers to learn something further of the mode and spirit of debates in this ecclesiastical body, and therefore we copy from the *Edinburgh Christian Instructor* the historical account of the Proceedings and the Speech and Reply of the Rev. Andrew Thomson. This gentleman is one of the ministers of Edinburgh. His motion was lost, as will be seen by reference to our article of Intelligence; that which was carried was proposed by the Lord Justice Clerk (Right Hon. David Boyle). Could we afford the room, we should have been glad to insert the whole of the debate. ED.

UPON a motion made and seconded, the Assembly called for the Order of his Majesty in Council transmitted to the Moderator of the last General Assembly, and communicated by the said Moderator to the ministers of the Church of Scotland, by the medium of the newspapers, respecting the prayers to be publicly offered up for the King and Royal Family.

Dr. MACFARLANE accordingly laid before the Assembly the said Order in Council, together with a letter which accompanied the order from the Clerk of the Council, and which order was read together with the said letter. They are as follows:

Council-Office, Whitehall, February 12, 1820.

SIR—You will herewith receive an order of his Majesty in Council, directing the necessary alterations to be made in the prayers for the Royal Family so far as relates to Scotland, which you will be pleased to communicate in such manner that due obedience may be paid thereto. I have the honour to be, Sir, your most obedient humble servant,

(Signed) JAS. BULLER.

The Rev. Dr. DUNCAN M'FARLANE, Moderator of the General Assembly of the Church of Scotland.

"*At the Court at Carlton-House, the* 12*th Feb.* 1820.

"Present—The King's most Excellent Majesty—Archbishop of Canterbury, Lord Chancellor, Lord Privy Seal, Duke of Wellington, Lord Steward, Marquis of Winchester, Earl Bathurst, Earl of Liverpool, Earl of Mulgrave, Viscount Castlereagh, Viscount Melville, Viscount Sidmouth, Lord Charles Bentinck, Mr. Wellesley Pole, Mr. Canning, Mr. Chancellor of the Exchequer, Mr. Bathurst, Mr. Robinson:

"In pursuance of an act passed in the 10th year of her late Majesty Queen Anne, and of another act passed in the 32nd year of his late Majesty King George III., wherein provision is made for praying for the Royal Family in that part of Great Britain called Scotland, it is ordered by his Majesty in Council, that henceforth every minister and preacher shall, in his respective church, congregation, or assembly, pray, in express words, 'for his Most Sacred Majesty King George, and all the Royal Family;' of which all persons concerned are hereby required to take notice, and govern themselves accordingly.

(Signed) "JAS. BULLER."

Mr. THOMSON, in rising to submit his promised motion on this subject to the venerable Assembly he had the honour to address, said, he believed a great deal had gone abroad respecting it that was quite erroneous—topics had been mentioned as those which he should have occasion to introduce, which had not the most distant relation to the subject, and which it had never entered his mind to entertain. In order to convince the House of what was his real object, he should read at once the motion he meant to propose. It was —"That it be declared by the General Assembly, that no civil authority can constitutionally prescribe either forms or heads of prayer to the ministers and preachers of this Church, and that the orders in council which have been issued from time to time respecting prayers for the Royal Family are incon-

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sistent with the rights and privileges secured by law to our ecclesiastical establishment; but that, as these orders appear to have originated in mistake or inadvertency, and not in any intention to interfere with our modes of worship, the General Assembly do not consider it to be necessary to proceed farther in this matter at present. And the General Assembly embrace this opportunity of declaring the cordial and steady attachment of the Church of Scotland to their most gracious Sovereign, and to all the Royal Family; and of farther expressing their unqualified confidence, that, actuated by the same principles of loyalty and religion which have hitherto guided them, her ministers and preachers will never cease to offer up, along with their people, their fervent supplications to Almighty God in behalf of a family to whom, under Providence, we are indebted for so many distinguished blessings, both sacred and civil."—Now, that was the substance of what he meant to offer; but if any thing could be added by the Assembly which, without departing from the design of his motion, would render its meaning more clear, or the expression of it more proper, he should be happy to adopt any such improvement; for he declared most solemnly, in the presence of that venerable Assembly, that in bringing this subject under discussion, he was influenced by no other feeling, than a firm conviction that it was his duty to do so, and an anxious desire to preserve the rights of the Church, which appeared to him to have been encroached on; and that he wished to do the thing in the simplest and most respectful manner. He was not desirous to speak upon the subject; and if the Assembly were disposed to agree to the motion, he would refrain from saying a single word.

The Procurator and others having stated that it was one to which they could not agree,

Mr. Thomson now observed, he was sorry to be reduced to the necessity of entering into the merits of the question before the House. He had hoped that the motion, as to its spirit and even as to its language, would have met with no opposition. In this, however, he had been mistaken; and therefore he should now take the liberty of stating the grounds upon which he rested its propriety and necessity. And he would begin with stating it as an acknowledged and incontrovertible principle of our establishment, that it has no spiritual head upon earth, and consequently that the King in Council had no right to interfere in our worship. He would not bring forward any train of reasoning to prove this point, because that would look as if some doubt attached to it. Now, it was beyond all doubt or controversy. It was a vital privilege in our ecclesiastical constitution: it was of essential importance to the safety of the Church, as might be seen from the struggles that were made to deprive us of it by a persecuting government and a persecuting hierarchy; it was that for which our forefathers contended so nobly—for which they fought and bled—and which, by their sufferings and their perseverance, they secured to us; and it was that which we could not part with, without endangering the whole fabric of that Church to which, he trusted, we were all conscientiously attached. More need not be said on that head. But the Order in Council which had just now been read, trenched upon this privilege. It prescribed prayers to be used by the ministers and preachers of our Church, and consequently it ought to be resisted as we valued the integrity of the Church. But it would be alleged that this privilege had been actually taken away or rather denied to the Church by an act in the 10th of Queen Anne, in which ministers of the Church of Scotland are enjoined to pray in express words for the Royal Family, and that the Church did not oppose or remonstrate against the enactment. Of that act he would say, without hesitation, that it proceeded upon Erastian principles, and ought not to have been passed. But what were the circumstances on which it had been proposed and allowed to become a law? They were these: At that time the interests both of civil and religious liberty were in great jeopardy, by the schemes of the Pretender from abroad, and by the zeal and influence of his friends in this country. He had friends among the clergy, chiefly of the Non-jurant persuasion, but also of the Established Church. And one method by which these endeavoured to promote his cause, was that of praying in their public ministrations for the Royal Family in such a way that their people understood them to mean, not the family actually on the throne, but

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the family pretending to it. To counteract this improper and dangerous practice, the legislature passed the act in question. And the General Assembly did not resist its passing, because they partook strongly of the general alarm by which it had been dictated, and would rather connive at the temporary invasion of a principle which they still held sacred, than not co-operate in every possible way to frustrate the attempts of a faction which, had it succeeded, would very soon have left them nothing that was worth contending for. But even then the Assembly did what it could to neutralise the act so far as it assumed to the legislature the power of meddling in their modes of worship. It passed an act of its own—on its own independent authority, and without the most distant reference to the Act of Parliament—enjoining prayers in express words for the reigning family. But then the Order in Council pretended to found itself upon two Acts of Parliament which it specifies. The first of them was the very act of Queen Anne that had now been alluded to. But this is wholly inapplicable to the purpose of the Privy Council; for, in the *first* place, it requires the ministers of the Church of Scotland to pray in express words for her most sacred Majesty Queen Anne, and the most excellent Princess Sophia, so that if we were to pray in terms of the act, we should pray not for his most sacred Majesty King George IV., but for her most sacred Majesty Queen Anne and the Princess Sophia. *(A laugh.)* In the *second* place, this Act of Parliament has no force, for though not formally rescinded, it was, from its own phraseology, in respect to the clause founded upon, limited in its duration to the reign of Queen Anne, and it was never re-enacted *mutatis mutandis*, so that now it is nothing but a dead letter. And then, in the *third* place, what was chiefly worthy of remark, this act conveyed no such power to the Privy Council as that which they now claimed and exercised. The passing of the act shewed that they had no power previously; and as it did not communicate the power, they could not possibly refer to it as any authority for their proceeding, without demonstrating either that they had never read it, or that they did not understand it. This, however, was not the only act to which the Order in Council referred. There was an act of George III. brought into play, of which he must say, that, if possible, it was still less to the purpose than the act of Queen Anne; for in truth it did not refer at all in any way to the Established Church of Scotland. It was an act which exclusively respected the *Episcopal* communion in Scotland; it conferred certain immunities on that body of our fellow-subjects; and it conferred them on this condition among others, that they should always pray in public worship for the Royal Family, in the form prescribed in the Liturgy of the Church of England. But what had this to do with the prayers of the Established clergy? Because the King in Council could legally require Episcopalian ministers to pray in such and such a manner, was the conclusion to be admitted or endured, that, therefore, the King in Council could dictate prayers to the members of our Presbyterian Establishment? Really the act of George III. had nothing to do with the subject; and the Privy Council might just as well have quoted any other Act of Parliament whatever. Such were the legislative enactments upon which the Privy Council had grounded their assumption of the power that he had taken the liberty of denying. If there was any other, let it be produced; and then we should see whether it might not be expedient to apply to the legislature for the restoration of rights which had been unjustly taken from us. But he was confident no such act existed. And therefore he was entitled to conclude, and to assert, that the Orders in Council to which he had called their attention, had not one inch of legal or constitutional ground to stand upon. Many, indeed, he was aware, were quite sensible of this, and therefore set themselves to explain away the force and import of the order itself. They were pleased to say that it was not imperative, that it only expressed the Royal *wishes*, and that therefore there was nothing so very formidable in it. Could he persuade himself that this was the true character of the documents in question, he would really not give himself much trouble about the matter. But could any person gravely maintain such a position? A strange mode indeed of expressing

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the mere wishes of the Royal mind! Why the very title was enough to shew the absurdity of such an idea. It was an *order* by the King in Council. And was that which the Sovereign in Council ordered, to be treated as nothing more than a wish? Apply this interpretation to other orders in Council, and see how it would do. The whole language of the document corresponds with the title. Let any man read that, and say if it is not intended to be a distinct and peremptory injunction, or if it is capable of any other interpretation. It applies to Acts of Parliament for its authority: are Acts of Parliament mere wishes? It *orders* that every minister *shall* pray, &c. Are *orders* and *requests* synonymous? It *requires all persons to take notice*, and *to govern themselves accordingly*. And all this is nothing but a Royal *wish!* (*A laugh.*) Let the note of Mr. Buller also be considered, in which he talks of his Majesty's *order*, of its directing the *necessary* alterations in the prayers, and *due obedience* being paid to it. These surely were not the terms to be employed for transmitting a Royal *wish*. It was next argued that though the order is imperative, it does not enjoin a form of prayer. He did not think this of essential importance to the question at issue. But he would venture to maintain that a form of prayer was intended, and that the case did not admit of any other view. Did not the order enjoin us to pray in "express words," for such and such persons, and were not these words put within inverted commas? They were so in the public newspapers, and they were so in the original document. And if this did not mean that these words were to be used just as they were set down for us, he would be glad to know what else it did, or what else it could mean. Now, in connexion with this consideration, which seemed of itself to be decisive, let it be recollected, that the act of George III. to which the order referred as one of its authorities, applies solely and exclusively to the Episcopalian communion—to those who have a liturgy—to those who cannot travel out of that liturgy in their public prayers—to those whose prayers for the Royal Family are taken from the English Liturgy as prescribed by the Privy Council. It must be obvious to every one that when they talked of express words, and put them down and encompassed them with inverted commas, they were under the influence of liturgical ideas, and intended nothing less than a precise form of prayer. He would mention another circumstance which threw much light on this topic. On the demise of our late gracious Queen, an order in Council was sent to our Church. And what was its purport? Why, that we should no longer pray for her Majesty, because she was dead! (*A laugh.*) This was all very well, and very necessary for the ministers of the Church of England, who could not without authority alter one iota of their service-book, and some of whom did actually continue to pray for the Queen after they knew of her decease, aye and until they got orders to the contrary. (*Laughter.*) But did the Privy Council suppose that we, in this Church, who are not only Protestants like themselves, but know something about the covenanted work of Reformation, which they do not, were so infected with the Popish doctrine of praying for the dead, that we could go on praying for the departed Queen till they should, in the plenitude of their power, prohibit us from so doing? (*Laughter.*) The truth evidently was, that they supposed us to have a liturgy, at least with regard to prayers for the Royal Family, which we could not change without their interposition; and from this the inference was fair, that they meant us to employ the express words which they had prescribed, as a form of prayer. But although all this was quite clear to his mind, he did not insist upon it. He denied the power of the King in Council to interfere in the *matter* of our prayers as well as in the *form* of them. This the Privy Council had done. They had done it in the most strict, authoritative and peremptory manner. And they had done it under what was held out to the country, and what they must be presumed to have believed to be the constitutional sanction of Acts of Parliament, which, however, he had shewn either to have no existence, or to be utterly inapplicable. He was aware it would be pleaded that the thing had been done before—that it had been done often, and that it had never been found fault with. Be it so; but that being pleaded, he must in his turn plead that this constitutes no

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small part of the evil. If the Privy Council had no constitutional power to interfere with our worship, the oftener they had interfered with it so much the worse. And if the General Assembly had hitherto not resisted the encroachment, so much more requisite was it now to begin that resistance. *Obsta principiis* was an excellent maxim: but it was bad logic to say, that because the mischief had not been withstood at the beginning, therefore it should be allowed to remain without challenge or opposition. For his own part he had always thought such orders unconstitutional. He had often wondered that they were not noticed by some zealous defenders of our ecclesiastical rights. He had even ventured to suggest to some of his friends the propriety of taking the question up when an order was issued. But he supposed there had been sometimes a sort of indifference to the thing, and at other times "the fear of man, which bringeth a snare." For himself he was troubled with no such fear—he felt no such indifference; and he brought the subject before the House on this occasion, because it was the first that had presented itself to him, when he felt that he could do it seasonably. And if the Assembly had these views of the Orders of Council respecting our prayers, which he entertained, he called upon them to take the most prudent method of preventing their recurrence, and not to consider the silence which had been hitherto observed in regard to them, as any good reason for persevering in conniving at them.—But then it would be asked, where is the mighty evil of the Orders in Council? To this question he would endeavour to give a satisfactory answer. In the *first* place, these Orders in Council were an evil, as they affected the integrity and safety of our National Church. He would not occupy the time of the Assembly in speaking of the importance of our Presbyterian Establishment to the interests of religion and of the country. But surely its efficiency must depend upon its principles being kept pure and inviolate. And no greater violation of its principles could easily be conceived, than that which consisted in assuming the power of regulating the prayers of its ministers and preachers. If this was tamely submitted to, there is no kind or degree of encroachment which need occasion alarm, because it goes to the very vitals of our constitution, as a church having no temporal head and no liturgy. But he would be met by the question, What! Do you suppose that it is the intention of the Privy Council to invade the rights of the Church of Scotland? No, he did not suppose that there was any such intention—he was quite sure there was no such *intention* in that quarter. But he had not so much to do with the *intention* as with the *fact*. Granting, as he most readily did, that there was no intention, still if, in point of fact, there was an encroachment, as he contended there was, they were bound to oppose it for the sake of the Church. Nay, he was ready to maintain that there was far greater danger where there was mere mistake or inadvertency, than where there was a real and obvious design. In the latter case they would feel themselves constrained immediately to take up arms, and assume the attitude of defence and resistance. But, in the former case, one encroachment was allowed to pass after another, without exciting alarm, till the right that had been violated was absolutely forgotten, and till any attempt to recover it proved either impracticable or extremely difficult. He would not say that the present Government would found any permanent claim on the ground of the numerous precedents which were allowed, through carelessness, to be established; but we did not know what was to be the disposition and character of the future government, and therefore it was best to secure ourselves now against all hazard. Besides, he could not forget what was well known to many members, and particularly to a Reverend Doctor in his eye (Dr. Cook) who was well acquainted with the history of our Church, that the invasion of the Church had usually come under the guise of Orders in Council; that our rulers, in tyrannical and persecuting times, had generally recourse to such authority, and that one great occasion of driving out the Stewart family from the government was an Order in Council respecting religion—the dispensing proclamation. And here he would take the liberty of mentioning a circumstance which illustrated this part of

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the subject. The letter which his Majesty had addressed to the General Assembly spoke of the *Presbyterian Church of Scotland*, as if there were a Church of Scotland that was not Presbyterian. (*Hear, hear.*) This he could not help coupling with the fact, that some of the dignitaries of the Episcopal communion in this country had been pleased to speak and write of the *Episcopalian Church of Scotland*. (*Hear, hear.*) And when, in addition to these things, he looked to the list of the Privy Council which had passed the late order, and saw that the Archbishop of Canterbury was at the head of it, issuing injunctions to the ministers of our Church, respecting forms or heads of prayer, he could not but infer that there was very great inattention somewhere or other to our ecclesiastical rights, and that, if we acted wisely, we would endeavour to cure that evil, and to preserve our independence.—In the *second* place, the Orders in Council were evil, as they affected the attachments of the people. The people of Scotland were in general attached to the Established Church; and certainly their attachment to it was of no less consequence to the country than it was to themselves. But their attachment was not blind and inconsiderate; it was not formed by what they saw of the labours of our ministers; it was not secured by any adventitious circumstance; it was founded upon a firm conviction that the principles of Presbytery were those of the Bible, and the only ones that were effectual in securing the purity of religion, and the edification of the people. This was the ground of their affection to our Church. But could it be expected that this affection would continue when they saw us tamely allowing the most essential of these principles to be violated? Will not they be ready to ask, "Why should we remain connected with you, when you surrender, without a struggle, what we hold to be essential to the system on whose account alone it is that we belong to you?" And will not the Dissenters be furnished with a fine handle, of which they will naturally take advantage, for exciting disgust among our people at the Establishment? They will say, "You see what sort of superintendents you have got over you. They themselves do not care for the very best parts of your Establishment. They will part, through mere obsequiousness, with all that you are accustomed to hold dear; and why should you any longer put yourselves under the government of such men?" All this will be said, and it cannot be said without effect. The Church had suffered much by Dissent. Its members had been driven away in great numbers by the plan of administration which had been pursued. He did not speak of the merits of that plan at present. He only spoke of the fact; and that could be as little doubted as it could fail to be lamented by every friend to the Church of Scotland. The Dissenters were a numerous body, possessed of respectability and influence; and as he could not but regard a passive acquiescence in the Order in Council as directly calculated to add to their strength, and in that way to be hostile, in an incalculable degree, to the interests of our ecclesiastical constitution, he pressed the adoption of his motion on the House, as a measure of great expediency, if not of absolute necessity.—He would remark, in the *third* place, that the Orders in Council were evil as they affected the authority of the Crown, and the respect which was paid to it. At no time, and in no circumstances, was it a right or a safe thing that the orders of the King in Council should be disobeyed; and least of all was it a safe or right thing that this should take place in the present state of the public mind. And yet many ministers are reduced to the necessity of disobeying the order respecting prayer for the Royal Family; they could not conscientiously adopt any prescribed form of words—they would adhere to the principles of that Church which they were bound, by their ordination vows, to maintain in her integrity; and would use their own language, and their own discretion in their public devotions. When the people saw this, what effect was it likely to produce upon them? Why, they will suppose that their ministers have no great deference for the injunctions of the throne, and they will come to treat these injunctions, whatever they may be, with similar disregard. And thus the authority of the Crown, which should ever be held sacred, would be

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necessarily brought into contempt. Better, surely, far better, to let the Privy Council know that we cannot submit to their orders in cases of worship, and thus to prevail upon them to give up the practice of issuing them; and to leave our ministers to do their duty in their own way. They will never forget to pray for the Royal Family; being urged to this by regard to the precepts of Scripture, and by their long-tried and well-known sentiments of loyalty.—He would just notice one point more. The orders he alluded to had an unhappy effect on the respectability, comfort and usefulness of the Clergy. Nothing should be countenanced or permitted which tended to put them at variance with their people, or to lessen their influence among them. But such was the tendency, or such had been the effect of the order before them. This was delicate ground, but he should not avoid it. There might, indeed, be persons in their congregations of such principles, and of such character, that were he to use the language of the world, he would say, their unfavourable opinion was an honour and a triumph to the minister against whom it was directed. But he would not use such language. A minister of the gospel should despise none of his hearers; but should, so far as is consistent with his duty, study to please them all for their good to edification. There are other individuals, however, of good principle—of honourable feelings—of respectable character—men of influence in society—men whose situation enabled them to do much to strengthen or to weaken the hands of their pastor, who yet were under the influence of political prejudice, and would easily take offence at their clergymen, wherever their political prejudices were touched upon by any part of his conduct. And was it fair or expedient to put clergymen in such a situation, as to be under the necessity, by acting conscientiously, of provoking the displeasure of such men—of giving them offence—perhaps of driving them away from the Church? This was no mere *hypothesis* that he stated. The Order in Council had actually produced the effect. This was well known. He spoke from his own experience. And though there might not be many instances of what he alluded to, yet he was confident, there was not a heart in that Assembly that would not sympathize with even one brother placed in such uncomfortable and painful circumstances. Now, he called on the Assembly to do what they could to prevent the recurrence of such an evil. If they agreed to his motion, either it would have the effect of preventing the Privy Council from issuing in future any orders respecting our form of prayer; or it would give the countenance of that Supreme Ecclesiastical Court to all those ministers who felt it a matter of conscience to pray without regard to the terms prescribed to them by civil authority. And, in either case, it would secure what must be an important object to all of them, the independence and the comfort of the ministers of this Church in the discharge of their public duties. These were the grounds on which he pleaded for the adoption of the motion which he had laid on the Assembly table, and which he would beg leave to read again to the House before he sat down.

James Moncreiff, Esq., seconded the motion.

Mr. Thomson rose, and begged to be allowed for a few moments to reply to what had been said in opposition to his motion. He had heard a great deal of speaking on the other side, but very little in the shape of argument. There had been abundance of assertion, and there had been abundance of negation; but as to reasoning, there had been nothing but the mere show and appearance of it. He should not, therefore, find it necessary to detain the Assembly long. A mighty stress was laid by his honourable friend (Mr. W. Cook) upon the circumstance, that such a motion as the present was contrary to the sentiments of former Assemblies; and he had referred to the minutes of the commission in 1760, in which the very thing here objected to was approved of, and put upon record with this sentence of approbation attached to it. But this argument really went the length of implying that the sentiments and doings of all former Assemblies should, as a matter of course, be the sentiments and doings of all succeeding Assemblies,—a doctrine which he could not agree to. The attention of the Assembly, 1760, had not been

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called to the subject by any motion or overture; and they had given their favourable opinion, he was entitled to say, *per incuriam*. He thought the question should be judged of by its essential merits, and if decided against him upon these grounds, he had nothing to say; but they acted wrong if precedents had the whole influence in guiding their decisions. Supposing that the Assembly consisted of 200 members, and that 199 believed the Order in Council to be a violation of our ecclesiastical privileges, would it be sufficient for the 200th member to rise up and say, You must not find it so, because the Assembly in 1760 thought it otherwise? The idea was absurd. Besides, if the Privy Council were thought to have sufficient power to stamp authority upon their orders to the Church, why did the Assembly not rest satisfied with these orders? Why did they add always on the back of them an order of their own?—It had been remarked by his honourable friend, that his motion was, by a *side wind*, pronouncing a censure upon the Privy Council; but if these orders of the Privy Council possessed perfect authority over the Church, was not the Assembly, by a *side wind*, throwing *contempt* on that body, by pretending to give a strength to this act, which yet, we were told, it did not need? *(A laugh.)* He disclaimed going to work by *side winds*; he went straight forward to his object, and would do his duty boldly and openly, without being intimidated or discouraged by the opposition of any one. *(Applause.)* He should now say a few words on what fell from his friend Dr. Lee, whose acquaintance with church history was known to be extensive and accurate. He must lament that the Rev. Professor was extremely unfortunate in his historical facts. He first referred to the submission of the clergy, in what were the most rigid and primitive times, to the orders of the sovereign; but he forgot to tell the Assembly that the clergy, at that period to which he alluded, were beginning to conform, which was no very good example for us to follow; and that their conformity served to excite the alarm of the people, and finally to rivet their opposition to Episcopacy. Then he referred to the acts of the General Assembly appointing prayers in the terms of the Order in Council; but the learned Professor should have recollected what he, (Mr. T.,) he believed, had urged before, that this was just a proof of their regarding the power in that case as lodged, not in the Crown, but in themselves. And, lastly, his reverend friend had adverted to the power of the Crown, acknowledged by the Church, to appoint fasts and thanksgivings. But here again there was a very great mistake; for, if the learned Doctor would only look to the instructions given by the Assembly to their Commission from year to year, he would find the very reverse of what he alleged; he would find one of the instructions to be, that the Commission should consult and fix with the State respecting the fasts and thanksgivings to be appointed. So much for the light thrown upon the discussion by the researches of his reverend friend Dr. Lee.—*(A laugh.)* And now, as to the short speech of his much-respected friend on the other side of the table, (Dr. Cooke,) he must observe, that it began with something very excellent. He acknowledged manfully, that no power on earth had a right to prescribe forms of prayer to us. Here was a well-spring of sound and constitutional doctrine, which was quite refreshing to his soul, amidst all that he had heard this day. But unluckily we did not enjoy it long; for no sooner had it come out than it bolted in again, and we heard no more of it. *(A laugh.)* The learned Doctor objected strongly to his motion being discussed or voted upon before it had been given over to a Committee of Overtures; but what was his conduct when the motion of the learned Lord was proposed? Why, he thought fit not to repeat his objection,—*(a laugh,)* although it was just as reasonable and valid in the one case as in the other. Now really he expected his learned and reverend friend to be consistent; and, at all events, if he did not give his vote for his (Mr. T.'s) motion, neither would he give it for that of the learned Lord, though he rather hoped he would come back and vote for principle, since form seemed to be a matter of indifference.—*(A laugh.)* He must now say a few words with regard to what fell from the learned Lord (Lord Justice Clerk). And first of all, he would

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observe, that, in the course of his Lordship's speech, there were certain allusions which were quite intelligible to him; but all that he meant to say of these was simply this, that he *did* notice and understand them. The learned Lord had complained that the motion was artfully put together. To this he must reply, that no art was employed in contriving or in wording it. It was plain and simple—it hung well together, and was abundantly intelligible; and if it in any measure puzzled his Lordship, all that he could say was, that there was no help for it. The learned Lord had said a great deal about the Act of Queen Anne being still in force. He did not pretend to vie with his Lordship in interpreting acts of Parliament, but he thought himself possessed of as much common sense and judgment as to dispute his Lordship's authority on this point. He maintained that the Act of Queen Anne alluded to was not binding, and he put it to the learned judge, if any person were brought to his bar for disobeying the Order in Council, could he venture to try or to punish him on that statute? The learned Lord would not say so. It was impossible that he should. But then the learned Lord maintained that the Act of Queen Anne did not authorize the phrase "express words" to be considered as dictating a form of prayer. He (Mr. T.) thought he had sufficiently explained himself on that head. He had never dwelt on that Act alone; he had referred to several circumstances which were totally overlooked by the learned Lord, and particularly, his Lordship had found it convenient to blink altogether the Act of George III., quoted in the Order, and for this good reason, he supposed, that the argument drawn from that source was irresistible. With regard to the statute of Queen Anne, he had chiefly alluded to it to shew that the Order of Council derived no authority from its enactments, and to this the learned Lord had given no satisfactory answer, nor could he do so. And then as to the Act of George III., while he (Mr. T.) had demonstrated that it did not apply to the subject at all, yet its being referred to by the Privy Council was a clear proof that they meant the express words to be used, because it regulated the devotions of a church having a liturgy—the liturgy of the Church of England, in which no liberty was given to deviate from the *ipsissima verba* of the order. His Lordship found fault with the sentiments of a certain pamphlet, written upon the subject now before the Assembly. And it had been noticed and condemned on a former day by Mr. Solicitor-General. Now, he would say this much, that he believed it would require all the combined talents of the learned Lord and the learned Solicitor-General, who had opposed him to-day, to give a proper answer to the substance of that small pamphlet. He had read it; and were he to write on the subject, he would certainly adopt its leading statements and reasonings—though there were some things he would keep out, and some things that he would put in. But the learned Judge was not entitled to identify the whole of the anonymous pamphlet with the argument urged by him and his friends who had spoken on the same side. They must be allowed to think and to speak for themselves, and be judged of by the sentiments which they had expressed and avowed. —The learned Lord had brought forward an argument to prove that the Order in Council was not imperative as to the express words; of which argument he must say, that it was very curious and amusing. It was introduced by his Lordship with all the solemnity that became such a serious subject, but really, in its progress and result, it became utterly ludicrous. "Suppose," says the learned Lord, "a case where a clergyman is requested to remember in prayer a sick person, and a paper is handed up to him to that effect, the clergyman will never think it necessary to use in his prayer the exact words written on that paper;" and from this, said Mr. Thomson, we are to conclude that clergymen need not, in praying for the Royal Family, make use of the *ipsissima verba* of the Order in Council! (*A laugh.*) Why the two cases were as different from one another as could easily be conceived. Did it never strike the mind of the learned Lord, that Janet Meiklejohn, who happens to be sick, has a great deal less authority to dictate a prayer for the clergyman, than the Privy Council are said to have in prescribing prayers for the Church? (*Loud*

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laughter.) Poor Janet, in the simplicity and sincerity of her heart, humbly requests her pastor to pray for her; and her pastor complies with her request in the way that he thinks most suitable to her circumstances, and most for the edification of his people. But the Order in Council makes no request—it enjoins—it speaks of express words—it puts the prayer in inverted commas—it requires due obedience—it comes from the Sovereign of Great Britain, and has all the form of a peremptory command. And yet the two things are compared, and the comparison is brought forward by the learned Lord with wonderful gravity, as a very capital illustration, and a most conclusive argument? (*Laughter.*) His Lordship's case was not applicable; but he (Mr. T.) would take the liberty of putting a case which was exactly parallel, and he would be glad to know how the learned Lord would get the better of it. Supposing his Lordship was to send a letter to his steward, and order him to write to A. B. *in express words*, that such a thing was to be done—putting this in those inverted commas which had troubled gentlemen so much, and particularly his learned friend Mr. Inglis, who seemed to think them really conclusive, though he was very unwilling to confess it (*a laugh*)—and supposing the steward were to use the freedom of obeying the order in substance, and not literally—employing his own language, and not the language set down for him by his Lordship; and supposing, farther, that some hurtful mistake were to be the consequence of this, what would his Lordship say? Would he deem it a sufficient apology if the steward pleaded that he did not think himself restricted? Or would he not rather condemn his steward, and refer to his express words, and to the inverted commas, as quite decisive with regard to his meaning? So much, then, for the *Remember in prayer* argument. (*A laugh.*) A great deal had been urged by the learned Judge and the Solicitor-General as to the proofs of the King's attachment to the ministers of the Church of Scotland, collectively and individually; that they had got this thing and that thing, and a thousand good things (*a laugh*); and that the deputation was graciously received, and that some of the individuals who composed it had received, no doubt, many personal favours. Now he did not understand this sort of argument as applied to ministers of our Church. He did not consider it fair and decorous, and would not admit it. (*Hear, hear, hear!*) For, what did it amount to? To this, that because the Crown had shewn us attention and kindness, therefore we should be ready to give up our independence! (*Hear, hear.*) But he was just as ready to acknowledge the benefits received by the Church from the Crown as the most strenuous on the other side, and this was fully and strongly expressed in his motion; from which, he believed, after all their noise about it, their sentiments upon that point were borrowed. (*A laugh.*) He for his own part had never asked and never received any personal favour, and yet he was as much attached to his Sovereign as any one of them. He was of no political party; never was a member of any political club; never attended a political meeting; never sat down to a political dinner; and yet he felt grateful and attached to his Sovereign for the blessings and privileges which he enjoyed under his government. He was grateful and attached to the Royal Family, on grounds which sunk all the paltry and selfish considerations urged by the Solicitor-General into utter insignificance and annihilation. He was grateful and attached, because he shared, along with all his fellow-subjects, in those benefits which that Family had been the means of conferring upon the country. He had been rather unfairly dealt with, he thought, by the learned gentleman the Solicitor-General. That gentleman observed, indeed, that he (Mr. Thomson) had conducted himself with propriety, and he felt obliged to him for his favourable testimony; but he certainly must remark that the observations of the learned gentleman had no great tendency to make him persevere in that propriety. (*A laugh.*) He had said that he (Mr. Thomson) had set himself up as the champion of the Church. He was not at all aware that he deserved the appellation, especially as applied by the learned Solicitor; but if to defend the rights and privileges of the Church against all invasion was meant by that language, then he gloried

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in being the Champion of the Church. (*Loud applause.*) But besides this, or on account of this, it seemed that in the opinion of the learned gentleman, he was a presumptuous man.

The SOLICITOR-GENERAL here rose, and denied that he called the reverend gentleman a presumptuous man; he only said he assumed to himself a presumptuous character. (*A laugh.*) He doubted not but that his language was fresh in the memory of the House.

Mr. THOMSON said, he was just proceeding to shew that it was fresh in his memory. (*A laugh.*) But as to that charge of presumption, which it seemed, by some very nice logical distinction which he, for his part, did not understand, was attached to his character and not to himself, (*much laughter,*) he thought, if there was any presumption in the case, it lay with the learned gentleman, who was so extremely bold as to give a direct and unqualified negative to all his assertions immediately after hearing them. (SOL. GEN., "I said no such thing.") Very well; he had now done with the honourable gentleman's speech; and would conclude by saying, that it was nothing but his warm and inviolable attachment to the Church that urged him to make his stand against this encroachment: that, according to the direction of the learned Lord, he could lay his hand on his heart and say, he sincerely thought that this Order of Council was a manifest encroachment on its independence; and that he trusted that the breath of official authority, breathe from what quarter it might, would never be allowed to wither one leaf of that plant of renown which our forefathers watered with their blood, and of which we had been permitted, by a kind Providence, to eat the pleasant fruits. (*Loud applause.*)

Essex-House,

SIR, *September* 21, 1820.

I KNOW not any thing which would give me more pleasure than to enter into a calm and temperate discussion of the question concerning the expedience and extent of the interposition of the civil power for the protection and patronage of the Christian religion, with a cool and reasonable opponent, if such an one could be found, who would not mistake rhetoric for reasoning, tropes for arguments, and assertions for proofs; and who would not think it necessary to season the controversy with harsh epithets and illiberal insinuations. The question is an open one: the learned and the liberal are divided upon it; and an inquirer may embrace either opinion, without exposing himself justly to severe reflections either upon his head or his heart. The case can only be settled by free and candid discussion. It is, however, too late in life for me to pursue the inquiry into detail; I shall, therefore, beg permission to offer a few explanatory observations, and so take leave of the subject.

The question concerning the interposition of the civil power for the protection and advancement of Christianity, is a question either of theory or of fact.

As a question of abstract theory, I have delivered it as my opinion in the Three Discourses lately published, and in concurrence, as I presume, with the great body of Christians of all denominations and of every age, that even admitting that the Christian religion could stand without any external support, and could make its way in defiance of all opposition, yet if its progress could be in any degree accelerated by a judicious interposition of the civil power, so great is its excellence and so beneficial its effects in every form of civil society, that it would be the indispensable duty of the civil power to afford every reasonable aid and encouragement to its advancement in the world.

I have stated to what extent, in my judgment, the interposition of the civil magistrate may go, and where it ought to stop. Here is a wide field for difference of opinion, and perhaps experience only can decide the question.

Many, particularly among Protestant Dissenters, are of opinion that the patronage of the civil power ought to extend no further than to the grant of a small pittance for the support of the Christian ministry, and to the exemption of Christian ministers from burdensome offices, the duties of which are inconvenient, if not absolutely inconsistent with the duties of their profession. Some would even confine the aid of the public authority to the grant of these immunities alone. But even those who would restrain the civil

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power within the narrowest limits, while they allow of any the least encouragement of Christianity by public immunities, manifestly agree in *principle* with those who would support the most splendid establishments; they only differ upon the question of *plus* and *minus*.

There is a comparatively very small, but very respectable body of Christians who profess to regard all interference of the civil power to encourage and support the Christian religion by public grants or immunities, as inexpedient and unjust, and as an injurious infringement upon the rights of others. This has of late been called, but very erroneously, the "great principle of Protestant dissent." But the fact is, that every class of Protestant Dissenters, when they have been in power, have been willing enough to avail themselves of the means which it afforded for the encouragement of what they believed to be truth. At any rate, no person who holds the principle stated above, can consistently, or with a safe conscience, accept either bounty or privilege from the civil power; for what it is unjust in the donor to give, it must be equally unjust in the recipient, who is persuaded of the injustice, to accept.*

The principle of dissent from an established church, rests upon a much firmer ground than the gratuitous assumption of the absolute injustice of every kind and degree of interference of the civil power in the business of religion; it stands upon the broad and solid foundation of the INDEFEASIBLE RIGHT which every reasonable creature possesses of judging and acting for himself in the concerns of conscience: upon that GLORIOUS RIGHT which justifies the Protestant Church in dissenting from the Church of Rome, which justifies the Church of England in dissenting from all other Protestant churches, which justifies every denomination of Protestant Nonconformists in dissenting from the Church of England and from each other; and, finally, which justifies every individual, of every denomination, in forming his own religious opinions, in professing his own creed, and in acting upon his own principles, so far as his profession and conduct do not interfere with the rights of others. I have been accused, forsooth, of having abandoned the principles of Nonconformity because I think that in some cases the cause of truth and virtue may be aided and supported by the civil power. I trust I have now said enough to satisfy the most zealous Nonconformist that the accusation is unfounded, and that I have fully established my claim to a title which, in my estimation, is more honourable than any which royalty can confer, that of a PROTESTANT UNITARIAN DISSENTER.

After having in the Three Discourses so distinctly stated my opinion that civil patronage, to a reasonable degree, should be extended to Christianity at large, and to Christians without distinction, I am surprised—no, I am not much surprised—that the system I have proposed should be branded by any polemic as a system of *favouritism*, as though I had recommended the exclusive patronage of Unitarianism.

If any thing could be wonderful in theological controversy, it might appear wonderful that my opponents seem totally to forget that I am as strenuous an advocate as themselves for religious liberty in its utmost extent, and that I have earnestly laboured to prove that no one ought to suffer either in his person, his property, his liberty, or his civil privileges, on account of any speculative opinions which he may entertain or profess.

An outcry is raised as if I were an

* To use a homely proverb, "The receiver is as bad as the thief;" perhaps, in this case, even worse, because the donor is not aware of his injustice, but the recipient is. It ought, indeed, in charity to be added, however extraordinary it may appear, that the recipient is commonly quite unconscious of his inconsistency. I have known scores of Dissenting Ministers, men of the most upright characters, who would have abhorred the thought of any thing like equivocation or deceit, who have loudly exclaimed against all interference of the civil power in the concerns of religion, as unauthorized and unjust, but who at the same time have gladly accepted of a share in parliamentary grants and in civil immunities. The truth is, they have misunderstood their proper principles, and their conduct has been more correct than their theory. It is not the denial of civil interference, but the assertion of the right of private judgment, which is the true principle of Protestant Dissent.

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advocate for all establishments of religion which ever existed, and particularly for the Church of England. I have hinted no such thing. I am an advocate for an Utopian church, such as I never expect to see, such as can scarcely be expected ever to exist in this imperfect world; but such an one, as that all established churches will rise in excellence in proportion as they approximate to it. It is the *beau ideal*, the imaginary standard of excellence, too beautiful and perfect to admit the hope of its being realized.

I am complained of for expressing that I have no objection against the ministers of religion occasionally lifting "their mitred heads in courts and parliaments." I hope I am not to be condemned as unfriendly to liberty because I see no reason why the ministers of religion should be deprived of any honours and privileges to which their fellow-subjects have access. How far it might be proper, in certain states of society, to create different ranks and orders of ministers, and to invest ministers of a certain degree with civil titles and privileges, is a mere question of detail which does not enter into the discussion of principle.

It is a curious and important PRACTICAL question, whether the Christian religion has been upon the whole benefited by the protection and support which it has received from the civil power: and I have been much blamed for using the expression that Christianity *requires* the protection of the magistrate.

That the Christian religion derives its origin from God, and that under the guardianship of his providence, it would by some means have been supported in the world, though all civil patronage had been withdrawn from it, is a fact not to be disputed. But in our historical reasonings we are not to presume upon miracles: we are only to inquire what would have been likely to happen *ceteris manentibus*.

If Christianity had been oppressed in Europe as it was in Asia and Africa, which it probably would if it had not been established, it cannot be doubted that the Christian religion would have been reduced to the same miserable state in which it now exists in those extensive continents. But—which is, indeed, the more correct supposition—if the governments of Europe had been Christian, and had contented themselves with the mere protection of Christianity without affording it any civil privilege, without arming it with any degree of power, and without allowing any revenue for the support of its teachers, it becomes a very nice and difficult question to decide what would have been the actual state of Christianity in modern times. That many and great evils would have been avoided, cannot be denied; and it is the opinion of those who are hostile to the interference of the civil power, that Christianity, in these circumstances, would have prevailed more generally, and would have existed in a much purer and more perfect form than at present.

But this is not a conclusion which is to be hastily taken for granted, nor will the success of the Christian religion, antecedently to the reign of Constantine, though often and confidently appealed to, warrant the inference. The ante-Constantine period was not, as it has often been represented, a state of unabating persecution, much less does it deserve to be qualified as the best and purest age of the church. The external state of Christianity was frequently peaceful and prosperous, and the doctrine of Christ, which began to be corrupted in the apostolic age, was so thoroughly impregnated with the leaven of error and a false philosophy at the commencement of the fourth century, that genuine Christianity was buried under the accumulation of filth and rubbish. It may even be said that the interposition of the civil power was of use to arrest the progress of error. For comparatively few additions have been made to the corruptions of Christianity since the age of Constantine.

And, in all human probability, had the civil power interposed no check, error would have continued to spread and multiply to an inconceivable degree, and the faith and practice of Christians would now have been as widely different from the doctrine and spirit of the gospel, as that of the modern Hindoos from the pure and simple theism of their sacred books.* It is not in the sunshine of ease and prosperity that truth and virtue thrive

* See extracts from the Vedant and the Cena Upanished, the sacred books of the Hindûs, translated into English by Rammohun Roy, an eminent and learned

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and prosper best. It is the season of difficulty which prompts men to search and to probe their principles, and which, by severe and healthful exercise and discipline, invigorate and improve the intellectual and moral character. This good consequence does not, indeed, justify the conduct of persecutors, who impose their respective systems under the sanction of pains and penalties, because they neither foresee nor intend any such beneficial result, nor have they any right to impose fetters upon the conscience; but it justifies the wisdom of Providence in permitting such a state of things to exist: and, upon the whole, it leads to a conclusion favourable to the interference of the civil power to protect and patronize the Christian religion: a power, which, if it is exercised discreetly and judiciously, directly tends to promote the interest and success of Christianity; and which, in its most injudicious and oppressive operations, is overruled by the wisdom of Divine Providence for the accomplishment of ends the most beneficial in themselves, although quite contrary to the intention of the agents employed.

Upon the whole, therefore, I think I may fairly assume, that the Christian religion, in the present age, is in a purer and a better state than it would have been, either if the governing powers of Europe had been oppressors of the Church, like those of Asia and Africa, or, on the contrary, if being neutral, and only granting to the professors of Christianity the protection common to all other subjects, the Christian religion had been left to work its way by its own powerful energies. Whether, therefore, the discreet and liberal interference of the civil power for the protection and encouragement of the Christian religion, without violating the indefeasible right of private judgment, be considered as a question of theory, or whether it be treated as a question of fact and experience, I think the balance is greatly in its favour. Nor do I feel myself at all inclined or required to retract the position, that Christianity claims the patronage of the civil power.

If this doctrine places me under the ban of a new host of assailants, I cannot help it, but must again take shelter under the same consciousness of upright intention, which has hitherto been a refuge from those storms of anathemas which have already been fulminated with so much good-will, and so little effect, upon the devoted head of your humble correspondent,

T. BELSHAM.

P. S. I have read Hylas's communication in your last Repository (pp. 536—540). I do not see that it requires any answer from me, or any alteration in the statement I have already made of my judgment in the case. The only point in which I differ from your respectable Correspondent is, in objecting to the punishment of those who blaspheme and revile the Christian religion: in the first place, as the Christian religion expressly prohibits the retaliation of evil for evil, and, in the second place, as this practice would open a wide door to persecution: every sect considering its own peculiar tenets as the essentials of Christianity, every attempt to expose their absurdity would be regarded, especially by the ruling sect, as blaspheming and reviling the Christian religion, and therefore as an iniquity to be punished by the judge.*

SIR,

THERE appears to me great weight in the sentiment which your Reviewer quotes with approbation, (p. 549,) that it is necessary to make the poor comfortable to enable instruction to produce its proper effect upon them. The same thought is strongly put and well illustrated in the article on *Education*, in the *Supplement* to the *Encyclopædia Britannica*, written by *James Mill*, Esq.: and for the sake of such of your readers as have not access to this valuable work, I transcribe the passage.

"It is easy to see a great number of ways in which deficient quantity of food operates unfavourably upon the *moral* temper of the mind. As people are ready to sacrifice every thing to the obtaining of a sufficient quantity of food, the want of it implies the most dreadful poverty—that state, in which there is scarcely any

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Brahmin, which prove that the writers of these books were believers in the unity and perfection of the Supreme Being.

* See a curious illustration of this subject in Judge Best's remark upon the doctrine of the Trinity in your last Repository, p. 532.

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source of pleasure, and in which almost every moment is subject to pain. It is found by a very general experience, that a human being almost constantly in pain, scarcely visited by a single pleasure, and almost shut out from hope, loses by degrees all sympathy with his fellow-creatures; contracts even a jealousy of their pleasures, and at last a hatred; and would like to see all the rest of mankind as wretched as himself. If he is habitually wretched, and rarely permitted to taste a pleasure, he snatches it, with an avidity, and indulges with an intemperance, almost unknown to any other man. The evil of insufficient food acts with an influence not less malignant upon the intellectual, than upon the moral, part of the human mind. The physiologists account for its influence in this manner: They say that the signs by which the living energy is manifested, may be included generally under the term *irritability*, or the power of being put in action by stimulants. It is not necessary for us to be very particular in explaining these terms; a general conception will for the present suffice. There is a certain degree of this irritability in the frame of man, upon which the proper state, or rather the very existence, of the animal functions seems necessarily to depend. A succession of stimulants, of a certain degree of frequency and strength, is necessary to preserve that irritability. The most important by far of all the useful stimulants to the living organs is food. If this stimulant is applied in less than a sufficient degree, the irritability is diminished in proportion, and all those manifestations of the living energy which depend upon it, mental as well as corporeal, are impaired; the mind loses a corresponding part of its force. We must refer to the philosophical writers on medicine for illustrations and facts which we have not room to adduce, but which will not be difficult to collect. Dr. Crichton *(Inquiry into Mental Derangement*, I. 274) places *poor diet* at the head of a list of causes which 'weaken attention, and consequently debilitate the whole faculties of the mind.' From this fact, about which there is no dispute, the most important consequences arise. It follows, that when we deliberate about the means of introducing intellectual and moral excellence into the minds of the principal portion of the people, one of the first things which we are bound to provide for, is a generous and animating diet; the physical causes must go along with the moral; and *nature herself denies that you shall make a wise and virtuous people out of a starving one.* Men must be happy themselves, before they can rejoice in the happiness of others; they must have a certain vigour of mind, before they can, in the midst of habitual suffering, resist a presented pleasure; their own lives, and the causes of their well-being must be worth something, before they can value, so as to respect, the life or well-being of any other person. This or that individual may be an extraordinary individual, and exhibit mental excellence in the midst of wretchedness; *but a wretched and excellent people never yet has been seen on the face of the earth.* Though far from fond of paradoxical expressions, we are tempted to say, that a good diet is a necessary part of a good education; for in one very important sense it is emphatically true. In the great body of the people all education is impotent without it."

The friends of general education ought therefore to be the enemies of a system of exorbitant taxation, which is always immoral and degrading in its tendency.

But alas! there seems little prospect of good for the multitude—whatever your Millenarian readers may think—in any probable condition of their affairs. If manufactures be at a stand, extreme poverty and misery are the consequence; if they go on with spirit, let another writer from the work above quoted, (*Dugald Bannatyne*, Esq., Secretary to the Chamber of Commerce, Glasgow,) in his conclusion of the account of Glasgow, say what follows:

"In reviewing the circumstances of a large manufacturing community, this melancholy consideration forces itself on the mind—*that the discoveries in mechanics and improvements in the various processes of production, intended by nature to increase the sum of man's comforts, should, in the way the affairs of the world are conducted, terminate always in lowering his condition. The end seems to be every where sacrificed to the means; and we find manufactures valued, not as they enable those employed in them to add to the amount of their enjoyments, but as they serve to increase the general revenue of the country.*"

Yes! "Revenue" swallows up every thing—comfort, freedom, virtue; and "as the affairs of the world are conducted," this world seems not to be the poor man's. POPULARIS.

SIR, 67, *Whitechapel.*

IN the Repository for May (pp. 280, 281) is a Letter on Parkhurst's Hebrew and Greek Lexicons; in reply to which, permit me to say, that I have

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now in the press, an Abridgment of Parkhurst's Hebrew Grammar and Lexicon. I hope, as it is very forward, to be able to publish it in the course of October or November. The work will contain all that the Trinitarian ought to require, and will not be found to have in it a sentiment which can hurt the most delicate feeling of Jew or Unitarian. In the smallest compass it will contain the cheapest and most useful pocket Hebrew Lexicon in the English language.

C. TEULON.

Liverpool,

SIR, *August 5*, 1820.

I SINCERELY wish the doctrine of Divine Influence had more engaged the attention of your Correspondents. I am, however, much pleased to find in your present Volume, (p. 317,) that my countrymen, at a late Quarterly Meeting of Ministers in South Wales, have been so much impressed with its importance, as to make it a subject of serious discussion; I hope they will continue their inquiries, that they will favour the public with the result of them, and that they will induce others to imitate their excellent example.

Lest it should seem that I had intended any disrespect to my highly valued friend Dr. Carpenter, in not noticing his discourse on Divine Influence (XIV. 545—550 and 617—622) in my last letter, (XIV. p. 675,) I think it proper to state, that that letter was in the hands of the publishers of the Repository before the appearance of the Discourse, but, by some oversight, was not attended to in proper time.

I regret that it was not convenient to Dr. C. to communicate his ideas in a more condensed form, which would have rendered it more easy to select those points which more particularly bear on the subject.

Dr. C. founds the defence of his modified system of Divine Influence upon a text, of which a free use has been made by the orthodox, in defending their doctrine of supernatural communications, viz. Paul's advice to the Philippians, (chap. ii. vers. 12, 13,) "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of his good pleasure."

The writers of the Holy Scriptures were evidently very strongly impressed with the idea of the constant and universal agency of the Supreme Being; and, whether they are describing the operations of nature, the events which were taking place, or the thoughts, dispositions and actions of men, they as much overlook second causes, as if they had no existence, and at once ascribe all to the great First Cause. But it cannot hence be rationally inferred, that their piety so utterly extinguished their understanding, observation and experience, as to render them incapable of perceiving that the Supreme Being employed means in order to accomplish his purposes. Paul, in his address to the Philippians, could, I think, have intended nothing more than to incite them to diligence in their virtuous course, by the assurance that every thing necessary to enable them both to will and to act properly, had been kindly provided for them, in the favourable circumstances of their situation, by that Being "from whom cometh every good and perfect gift."

Dr. C. asserts that "no one, who believes in revelation, can doubt that God influences the human heart." This is readily admitted, as it follows of course, that that Being who acts upon every thing, must act upon the human heart; and did not Dr. C. insist upon an agency more immediate and particular than this regular operation of general laws, there would not be, between him and me, even a "verbal difference." But, I think, he differs from me most essentially, when he maintains that, to the natural operations of the human mind, there are occasionally superadded some phenomena, such as aid, direction, &c., which are derived from some anomalous agency of that Being, who constantly acts by his own fixed laws. It appears to me, that we have no more reason to suppose that God's influence is immediately applied to the mind of man, than to the various processes of animal and vegetable life, or, in short, to any of the motions and events of the universe; all of which are the effects of his regular and uniform agency. There are indeed many good men, who believe that the Supreme Being frequently interposes in human affairs, particularly in those of considerable importance; and this conviction very naturally leads them to supplicate for his interference on many

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occasions. But were they properly impressed with the idea of the universal and constant agency of God, they would be convinced that all the concerns of mankind were *individually* as much affected by it, as any of them could be, were they subject to some particular and immediate influence; and I have no doubt that their piety and regard to God would be much more steady and uniform, did they acquire the habit of seeing him in *all* things, rather than in *certain* things, and on *certain* occasions only. Dr. C. attempts to recommend his views of Divine Influence by referring to the prayers of Paul, of Peter and of Christ; to this I would reply, that I know so little of the state and circumstances of inspired persons, and of supernatural periods, that I am at a loss to form analogies between those times and the present. To this I must add, that I think divines have hitherto contributed very little to enable us to ascertain what parts of the New Testament are, and what are not applicable to the present times; this is strongly exemplified in the uncertainty which is felt, even with respect to many of the positive commands of Christ and of his apostles. Who can infallibly inform us, whether it is our duty in these days to baptize, to anoint the head and wash the face when we fast, to wash one another's feet, (an act much more solemnly enjoined than any other,) to commemorate Christ's death by the use of bread and wine, to abstain from blood and things strangled, to anoint the sick with oil, &c.? Were these rites and prohibitions to be confined to particular persons and periods? Or were they intended, any or all of them, to be practised in future ages of increasing mental and moral improvement, when all rites and ceremonies would gradually lose their importance?

The New Testament contains numerous promises of Divine Influence, many commands to petition for the supply of wants, and promises of answers correspondent to these petitions. But how are we to know whether these precepts and promises are applicable to the present day or not? Is there any thing besides experience and observation, to which we can have recourse for information? If they were designed to extend to all future times, should we not be able to point out facts innumerable to prove it? But upon inquiry does it appear, that "every one who asks, receives"? that "every one who seeks, finds"? that "to every one who knocks, the door is opened"? that "every one who prays with faith, saves the sick"? No! no! both experience and observation loudly declare, that since the days of the apostles, there has not been one deviation from the regular operations of the fixed laws of nature, and that there has not been a proper answer to any one of the myriads of petitions, which have been presented at the throne of the great and unchangeable Author of nature.

When Dr. C. represents the Supreme Being as acting by various means which are enumerated, and communicating influence, aid and guidance, according to the obvious and customary dealings of his providence, I perfectly understand him; but what he says of their being given by *immediate agency on the human heart*, I can no more comprehend than I can the doctrine of Transubstantiation.

Dr. C. says, the philosophic mind can trace some links of the chain of Divine agency: does it then require any peculiar sagacity to distinguish this agency in any particular links, when the whole chain is nothing else? What besides a miracle can sever this great chain of causes and effects, and interpose a link consisting of the *immediate* agency of the First Cause?

Dr. C. attributes great power to prayer, meaning, no doubt, the various branches of devotion: of the effects of these exercises, with the exception of petition, he and I have nearly the same opinion. But what follows appears to me truly extraordinary. He says, "I believe that, in answer to prayer, persevering, trustful prayer, directed to those objects, for which we cannot be too solicitous, or ask amiss, God does, by his immediate influence or agency, (not supernatural, not miraculous, yet immediate agency,) afford supplies of strength, of consolation, and of direction; and I rest most upon this argument, that if, in the exercise of devout supplication, the thought should occur to the mind, that its effects in no sense directly proceed from the spirit or influence of God, but solely arise from the usual operations of our own hearts, the fervour of prayer is checked, its

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efficacy impeded," &c. Is it possible that my friend, with such a mind as he possesses, has ever really experienced what he here describes? I can, however, have no doubt, that if, during the ebullition of such fervid feelings, any rational idea whatever should chance to intrude, the effervescence would soon subside, and the fantastic expectations speedily pass away; but what would this prove, but the inferiority of enthusiasm to reason and common sense?

Dr. C. advises those who hold what he terms philosophical views on this subject, to pursue the petitioning system with great assiduity and earnestness, notwithstanding their incredulity; if they do not, they will be left to their own exertions, and to the common agency of God; for he says, "Whatever spiritual aid, or holy influence is granted, it is granted to those who seek it, and use faithfully whatever measure of it they obtain." I strongly suspect these philosophers will rather confide in a system which works regularly, uniformly, steadily and with certainty, than trust themselves to practices and exercises, the utility of which they do not perceive. They are perfectly sensible of the advantages and importance of the various branches of rational and genuine devotion; but as no petition whatever appears to them to receive a proper answer, they think that to employ supplications to the great God of heaven and earth as a charm to affect their dispositions and characters, would be to trifle both with their Judge and with their own consciences.

Dr. C. excludes knowledge from God's immediate communications; but Christ says, "Every man that hath *learned* of the Father, cometh to me." Of the Spirit he says, "He will guide you into all *truth*." And again, "He will *teach* you all things." Notwithstanding these declarations and promises of Jesus Christ, Dr. C. denies that truth was intended to be communicated after the apostolic age; I think he would be much more consistent, were he either to unite with me in denying all immediate influences whatever, or with the orthodox in including in his list of divine communications so important an article as divine truth. To the orthodox he very wisely gives the caution "not to labour under any delusion." May not the same caution with propriety be suggested to those who believe that any immediate Divine Influence is granted in these days? Dr. C. also advises such persons to bring their truth and their emotions and convictions to the test of the word of God; but to what test will my friend bring his aids, directions and guidances? Not to the word of God; because he will not find any thing there which will enable him to distinguish immediate blessings from those which he intermediately receives from God. At the close of the Discourse, Dr. C. proposes something of the nature of a test—he says "that the fruit of the Spirit, *by which alone we can be secure we have received the influences of our heavenly Father*, are piety and purity, uprightness and benevolence, meekness and patience, and, in a word, a holy life and conversation." But it must be admitted that, as far as we are capable of judging, all these excellent qualities are as abundantly possessed by persons who are not conscious of having any particular Divine Influences, who do not believe in their existence, who do not feel that they want them, and who consequently never pray for them: it follows then, I presume, that, either these persons are favoured with these influences, or, which, I think, is much nearer the truth, that all these attainments are solely the natural effects of the diligent and proper use of the means which God has so amply provided for perfecting the Christian character.

Immediately following Dr. Carpenter's Discourse, my much esteemed friend J. W., [Mon. Repos. XIV. 622,] gives an extract from a Sermon on the same subject, very similarly treated, which was addressed to young persons. This extract suggests a few queries: (1) Did the young people comprehend what was meant by the direction and assistance, which they were instructed to pray for, and to expect from their supplications? (2) Is it not probable that this early-taught practice of supplicating the Supreme Being is readily formed into such a habit, with ideas of duty attached to it, as shall continue through life, notwithstanding a total unconsciousness of a proper answer having been given to any one of the petitions? (3) Does not this habit well account for the

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heedlessness, indifference and want of solemnity, seriousness and reflection, with which petitions are so abundantly presented to Almighty God? (4) Is it not proper that the nature, both of the petitions which are presented and of the answers which are expected, should be distinctly contemplated and understood by the petitioners? And if so, are these circumstances duly attended to?

After all, it must, I presume, be admitted both by the friends and the foes to the doctrine of Divine Influence, that, if it has any existence at all, it exists as a matter of fact, and, like other facts, must, in order to deserve and obtain credit, be accompanied by its appropriate evidence: I seriously ask, whether such evidence has been, or can be adduced? Are there then no symptoms or effects either felt by the subject of it or perceived by others, which shall unequivocally (I say *unequivocally*) characterize this very extraordinary affection, and clearly distinguish it from the natural operations of the human mind? If there be such marks, it is the imperative duty of its advocates to produce them; one positive proof of its existence would be of infinitely more value than volumes of declamation upon its probability, necessity or usefulness.

The advocates of the doctrine of Divine Influence seem to agree in declaring it not to be *supernatural*, and yet, by giving it the epithet *immediate*, they evidently do not class it with natural phenomena, arising in the regular series of causes and effects: as then it does not appear to be either natural or supernatural, it seems reasonable to ask for so clear a definition and description of it, as shall enable us to judge, whether the Supreme Being has exhibited more than two modes of his agency, the natural and the supernatural.

It seems to me to be an unavoidable inference from this doctrine, that if God *immediately* disposes mankind to good, he also *immediately* disposes them to evil; he both "hardened the heart of Pharaoh" and "opened the heart of Lydia." The admission of this twofold influence would be simply consistent; it would, however, in my opinion, form no additional objection to the doctrine, as God must, on the most rational scheme, be considered as being for wise ends, as much the author of evil as of good. Not only does the belief in the doctrine of *immediate* influence tend to diminish the sense of the constant and uniform agency of God, but it has a most direct tendency to lessen the importance of that all-sufficient and inexhaustible treasury of instructions, directions and motives, which was communicated by Jesus Christ. If it be necessary to our advancement in virtue, that the Supreme Being should occasionally interpose with his aid, then the grand and glorious apparatus of Christianity might have been spared, as defective and inadequate to our wants.

The subject of prayer has been so much connected with that of the Divine Influence, that I have little more to say respecting it. Petition, which is generally considered as a branch of devotion, has no other meaning or object than to solicit a favour from Almighty God; but, as the want of correspondence between the petition and the answer has been too palpable to be denied, many persons have been at a loss how to account for it: some have attempted to evade the difficulty by exclusively confining their petitions to spiritual matters, in which, from their very obscure and uncertain nature, there may occasionally occur, to a vivid fancy, some appearances of an answer to them. Others perceiving no such distinction made in the Scripture precepts, promises and examples, and considering supplication to be a duty, whether answered or not, more consistently pray both for temporal and spiritual blessings; they not only pray for illumination, truth, faith, virtue, good inclinations and dispositions, and direction and assistance in forming the moral character, but also for a blessing on means used for various purposes, for recovery from illness, for mitigation of pain, for preservation by land and by water, for direction and assistance in the various affairs of life, for peace, for plenty, and, in short, for a supply of all their wants. These persons seem much more anxious to multiply petitions, than to receive an answer to any of them. Others think they prove that petitions are answered, by what appears to me to be a complete sophism, viz. that good dispositions are the only proper subjects of petition, and that the true answer to it is, the

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improvement of these dispositions by the act of petitioning; which seems to me to be saying no more, than that an ardent desire for any disposition, particularly if strongly expressed, has a natural tendency to excite or strengthen that disposition; but as the Supreme Being is not supposed to have any immediate agency in the matter, I should think the petitionary part of the exercise is, to say the least of it, superfluous. Other persons pray for all they want, but, not receiving any answer, they content themselves with the idea, that some suitable disposition of mind has been granted them, instead of the favour solicited; for example, under the pressure of illness, pain or poverty, they pray for relief, but not receiving any they fancy they acquire patience and resignation to the Divine will. It is very probable, I think, that such constant disappointments, instead of exciting such dispositions, more naturally tend to produce murmuring, discontent and dissatisfaction. Besides, why, as they find their prayers are not answered, should they persevere in adopting so indirect a mode of improving their dispositions, when they have at hand means so very directly adapted to this purpose? For example, can any thing be more certain, than that the proper contemplation of the perfections of the Divine Being will generate and confirm that unlimited confidence in him, which will produce patience, resignation and submission to his most afflictive dispensations? On the means of attaining moral excellence in general, my friend Mr. Belsham (notwithstanding the occasional influence of old orthodox prejudices) has, in his Review of Wilberforce, expressed himself so well as to leave me nothing to add. He says, "You know what impressions will produce justice, benevolence, piety, devotion, and all other moral virtues; expose your mind repeatedly and perseveringly to the influence of these impressions, and the affections themselves will gradually rise and insensibly improve," &c.

As Christ's prayer in the garden has been considered by many as a proper example for us to follow, I shall offer a few remarks, which may tend to shew the improbability of the supposed fact. (1) The 43rd and 44th verses of the xxiind. chapter of Luke, which record Christ's agony and the angel's assistance, are confessedly spurious. (2) As the disciples were, at the time, at the distance of a stone's cast from him, and asleep, it is certain they did not witness this extraordinary scene; who did witness it? Did Jesus himself report the circumstances to his disciples? Or did the Holy Ghost reveal them to them afterwards? If not, how came this private affair to be made public? (3) Whatever the nature of the prayer was, it seems to me incredible that Jesus should have walked backwards and forwards to the disciples three times, and have repeated the same address to his Father. (4) The nature of the prayer, as given in the history, is in my opinion very unworthy of Christ. It follows necessarily from his character and discourses, that he was intimately and minutely acquainted with all the objects of his mission, and with all the circumstances that were to attend it; that this was the case with respect to his death and resurrection is beyond all doubt, as they were plainly predicted by him; but notwithstanding this, he is represented in the history as most urgently entreating his Father to remove that cup from him, which, at the same time, he knew his Father had foreordained and decreed that he should drink, and which there was consequently no power in the universe which could prevent him from drinking. (5) As he most distinctly foresaw all the happy and glorious consequences of his death and resurrection, both to himself and to the world, is it credible that, in order to avoid comparatively trifling and very temporary bodily pain, he should have been not only willing, but anxiously desirous to sacrifice all these great prospects, and have even earnestly supplicated his Father to permit him to do so? (6) The pain, which he *wished* to avoid, was incomparably less than that which thousands of his followers have *willingly* endured in his cause, although with motives infinitely inferior to his. (7) What conceivable ties or attachments could Jesus have had to this world, which made life so exceedingly desirable to him? (8) If it be said that he at length gave up *his own will* in submission to *his Father's will*, I reply, that his singular character and peculiar circumstances made it impossible for him, *with a sound state of*

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mind, (however delicate his bodily frame may have been,) to have any other will than his Father's: he says himself, (John iv. 34,) "My meat is to do the will of Him who sent me, and to finish his work." John v. 30: "I seek not mine own will, but the will of Him who sent me." And, (John vi. 38,) "I am come down from heaven, not to do mine own will, but the will of Him that sent me." If, however, the narrative be true, it seems to me obvious, that he did in this one instance *for some time* "seek his own will," and not "the will of Him who sent him;" and *just so far*, I presume, it must be admitted that he is not a fit object for our imitation.

L. J. J.

Remarks of an Unitarian Traveller. No. III.

Sir,

I MENTIONED the importance Mr. Wright might be of in visiting Ipswich. Thence he would proceed to Woodbridge, where there are many Unitarians, but who neither unite in religious worship among themselves, nor strengthen the interest by joining other Societies. At Framlingham, a congregation has long existed under the care of the venerable Toms; what will be the effect of his removal, whenever, in the course of Providence, it shall take place, time alone can determine. Should Mr. Wright make a tour in that district, Mr. Toms would be able to point out many places in which Unitarian advocates reside, especially at Beccles and its neighbourhood, who might be encouraged to form some bond of union; if they could only be duly impressed with the importance of that step. At Lowestoft, a flourishing society existed some years ago, which was supplied by the gratuitous services of a gentleman who resided in the neighbourhood. He officiated at his own house in the morning to his own family, and to others who pleased to attend, and in the afternoon at Lowestoft. After the religious service was finished, a lecture was delivered, on which most of the congregation attended, on the Evidences of Natural and Revealed Religion. From the respectable character of the minister, from his connexions, from his general influence both among Dissenters of different classes, and members of the Establishment, the effects of his removal were anticipated with regret by all parties. The correctness of these fears was soon visible. A new place of worship was erected; sectarian bitterness was shewn in a town where harmony had prevailed; and differences among friends appeared where cordiality had long existed. This event proves that gratuitous services are not the best means for giving stability to societies already formed, no more than rich endowments are calculated to keep alive Christian zeal. Every one ought to have an interest in the welfare of the religious society to which he belongs. All then feel themselves of importance; all have, therefore, a common wish to secure to others a benefit they know how to prize themselves. Had this opinion been entertained by the gentleman who officiated gratuitously at Lowestoft, I have no doubt an interest would have remained of the same kind he had collected; but a successor on the same plan was not to be expected. In the county of Suffolk, there is a Society for supporting village preaching, and assisting destitute congregations. This Society availed itself of the opening furnished by the removal of an Unitarian minister, and an interest has been lost, where, as a fashionable watering-place, it was peculiarly desirable one should have been retained.

This teaches the utility of the Unitarian Fund, and the beneficial purposes to which Fellowship Funds may be applied. The distance of Lowestoft from Yarmouth is such, that if a sufficiency of zeal belonged to the Unitarians of the latter place, those of the former might have at least an occasional supply from thence. That was once the case. But there is an inscription that might now be fixed on their meeting, Thy glory is departed. The date of the decline of that once flourishing interest ought to be recorded, as a caution against carrying a love of liberality to an indifference to essentials. A minister, who was once very useful, became an Unbeliever, even in the resurrection of our Saviour. He still wished to continue as teacher in a Christian society. To this many of his hearers consented. Those who objected prevailed; and from that period other causes of dissension have arisen, and a name to live is all that remains. In the neighbourhood, is an endowed

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place, over which one family keeps the direction, and this has given cause of offence to the Yarmouth Unitarian congregation: the services of a gentleman of excellent character, sound learning, and true Christian ardour, have been declined, because he has not received an academical education, and once belonged to a profession not highly esteemed by religionists.

These things should not so be. If we do not shew a different spirit, we only cause that which is good to be evil spoken of, and instead of being the salt of the earth, we shall only be a a by-word to others, whilst we are sources of real mischief to those who are to come after us. But I will leave the cold region of Yarmouth for Norwich, from which you will next receive the remarks of an

UNITARIAN TRAVELLER.

SIR,

I READ in your last Number (pp. 446, 447) an extract from Mr. Oliver's Sermon, delivered on Good Friday, in the Catholic Chapel, Exeter, and I found in it nothing which I did not conceive to have been before very generally, if not universally, understood. I am not personally acquainted with a single Catholic, and very little conversant with their writings, but I have never supposed that their Protestant brethren accused them of the gross species of idolatry, from which he deems it necessary to clear his church. I cannot imagine that any one, in the present day at least, would suspect, much less believe, that they attribute any "power or divinity" to the figures which it is usual with them to put before their eyes when they pray; or to place "any trust in them, similar to that of the Heathens in their idols." It appears to me, that to do this would be a gross and unfounded calumny, most unworthy of the Christian character.

But I wish to put one question to your Catholic readers, and shall feel obliged if any one of them will favour me with a reply to it. Upon what does the Church of Rome ground her practice of invoking the saints? Or, in other words, of offering petitions to dead persons? What authority can it bring from Scripture or reason to countenance it? What foundation is there for believing that these dead persons can hear what is addressed to them? To do this they must be enabled to attend to thousands and tens of thousands, who from different climes and in different languages, may at the same moment be calling upon them! The most highly-gifted of the prophets and apostles never, while alive, pretended to do this, and I know not where such power has been said to be conferred upon them since their death. Indeed, thus to communicate with the hearts of those whom we have not even seen, and of whose very existence we must be unacquainted except by miracle, appears to border upon *Omniscience*; that sacred and incommunicable attribute of the Deity.

Permit me, Sir, to ask another question: When our Lord partook of a last supper with his disciples,—when he took a piece of bread and said, "This is my body," and of the wine contained in the cup, "This is my blood,"—does the Church of Rome believe that what *they* received at his hand, which they ate and drank, was *actually* his *body* and *his blood*, though he at the time sat *living before them?* I can scarcely imagine that any man or men, who acknowledge that our Saviour sometimes speaks figuratively, can in the face of so *monstrous* an *absurdity*, contend for the literal interpretation of the passage.

MARY HUGHES.

SIR,

THE Calvinist has sometimes urged against the Unitarian, that he thinks and speaks too lightly of the evil of sin. Does not the fundamental error of Calvinism lie in attributing to sin a degree of malignity which does not appertain to it?*

Sin, says the Calvinist, is an infinite evil, because it is committed against an infinite Being. Hence he infers that it deserves an infinite punishment, and that this punishment must be suffered unless an infinite satisfaction be made to the justice of God, which satisfaction can only be made by an infinite Being.

Now, as there is not one word of all

* On the malignity of sin, see Dr. Cogan's Theological Disquisition on the Characteristic Excellencies of Christianity, pp. 543—549.

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this in Scripture, but the doctrine which is here presented is a merely human explanation of what Scripture is supposed to teach, if upon inquiry it should appear altogether destitute of reason, no impartial man will doubt what is the just and necessary inference. I mean to examine these propositions in their order, and I sincerely wish that our Calvinistic brethren would fairly and candidly discuss the subject with us. If I am wrong, it does not indeed follow that their interpretation of the language of Scripture must be accepted; but if I am right, the whole of their system necessarily falls to the ground.

Sin is an infinite evil, because it is committed against an infinite Being. But by whom is it committed? The proposition, to be fairly stated, ought to stand thus: sin, which is committed by a finite against an infinite Being, is an infinite evil. It would then be just as reasonable to say that sin is a finite evil because it is committed by a finite being, as to say that is an infinite evil because the Being against whom it is committed is infinite. In fact, the only intelligible rule by which the evil of sin can be estimated, is the mischief which it does, or the misery which it produces. Does it then necessarily, and from its own nature, produce infinite misery,* or is infinite misery judicially annexed to it by the Creator? The former will not be maintained, and to assume the latter, is to beg the question. But the criminality of an offence, in relation to the offender, is *universally* estimated by the powers of his understanding, and the means of knowledge and improvement which he has enjoyed. And if it is deemed impossible for him to have had any just conception of the moral turpitude of the offence, his guilt is justly considered as proportionably extenuated. But is it possible for the finite mind of man to comprehend the enormity of an infinite offence? If not, the guilt of such an offence can never be charged upon him. But what is sin in itself considered? A deviation from rectitude and virtue. And if the slightest neglect of the perfect law of God (whether intentional or otherwise) is an infinite offence, and that it must be according to the axiom, what shall we say to the bold and daring act of iniquity? Is this more than an infinite offence, or are we, with the Stoics of old, to maintain that all sins are equal?

Sensus moresque repugnant;
Atque ipsa utilitas, justi prope mater et æqui.

But I would farther ask, whether it be possible for man to avoid sin in every form? If not, sin is so far the inevitable result of his imperfect nature; which nature, according to the Calvinistic reasoning, must itself be infinitely evil. But shall this be predicated of any thing of which God is the author? I have not, indeed, forgotten what is said concerning Adam as the federal head of his offspring. But did Adam proceed from the hands of his Creator a being morally perfect? If so, how came he to fall? If not, and he had in his constitution the seeds and stamina of sin, he had in him an infinite evil. With regard to what is said respecting the abuse of free-will, in the first parent of our race, I must be excused discussing that question here.

But sin, because it is an infinite evil, deserves an infinite punishment. That is, an infinite punishment is due to even the slightest transgression of the perfect law of God in a frail and imperfect creature, and this punishment is to be awarded by the Creator! I shall only observe on this proposition, that if the premises are false, the conclusion cannot stand.

But let us proceed to consider the next proposition, that the sinner must suffer an infinite punishment unless an infinite satisfaction be made to the justice of God.—In this proposition it is intimated that something distinct

* The Calvinistic argument is not that *sin* is an infinite evil because it produces infinite misery, but that infinite misery will follow it because it is an infinite evil. Should it be said that sin, considered *in the abstract*, is an infinite evil as it is committed against an infinite Being, I should reply, that it will be time enough to consider this position when sin shall be committed *in the abstract*. Sin is necessarily relative, and, to be justly considered, must be considered in connexion with the offending party as well as with the Being against whom the offence is committed. On the question whether sin is an infinite evil, see Reasons for rejecting the Calvinistic Theology, in the Monthly Repository, X. 23, 24.

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from the punishment of the offender may satisfy the claims of justice. But does justice demand, or does it not demand, that sin, being an infinite evil, should be followed by an infinite suffering; and does it demand, or does it not, that where the guilt has been incurred, there the punishment should fall? And if it does demand this, and such demand is consistent with the justice of God, which, in common with his other attributes, must be infinite, the demand itself must be infinitely just. And to what principle can such a demand give place? If it be said that justice sometimes yields to mercy, I answer, that were justice what the present argument supposes it to be, it never would yield to it, and that when it does so yield, it does not demand an equivalent satisfaction. But what is the nature of the satisfaction required? It is even that the suffering due to sin should be transferred to one by whom the guilt could not be contracted, in order that by this exchange the guilty should escape. Thus this stern and unrelenting principle, which will have nothing short of an infinite punishment for the offences of a finite being, and which infinite benevolence cannot prevail upon to relinquish one iota of its claims, can suffer its demands to be altogether set aside *as far as concerns the offender*, and, provided the sin be punished, can permit the sinner to go free! The present proposition may be dismissed when two questions have been asked: What is justice but a modification of benevolence? What are the only intelligible ends of punishment?

But the required satisfaction can only be made by an infinite Being. Then we might have pronounced the case to be hopeless, since, except the Deity, an infinite being does not exist. Against this objection, however, the Calvinistic system provides by a wonderful expedient. The second person* of that mysterious Trinity into which the Divine nature is distributed, undertakes to make the demanded satisfaction. And to whom does he make this satisfaction? Doubtless to the other two and to himself. And how is this satisfaction made? By his union with a mortal man who expired upon a cross. Did the divine nature of Christ, then, suffer in the stead of sinners, or of the elect, all that they would have suffered to all eternity? If not, the full demands of justice have not been satisfied, and sin consequently cannot be forgiven. Did the Divinity suffer at all? If not, where is the value of the sacrifice which has been offered? Could the death of a human, finite being, make a satisfaction for that which is pronounced to be an infinite offence, and for which it is affirmed that none but an infinite being could atone?

If the primary proposition that sin is an infinite evil is shewn to be false, every conclusion which is drawn from it necessarily falls to the ground. In like manner, if it appears that an infinite satisfaction has not been made for the sins of mankind, those reasonings which are advanced to prove such a satisfaction necessary, must be fallacious. Now, unless the Deity himself suffered, (which few, I trust, in the present day will choose to affirm,) such a satisfaction has not been and could not be made. Whatever was the nature of the union between the second person of the Trinity and the man Christ Jesus, it did not extend to the grand object for which human nature was assumed, and while the man suffered, the divinity remained untouched.—But the man was ennobled by being the residence of the Deity. Was his nature thereby changed from finite to infinite? If not, his death was the death of a *finite* being, and could no more make an *infinite* satisfaction for sin than the death of any other man. And to say that it was *accepted* as a sacrifice of *infinite value*, would only be to say that it was accepted for that which it was not.—But

* What is the meaning of the term *person* in this use of it? Is there not reason to think that this term, *used confessedly without a definite signification*, is retained as convenient, because when the Father and the Son are represented as doing what nothing but *intelligent agents* could do, the term person allows them to be considered as such; but when, on the other hand, the doctrine itself is the subject of inquiry, it is conceived that the charge of Tritheism may be eluded by pleading that the term person is not intended to denote an intelligent *being* or *agent*?

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it touches in a striking manner the evil of sin, and the abhorrence in which it is held by an infinitely holy God. These do not appear to be natural inferences from the sufferings of one who *knew no sin*, and I confess that my mind would be directed to some very different conclusion.—But it vindicated the honour of the Divine government, and rendered it compatible with justice, that sin should be forgiven. In the first place, it has never been proved to be inconsistent with justice, that the punishment of sin should upon repentance be remitted. In the next place, it can never be shewn that the honour of the Divine government would not be sufficiently maintained by withholding pardon from the impenitent; and, finally, there is no intelligible connexion between the expedient which is supposed to have been employed, and the end which is said to have been effected. But in order to shew more clearly that the sufferings of Christ were not a satisfaction to Divine justice for the sins of mankind, I observe, that in order that justice should be satisfied, the end answered by the death of Christ must be the same, as far as justice is concerned, as would have been answered if justice had taken its natural course, and the supposed satisfaction had not been made. Thus if the object of justice had been to promote the moral improvement and happiness of mankind, and the same end was answered equally well by the death of Christ, it might with some propriety have been said, that justice was satisfied by his sufferings. But justice, in the case supposed, demanded that the sinner should be consigned to everlasting punishment, and the end proposed by the sufferings of Christ was, that he should not suffer at all. If justice can accept such a satisfaction as this, it is not the inexorable principle which at first it appeared to be.—But as Christ suffered in his own person what was due to sinners, justice has no farther demand upon them. Is it, then, indifferent to justice *who* suffers, provided the due quantum of suffering be endured, and also indifferent with what view the suffering be inflicted, whether to punish the guilty or to exempt them from punishment? But justice may so far yield to mercy as to accept the sufferings of the innocent for the punishment of the guilty. Suppose the contrary were affirmed, who could refute the affirmation? But if justice is not a branch of benevolence, and its demand of an infinite punishment for an infinite offence is founded, as the Calvinistic argument supposes, on the immutable fitness of things, mercy, if by mercy be meant a disposition to pardon the guilty, cannot exist in a Being infinitely wise and infinitely *just*. And if it did exist, what would it have to plead against the demands of eternal and unchangeable rectitude?—But the death of Christ displayed the evil of sin in a manner not less awful than if the sinner had suffered in his own person. But the demand of justice was, not that the sinner should witness the evil of sin, but that he should suffer the evil of it in everlasting punishment. But why was the evil of sin thus awfully displayed? The answer must be, to promote the moral improvement and happiness of mankind. Justice, then, has a view to utility, and the ground of the argument is withdrawn. But is not the evil of sin sufficiently displayed in the everlasting sufferings of myriads of the human race? And as these remain under the curse, justice has obtained an everlasting triumph over mercy. Justice has had its satisfaction for the salvation of the redeemed, and mercy has gratuitously consented that the great majority of mankind should be doomed to perdition. And are we called upon to believe that both these attributes are infinite? In a word, according to the Calvinistic reasoning, an attribute which is denominated justice, is *the grand moral perfection of the Deity*, to which the essential benevolence of his nature is compelled to yield. What could be intended when it was said that "God is Love"?

E. COGAN.

SIR,

A CORRESPONDENT,* whose clear ratiocination is usually commensurate with his ardour in the prosecution of truth, appears to labour under no slight degree of misapprehension when he takes for granted that "a deficiency in the practice of Christian virtue" is not "alleged against" the Unitarians. I can refer him for proofs to the contrary, to no fewer than three writers of eminence on the

* Mr. Cogan, pp. 226—234.

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orthodox side of the question: namely, Mr. *Wilberforce*, Mr. *Wardlaw* and Mr. *Fuller*. To say nothing of the inuendoes so unsparingly scattered in theological reviews and magazines: in one of which they are nicknamed the "modern Pharisees;" and in another are spoken of as a people "in whose tents the sun of righteousness never shone."

Mr. Yates, I believe, has admitted, with an exemplary candour, of which very unworthy advantage has been taken, that recently-converted Unitarians, who must necessarily have been much absorbed in the exercise of their reasoning powers, are apt to rest for some time in speculative religion, and to allow the activity of the intellect to supply the place of a vital principle in the soul. This is an evil arising out of that scholastic theology which has heaped extraneous additions upon the simplicity of gospel truth; and which must necessarily be first combated by the application of the reasoning faculties. Mr. Yates, however, if I recollect aright, by no means concedes that these Unitarian converts are "content to dwell in *arguments* for ever:" and I trust and believe that there are many families that worship the Father through his Son, with whom religion is a sanctifying principle and a warm, though steady, feeling.

The necessity of defensive argument, in a manner peculiar to a "sect every where spoken against," gives a controversial and philosophical air to our pulpit discourses; and, perhaps, the fact of enthusiastic demonstrations of religious emotion being often found in union with superstitious notions, has led Unitarians to affect a coldness foreign to their sentiments; to assume more of a philosophic than a religious exterior; and to yield a compliance with worldly customs and manners from a dread of appearing "righteous over-much," and from the habit of connecting a rigid scrupulosity and sanctimoniousness of behaviour with gloomy tenets of religion. The effect of this sort of antagonism shewed itself very remarkably, as well as mischievously, in the conduct of the Churchmen at the Restoration; who, in defiance of the Puritans, connived at a licentious theatre and a Sunday carnival.

That Unitarians are not less interested in vital religion than those who have more uninterrupted leisure to preach the word spiritually, is evident from the fact, that wherever philosophical or merely ethical preaching has supplanted the delivery of gospel sermons in Unitarian places of worship, the congregations have dwindled away; a fact which has been ascribed, by the bigoted calumniators of what they improperly call *Socinianism*, to something barren and unsatisfying in the nature of Unitarian faith; instead of to its proper cause—the cold, generalizing and unbiblical method pursued by Unitarian preachers. Where Unitarians have preached *textually* and *evangelically*, instead of delivering Déistical essays on nature or Ciceronian theses on morals, an effect has been produced no less awakening to the heart and conscience than what uniformly results from the plain Scripture-preaching of eminent Methodists: and, in fact, the same congregations which have decreased under the lecturer on ethics or physics, have replenished their deserted pews whenever an evangelical mode of preaching, consistent notwithstanding with the apostolic basis of One God the Father, has been introduced or revived. The same remarks apply to prayer. Unitarian prayer has too much resembled a dissertation: it had little more of prayer than the form; but it is a mistake to suppose that Unitarian congregations prefer this. That minister has most hearers who, instead of dryly enumerating the attributes of God, or expatiating on the works of his material creation, pours out his soul in the affectionate fervour of gratitude for his works of grace, and utters the eloquent and impassioned language of "a broken and contrite spirit."

This is, I conceive, a fair statement of the circumstances in which the Unitarians are placed, and which have occasionally afforded a colour for the uncharitable imputations of their adversaries. But I think that the author of the article on the "Effects of the Unitarian and Calvinistic Systems" hazards rather an unsafe position, when he says that if Unitarians fall below their fellow-professors in Christian practice, "some presumption may be derived hence against their *doctrine*:" and I must remark that he seems to vary his proposition, and to

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introduce in it something of incongruity, by stating first, that "a good and holy life" is "the true test of religious *feeling*," and then assuming that the reverse of this is a presumption against *doctrine*. Now *true religious feeling* (which is faith influencing character, not mere sentiment or emotion) will naturally produce a holy life; but it does not follow that *true doctrine* will necessarily do so, nor that false doctrine must always be unaccompanied by practical goodness. I have already mentioned some causes which appear to operate disadvantageously for Unitarianism; but which do not, according to my ideas, at all affect the solidity and purity of its *doctrines*. A lukewarm religious feeling may be perfectly compatible with a clear perception of doctrinal truth. On the other hand it cannot, and it ought not to be denied that both Calvinists and Romanists have exemplified in their lives a true religious feeling: though this moral excellence should not hastily be admitted as an infallible criterion of the correctness of their doctrinal persuasions, any more than a laxity of moral practice should be judged decisive of errors in doctrine, though it certainly is indicative of unsanctified feeling.

I cannot completely assent to every thing advanced by your Correspondent in relation to Calvinism. He affirms that in the Calvinist's opinion the "most upright and holy life is but an equivocal evidence that the work of grace has been carried on in the heart." But has he stated this fairly?* The Calvinist unquestionably *does* consider a holy life as the inseparable evidence of divine election; as an ill life, persevered in to the end, is accounted a presumption of a reprobate soul. If they regard holiness as no testimony of grace, it must be only where moral practice is not grounded on Christian motives; which is nothing more than a version of the Church article, "they also are to be held accursed," &c.—That virtue, therefore, is not regarded by the Calvinist with the same interest with which it is regarded by the consistent Unitarian, does not seem an accurate deduction from the principles of his system; nor does the circumstance of "original depravity and the regenerating influence of the Spirit, placing virtue out of the sphere of human exertion," appear necessarily to deprive virtue of its interest. The exertion is still human; though the human agent is acted upon; and the sense or persuasion of being the instrument or medium of divine influence would surely lead to elevated thoughts, (not however, in my opinion, inconsistent with humility) rather than to indifference; a state of mind which, under this conviction, could not by any possibility co-exist; nor would the "atoning sacrifice and imputed righteousness" of Christ "do away with the necessity of labouring to attain" the perfection of virtue; for as the elect could not feel any cheering assurance that they were so, without the fruits of the Spirit, there would be in a well-disposed mind, a constant anxiety to acquire this evidence of grace; which, however passive the theory may suppose the human recipient to remain, must indirectly produce the labour of attainment; and, indeed, the fact admitted by your Correspondent of numerous instances of licentious characters reclaimed by Calvinistic exertions, is a proof that no such passive inactivity forms any part of their system. In receding from the doctrine of irresistible grace, the Unitarian is liable to stumble on that of human perfectibility. The feebleness of our best efforts, and the treachery and illusoriness of our firmest resolutions, read a lesson of human experience sufficiently humiliating, to convince the mind that no consistency in virtue is attainable, unless the thoughts be elevated to him whose "grace is sufficient for us." That grace (not miraculous, but providential) *may* co-operate with the endeavours of the sincere aspirant after the favour of God and "his righteousness," Scripture does not authorize us to doubt, and reason may consistently believe.

That Calvinism "operates by the

* In the writer's proposition that the action of the Holy Spirit on the mind is with Calvinists the object of immediate perception and subjected to the experience of distinct and lively feeling, he seems to confound *Calvinism* with *Methodism*. Calvinism, as such, supposes that the testimony of the conscience and the persevering integrity of the life are the grounds of conviction to the regenerate believer, that he is the object of future mercy and under the influence of grace.

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instrumentality of terror" is conformable to prevalent opinions; but I doubt their validity. Of atonement, one of their ablest advocates thus expresses himself; and he may be allowed to understand his own doctrine, although in respect to Unitarianism he, in the same work, betrays equally his want of knowledge and of charity:

"The Calvinists disavow considering the death of Christ as a cause of divine love or goodness. On the contrary, they always maintain that divine love is the cause, the first cause, of our salvation and of the death of Christ to that end. They would not scruple to allow that God had love enough in his heart to save sinners without the death of his Son, had it been consistent with righteousness; but that, as receiving them to favour without some public expression of displeasure against their sin, would have been a dishonour to his government, the love of God wrought in a way of righteousness—first giving his only-begotten Son to become a sacrifice, and then *pouring forth all the fulness of his heart* through that appointed medium."—*Fuller's Socinian and Calvinistic Systems compared.*

Hall, in his Help to Zion's Travellers, states, that "*reprobation* does not intend an absolute appointment to eternal misery; for such (reprobates) may still find mercy, as Paul did; but it is the awful opposite to divine *approbation*, whether it respect persons, principles or proceedings."

"One might have expected," observes Pentycross, "that if God foreknew all pains would be ineffectual, he would use none; but his divine goodness will exert them, to give the sinner the greatest possible opportunity to be happy; and while thus, with the truest and highest goodness, he sincerely and pathetically addresses all, it surely can be no impeachment of his sincerity and tenderness, if, seeing that all he can do *in a natural way* is ineffectual, he determines all shall not be lost; and, therefore, while he leaves the bulk of mankind to this their own frustration of all the natural means that can be used to save them, some shall, by extraordinary and supernatural, and new-creating and irresistible exertions of his own upon them, be saved."—*Sermons.*

The inconsistency of God proposing motives to beings who are naturally incapacitated from yielding to their impulse, is obvious; but it is clear that the Calvinistic writers are so anxious to establish the goodness of God, that they attempt to demonstrate it even at the risk of falling into contradictions. They cannot, therefore, be said to use *terror* as the instrument of persuasion.

The following passage of the same writer has never been exceeded in the soft and tender delineation of the paternity of God: "Another picture of the Divine goodness is his manner of receiving sinners when applying for salvation through Christ. His manner of *receiving* them did I say? Rather it should have been his manner of rising and meeting them, when they are yet afar off, as soon as their feet are observed to tend towards their heavenly Father's house. On this occasion of a prodigal's return, all the soft and dissolving ruabes on the heart of Deity: *unusual emotions of fatherhood flutter within him*—his feet find wings as it were—he runs and falls on the neck of his recovered son, forgets all his crimes and kisses him."

MELANCTHON.

SIR, *October*, 1820.

I AM fully aware that the various communications offered to the public through your valuable Miscellany, should be scrupulously watched over, more particularly with respect to their moral tendency; and I am perfectly satisfied it is under this laudable impression solely, that two of your Correspondents have, in your last Number, [pp. 515, 516, and 530,] tendered their strictures on the letter of the Rev. Theos. Browne.

Had Mr. B.'s letter been anonymous, I might not have felt induced to have intruded upon your pages on this occasion, but standing as he does exposed to the unobstructed view of public observation, I confess I think the strictures of your Correspondents, charged with an inappropriate asperity, and which, indeed, from the very arguments offered upon the subject, does not appear to be of necessity called for.

Our friend standing high above impeachment on the score of principle, the case at once becomes discharged

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from any culpability of very serious moment. Also if his proposals are "trifling, childish folly," they of necessity fall through their own weakness, and, as to consequences, might have been left even to their own ephemeral existence. What possible danger is there in these days that any Unitarian Association should adopt "plans manifestly absurd"? Where then was the paramount necessity for taking the matter up with so much apparent warmth? Surely, proposals held to be so obviously devoid of acceptation, might have been observed upon with somewhat less indignation, in a style less poignantly wounding to the feelings of a respectable individual.

Unadjusted as the balance now appears to general view, it cannot be improper for a by-stander to throw into the opposite scale such counterveiling materials as may be within his immediate reach, and I may freely aver, that our Unitarian brother is conspicuous for a fervour of piety highly impressive, an unremitting attention to that most important duty, the training and instruction of youth, private charity (as I understand upon good authority) carried to an extent rarely practised, and last, though not least, church preferment laid at the foot of honest principle. These are solid, preponderating qualities, to be poized against schemes, either nugatory or which, on due reflection, are not to be entertained. If inadvertency has been the means of implanting a sting, in equity we may apply the antidote prepared to our hand by Mr. B.'s own merits.

I will take this opportunity, Sir, of stating, that few things have tended to rouse my feelings more than the warmth of temper which has been occasionally manifested by some of our disputants towards each other. I speak of it, however, as nothing more than what we but too commonly observe in the world. From an anxious desire that Unitarians should excel in Christian forbearance, I have most sincerely regretted it, and whenever we may conclude that the interest of our great cause requires the expression of our disapprobation, especially in the case of an individual directly particularised, let us remember to temper judgment with benignity.

EVER EVER.

Sir,

It is sufficiently remarkable that such a man as Mr. Carlile should erect himself into an oracle, in opposition to all revealed religion, as if no one of any understanding pretended to believe in it, except he derived from his profession of it some present worldly advantage.

I will pass over ten thousand names, of those most eminent for intellectual attainment, not being clergymen, to fix only upon two, who were unquestionably the most eminent for mental powers, of any which are contained in the history of the human race. Pascal and Newton were ingenuous disciples of revealed religion, not as a matter of theory, or a subject of debate, but as a practical system of life, and yielded to it a voluntary and self-denying obedience. Newton was, perhaps, happy in a natural temperament, which made the yoke of Jesus comparatively easy; but Pascal, irritable and sensitive in the greatest degree, suffered in subduing his passions to the standard of the Christian precepts, as much as man could suffer; but he triumphed not as a philosopher merely, but as a Christian. These two illustrious practical Christians derived no worldly emolument from their profession, and I suspect that a religion, the evidence of which THEY thought conclusive, must be attended with something remarkable in its history, as these two were certainly the greatest mathematicians and best judges of evidence of any men who have ever trodden this earth. But we now live in an age of reason, and what were Pascal and Newton to Paine and Carlile?

The real fact is this: revealed religion is hostile to VICE, and therefore we are hostile to revealed religion. I do not say there are no exceptions; I believe Mr. Hollis to be an exception; but the exceptions, I fear, are few. Every young fellow who can write his name, pronounces upon the evidence of revealed religion with unhesitating authority. Inquire into his character, and you will generally find that it were unsafe to trust him with your daughters. Read the books of irreligious women, and you will find them all Mary Wolstonecrafts, mothers and not wives, or if wives, unfaithful and licentious. In marriage, Hartley says,

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religion is the one needful thing, and he who would marry a prating infidel, may look for misery of every form. I do not say that revealed religion has demonstration in its evidence, but I do say that he who doubts of its truth, ought to keep his doubts to himself. This leads me, if you will yield me a little room, to what I chiefly intended, —to shew the importance of religion to society. It must be allowed, that the good of society requires that the passions of our nature be *restrained*. This is more especially necessary to the sexual passion, the unrestrained indulgence of which is the cause of nearly ALL the evils of society. It is NECESSARY that this passion should in its indulgence be confined to marriage. Revealed religion permits its indulgence in this way, and in this way ONLY. Neither does revealed religion lay any restraint upon marriage: restraints certainly exist, but religion neither adds to them nor takes from them. Unfavourable and restraining circumstances may, and often do exist; we are then to call in the aid of religion to RESTRAIN the passion. This is the least evil of the case; an evil it may be, but it is the least, leaving religion out of the question.

Religion positively enjoins temperance, sobriety, industry, economy; these are easy virtues, habit makes them pleasures. These religion commands; concerning marriage there is no command nor prohibition. He that marrieth, sinneth not, if he be temperate, sober, industrious and economical. These are required of all, especially of married persons. Now, take the world as it is, with all its natural evils, and I defy wisdom itself to lay down a rule on this all-important subject, more excellent than this. Had it no other evidence, religion would approve itself as true by its view of this subject only.

Is there a spectable more disgusting, more horrible, than that of a man devoured by his lust, and throwing his odious looks about him over the whole sex! And I suspect this state of unsubdued, ever-gratified and never-satisfied passion, is a state of wretchedness inconceivable. It is the misery of the damned. The wretch is already in hell. No soft affections, no tender attachments, no endearing kindness remain; all is brutal lust, devouring, ferocious, selfish, bloody and murderous!

See the modest man and true Christian, treating the sex with unfeigned respect, humble, kind, courteous in every act and motion, his conversation pure and benevolent, his looks also pure and beaming with chaste delight: —how lovely is this picture! "Look at this picture and at that"!

Those who are now prating against all religion, and writing against a future state, (for it matters little what be any man's notion of religion if he holds the doctrine of a future state, and that the performance of duty alone prepares us for it,) may expect many disciples. All the rogues, vagabonds, spendthrifts, drunkards, fornicators, adulterers, robbers and murderers, are his applauding followers.

If the labourers are many, the harvest too is great! But let the good not despair: we have yet our Leightons, our Wattses, our Lardners; though bearing other names, their characters live, and their shining light will not be lost in this dark day! Christian morality is religion, and that ONLY is religion. All the rest is wood, hay and stubble, and all is even of less worth than wood, hay and stubble, which does not contribute to, and strengthen morality. This is the one thing needful; this get, and thou shalt live!

HOMO.

October 2, 1820.

Notes on a few Passages in the Old Testament.

Judges xi. 39: "And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed."

IT has been made a question, *how* this unhappy parent disposed of his daughter.—Did he consign her to perpetual celibacy? Or did he slay her on the altar of Jehovah? The weight of evidence seems to be in favour of the opinion that she fell by her father's hand: for,

In the first place, *the language of the vow* leads to this conclusion: "It shall be (ver. 31) that what cometh forth of the doors of my house to meet

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me, when I return in peace from the children of Ammon, shall surely be the Lord's, and *I will offer it up for* A BURNT OFFERING." The very same word, "a burnt offering," is employed, in Gen. xxii. 2, with reference to the sacrifice of Isaac by Abraham. And such is its signification in passages too numerous to be cited: it includes the idea of *slaughter*.

I am not ignorant that other translations of a part of the 31st verse have been proposed. Some writers, for example, would render it thus, "whatever cometh forth, &c., shall surely be the Lord's, and I will offer up TO HIM a burnt offering:" while some again give a different turn to the last of these clauses, "OR I will offer it up, [to him,] &c." Now the Version "and I will offer up to him," &c., is "totally repugnant to" the "constant acceptation" of this phrase in the Bible:* and they who, adopting the disjunctive sense of the particle, read "OR I will," &c., assume the reality of a custom, the existence of which has not yet been proved. Nevertheless, such is my respect for the talents, the learning and the sincerity of the critics to whom I have alluded, and such my diffidence of my own judgment, that I cannot pronounce their attempts to explain this passage evasions of its meaning: on the contrary, I must honour them even for those well-intended and assiduous efforts in which, as I conceive, they have been least successful. Although I cannot subscribe to the renderings which these authors have severally given, yet I am far from being forgetful of their deservedly high reputation among men of letters.

Secondly, *The statement of* JOSEPHUS *is remarkable*. His words† are, "he [Jeptha] promised that, in the event of his safe return to his own house, he would offer up in sacrifice [ιερευσειν]‡ whatever first met him." The historian adds,—"his daughter met him, his only child, and she unmarried: as the consequence, after an interval agreed upon by both of them, he sacrificed her as a burnt-offering [θυσας πυρπαυδα ολοκαυτουσιν];* thus presenting an oblation neither authorized by the law nor acceptable to God; and this because he did not consider what might be the result of his vow, or the judgment that others would pass on his conduct." Here then we have the testimony of Josephus to the nature and issue of this transaction. Could he be unacquainted with the quality of it, or possess any inducement to paint it in deeper colours than truth and justice warranted?

In the third place, *There is no foundation for the hypothesis that the daughter of Jeptha was consecrated by her father, for life, to the service of the tabernacle*. To this gratuitous opinion I have before adverted: by what facts it is supported, I am extremely desirous of learning. Under the Mosaic law, and in the Jewish history, can we perceive any such character as a *vestal* or a *nun*? Shew me authorities for your opinion, and they shall be carefully examined: until you produce these, it cannot be necessary to discuss points of verbal criticism, which, whatever we may determine concerning them theoretically, can in the present case have no practical application.†

Lastly, *The greatest and most obvious difficulty in this narrative, is solved by a reference to the age and the circumstances in which Jeptha lived*. "That a Jew should sacrifice a human victim, and that this victim should be his daughter," may at first appear incredible; and hardly less astonishing is it "that he should do so unchecked and unpunished by his countrymen"! Such an objection I could not answer had the period of which *the book of Judges* treats been a period of regular and tranquil government, or had the religion and morals of the people suf-

* Findlay's Vindic. &c., against Voltaire, pp. 178—181, note.

† Antiq. Jud. Lib. v. Cap. vii. § 10 [ed. Hudson].

‡ Schleusner, in verb.

* The expression used by the LXX. in their transl. of ver. 31 is, ανοισω αυτον ολοκαυτωμα.

† The controversy would be put to rest were the rendering in the Fr. Genev. transl. admissible: "ce qui sortira de ma maison venant au devant de moi, après mon heureuse expédition contre les Hammonites, sera consacré à l'Eternel." But can such a version do justice to the historian or to the subject?

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fered no alarming degeneracy. But the actual state of things was the reverse of all this: from causes which it is not requisite to assign, the Jewish nation and their leaders were now become, with few exceptions and short intervals, semi-idolaters and barbarians. The pen of the historian is employed in describing a succession of follies and of crimes rarely equalled: and Jeptha's rash and cruel vow harmonizes too well with the depravity of the times and the awful darkness of the scene.

On this transaction we should decide agreeably to the common rules of criticism. The feelings of humanity, it is true, may prompt a wish to discover that Jeptha was not, after all, the murderer of his daughter: and theological prepossessions, fostered, if not produced, by an erroneous interpretation of Heb. xi. 32, perhaps too of Judges xi. 29, may strengthen the desire. Such feelings I must respect: for such prepossessions I can make allowance. * Yet neither the one nor the other should controul the exercise or the inferences of just reasoning and inquiry. The divine origin of the Jewish œconomy, is perfectly unaffected by Jeptha's conduct; while the authenticity of the narrative is supported by the simple and ingenuous manner in which the historian relates this shocking example of disregard to the letter and the spirit of the Mosaic law. †

Psa. xix. 10: " — sweeter also than honey and the honey-comb." To writers who dwelt in Palestine, and in some of the neighbouring countries, this comparison naturally presented itself. We find it in Hom. Il. xviii. 109, 110, where it is used, however, in reference to a totally different subject —the gratification of resentment,

Ὅς τε πολυ γλυκιων μελιτος καταλειβομενοιο
Ανδρῶν εν στηθεσσιν αεξεται.

Isaiah v. 20: " — that call evil good, and good evil." Aristophanes has nearly the same thought and expression in *Nubes*, 1019, 1020, 1021: * he there enumerates the effects of a debasing sophistry, and says,

σ' ανατεισει.
Το μεν αισχρον απαν καλον ηγησθαι,
Το καλον δ' αισχρον.

Isaiah ix. 5: " — the garment rolled in blood." By this language the classical reader will be reminded of Hom. Il. xviii. 538,

Ειμα δ' εχ' αμφ' ωμοισι βαφων αιματι φωτῶν.

In like manner, a preceding line, 535,† calls to the recollection some grand personifications in Hebrew poetry, v. g., Job v. 20, 21, xxviii. 22; Habak. iii. 5; the last of which passages might have obviated a difficulty stated by J. D. Michaëlis, in his *Supplem. ad Lexic. Heb.*, No. 2212, 2.

Jonah ii. Of the devotional address contained in this chapter, Archbishop Secker observes, " It seems very strange, that Jonah's sin should never be mentioned, or hinted at, in it:" and Green notices the tenth verse as a transposition.‡ The remarks of both these authors are pertinent and judicious; but they do not remove the greatest difficulty accompanying the prayer and the history with which it is interwoven. This composition, which is properly *a thanksgiving*, and a *cento* from the *Psalms*, has no allusion to the very extraordinary circumstances in which the prophet, according to the narrative, must have found himself. His language is simply that of a man over whom the waters of the mighty deep have passed, and who has been saved from perishing in the sea. He possesses, indeed, a consciousness of his life having been preserved: yet he does not appear to know that he was in the belly of a fish. Whence this silence? Whence this omission? On the common hypothesis is it capable of being explained? Jonah's thanksgiving, supposing it either to have formed a part of the book from the

* Hence, perhaps, the cloud of mystery in which a writer of commanding eloquence and talent attempts to involve the passage: " Jephté ensanglante sa victoire par un sacrifice, qui ne peut être excusé que par un ordre secret de Dieu, sur lequel il ne lui a pas plû de nous rien faire connoître." Bossuet sur L' Hist. Univ. (1752), p. 22.

† Eichhorn in das A. T. 3. B. 478 (1803).

* Oxon. 1810, Tom. II.

† Εν δ' Ερις, εν δε Κυδοιμος ὁμιλον, εν δ' ολεθρος Κηρ.

‡ Newcome's Version of the Minor Prophets (8vo. 1809).

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first, or to have been added at a subsequent period, or by another hand, surely proves that the notion generally entertained of the nature of the prophet's adventure, on his being thrown overboard, must be erroneous. *He* would render no ordinary service to Sacred Learning, who could pour light on this most obscure portion of the Jewish Scriptures. N.

Mr. Grattan.

[We have wished to preserve some memorial on our pages of this eminent orator and statesman, whose decease is announced p. 365, but we lament that we have no other tribute to offer to his memory, except a short character, which will be found in the Obituary, than the following anecdotes and extracts, taken many years ago from a work on Ireland by Sir John Carr.]

UPON quitting St. Valori, I paid a visit to that great man GRATTAN, whom I have with so much gratification mentioned, at his beautiful seat called Tinnahinch, or the Little Peninsula, the approach to which is very fine. Tinnahinch or Teine Inch: the latter applies to some great altar of the Pagan Irish, in or about the place so called. Teine signifies water; it also means stagnated waters, and the watermarks of a river. Inch, or inis, or enis, signifies an island. The Irish give this name even to lands not quite surrounded by water, as Inch-core, near Dublin, which has the Liffey in front, and a small stream parallel to it at the back, running to Kilmainham gaol. The house stands at the base of a vast mountain, finely clothed with wood and verdure: a little from the summit is Powerscourt, the noble residence of Viscount Powerscourt.

Soon after my arrival, the distinguished owner of Tinnahinch conducted me through his beautiful grounds. The surrounding objects corresponded with the mind of my guide. Before us a winding river, here fertilizing meadows, there foaming over rocks; the rich, romantic foliage of the woods, and the lofty mountains that half enclose the Dargle, represented his eloquence, lucid, rich, copious and sublime; whilst behind, the cloud-capt Scalp, serrated with broken rock, resembled the terrible force of his roused philippic. I had the peculiar happiness of seeing this great man in the bosom of his amiable, elegant and accomplished family; and in one of the greatest orators and politicians of the age, I saw the affectionate husband, the fond father, the luminous and profound scholar, the playful wit, and polite, well-bred, hospitable gentleman. Such is the man who, in his speeches upon the question of the paramount right of England to change the constitutional government of Ireland, displayed an eloquence before unknown to that, and never surpassed in any country. This question underwent several discussions in 1780, 1781 and 1782; the speech which he delivered on the 19th of April, 1780, was, as I was informed by a gentleman who had the good fortune to be present when it was delivered, most brilliant, energetic and impressive: it effected the repeal of the 6th of George I., and for a period gave independence to his country: for this speech alone the Parliament, by an almost unanimous vote, granted him the sum of fifty thousand pounds! His speech also on the propositions in 1785, is said to have teemed with the highest eloquence.

Owing to the Parliamentary debates of Ireland having been irregularly and imperfectly taken, I found considerable difficulty in procuring specimens of the eloquence of this great orator; some of those with which I shall gratify my reader, I received from the oral communication of persons who had heard and treasured them up in their recollection.

I am sure I have no right, from public or private information, to assert that GRATTAN is the author of Junius's Letters; but the very soul of that immortal writer seems to vivify all his speeches and writings; the same sagacity, the same galling irony, the same richness of language, the same impassioned energy of expression, combining conciseness with ornament, strength with beauty, and elegance with sublimity.

It must be remembered that the speeches from which I have taken the following extracts, were delivered in times of political convulsion, when the public mind was highly inflamed. I offer them solely as specimens of elevated oratory, and not for the purpose of introducing political opinions.

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Providence.—"So it frequently happens; men are but instruments of Providence, and, without knowing it, fulfil her ways. The zealot is but an inflamed organ, bursting forth with unpremeditated truths."

Wretched Peasantry.—"The hapless people of the south are husbandmen from necessity, not choice. They have no other means of existence. They are obliged, in many places, to clamber mountains, rocks and precipices, to snatch from sterility a little spot of ground, and oppose indefatigable industry to the natural stubbornness of the soil. And they are compelled to wade to cultivation through bogs and morasses; labouring thus to add to the productive grounds of the kingdom."

Value of Peasantry.—"Where can the peasantry of Ireland look for protection, if you deny them assistance? They are the pillars of the state, and if not humanity, good policy ought at least to guide you to cherish them. You complain they are intractable; there is no animal so fierce but can be tamed, save the tyger; yet he is in some measure to be subdued. If you wish to conciliate him, feed him well. Try the experiment, I intreat you."

Toleration.—"The source of your reason tells you that you should embrace every sect of religion; how, then, can you hope to receive sovereign mercy, if you are deaf to the cries of your fellow-creatures? The doctrine of the dark conclave of bigotry, which, bursting, overwhelmed the nations of the earth, may be urged in favour of such criminal apathy; but the pangs of him who suffered a cruel crucifixion will rush from the sepulchre, to upbraid you with ingratitude, and involve your future tranquillity."

Illiberality.—"When a bill for the improvement of barren lands, and the encouragement of industry among the lower orders of the people, was in the last session resisted by the spiritual peers, a right reverend prelate was said to have declared as a principle, that the poor should not be relieved if the clergy were to be at the expense. Such a sentiment coming from a Christian and a Protestant bishop, must have smitten every breast with deep and sincere affliction; but if we are cast down by so great and grave an authority on the one side, we are consoled again by a still higher interposition, the express commands and practice of the Scriptures, on the other. The Saviour of man suffered on a principle different from that which the right reverend prelate has introduced. The apostles, the martyrs, and that flaming constellation of men that, in the early age of Christianity, shot to their station in the heavens, and fell, and, falling, illumined the nations of the earth with the blaze of the gospel, they rose and they fell, inspirations of a very different kind. Had Christ been of the prelate's opinion, he never had been born, and we never had been saved. Had he said to his apostles, 'The poor are not to be fed, the valley is not to laugh and to sing at the expense of Christian pastors;' or had the martyrs expostulated with themselves, 'We will not suffer for mankind;' what had become of the Christian religion? Let the Pagan priest of Jove, or the sensual priest of Mahomet, deliver such doctrine, but don't you part with the palm of Christianity, nor relinquish the lofty, self-surrendering precepts of your gospel, to poach in politics for little and wicked tenets, in order to brand your Prayer-book with the image of a sorry selfishness, which would disgrace the frontispiece of Machiavel."

Description of a great Character.—"I speak of some, not all. There are among them men whom I revere. Such is one whom I don't name, because he is present; mild, learned, pious and benevolent; a friend to the meekness of the gospel, and a friend to man. Such is another whom I may venture to name, because he is not present. He has the first episcopal dignity in this realm—it is his right—he takes it by virtue of the commanding benevolence of his mind, in right of a superior and exalted nature. There are men possessed of certain creative powers, and who distinguish the place of their nativity, instead of being distinguished by it.—They don't receive, they give birth to the place of their residence, and vivify the region which is about them. The man I allude to I know him not, or know him as we know superior beings, only by his works."

Anonymous Slander.—"No man, no body of men, has a right to charge on a member of the legislature, as his speech made therein, an unauthorized publication. Against this rule have transgressed those anonymous and wrathful clergymen who, in a flock of noisy publications, have attacked what I never published, and replied to what I never said. They are welcome—they have shewn that all of them can excel—their patron, I hope, will reward them. The flies of the vintage, they gather about the press, and already taste, in devout expectation, the inspiring fruit. A light swarm! That they should travel over boundaries, I am not astonished; but that the grave body,

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the parochial clergy of Munster, with their six bishops, should assail me, is strange—but they, too, are welcome."

Usurped Consequence.—" But it should seem that it was not religion which supported the person, but the person that supported religion. The error, however, is natural and common; the politician thinks the state rests on his shoulders, and the dignified divine imagines the church and the Christian religion—the firmament and starry sphere, to dance round his person and property. It is a matter of curiosity to know what, on the present occasion, has endangered the Christian religion; an anonymous pamphlet against tithe, and a motion to inquire into the sufferings of the poor—for this is the Godhead brought out of his shrine, and exposed as an outwork in defence of church property."

In Mr. GRATTAN'S celebrated Address to his fellow-citizens, in 1797, the following beautiful passages occur:

Democracy.—" We saw the minister retreating from the enemy with as rapid a step as he advanced upon the people, going back and back and back; while the democratic principle in Europe was getting on and on, like a mist at the heels of the countryman, small at first, and lowly, but soon ascending to the hills and overcasting the hemisphere."

Outrage.—" Sensible acts of violence have an epidemic force; they operate by sympathy; they possess the air, as it were, by certain tender influences, and spread the kindred passion through the whole community."

Toleration.—" Kings have no right to enter into the tabernacle of the human mind, and hang up there images of their own orthodoxy. We know of no royal rule either for religion or mathematics."

Weakness of Human Nature.—" Our contemplation, the most profound, on divine nature, can only lead us to one great conclusion, our own immeasurable inanity; from whence we should learn, that we can never serve God but in serving his creature; and to think we serve God by a profusion of prayer when we degrade and proscribe his creature, and our fellow-creature, was to suppose heaven, like the court of princes, a region of flattery, and that man can there procure a holy connivance at his inhumanity, on the personal application of luxurious and complimentary devotion."

French Revolution.—" A gigantic form walked the earth at this moment, who smote crowns with a hundred hands, and opened for the seduction of their subjects a hundred arms."

Extended Empire.—" When England had conquered France, possessed America, guided the councils of Prussia, directed Holland, and intimidated Spain; when she was the great western temple to which the nations of the earth repaired, from whence to draw eternal oracles of policy and freedom; when her root extended from continent to continent, and the dew of the two hemispheres watered her branches—then, indeed, we allowed with less danger, but never with justice, that she might have made sacrifices of the claims of the Irish."

Boroughmongers.—" It is well that the price of boroughs is from fourteen to sixteen thousand pounds, and has, in the course of not many years, increased one-third; a proof at once of the extravagance and audacity of this abuse, which thus looks to immortality, and proceeds, unawed by the times and uninstructed by example, and in moments which are held alarming, entertains no fear, conceives no panic, and feels no remorse which prevents the chapman and dealer from going on at any risque with his villainous little barter, in the very rockings and frownings of the elements, and makes him tremble, indeed, at liberty, but not at crimes."

Corruption.—" Make your people honest, says the court—make your court honest, say the people; it is the higher classes that introduce corruption: thieving may be learned from poverty, but corruption is learned from riches. It is a venal court that makes a venal country—that vice descends from above. The peasant does not go to the castle for the bribe, but the castle candidate goes to the peasant, and the castle candidate offers the bribe to the peasant because he expects, in a much greater bribe, to be repaid by the minister; thus things go on; 'tis impossible they can last."

Bribery and Terror.—" The laws did, in my judgment, afford the crown sufficient power to administer the country, and preserve the connexion with Great Britain; but our ministers have despised the ordinary tract, and plain, obvious, legitimate and vulgar bonds between the king and the subject; they have resorted to the guinea and the gallows, as to the only true and faithful friends of government, and try to hang when they can't compel; they have extended the venal stipendiary principle to all constituted authorities; they have given the taint to the grave corporator as well as the senator, and have gone into the halls and streets to communicate the evil to the middling and ordinary part of society."

Decline of Empire.—" The Romans were conquered at Cannæ, first by Varro, and afterwards by Hannibal. The English

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have been conquered, first by the minister, and afterwards by the French. Those Romans were finally conquered by the barbarians of the north, because they had been previously conquered by the princes of the empire; and then the half-armed savage, with the pike and the pole, came down on the frontiers, and disposed of the masters of the world as of the stock of the land—the gouty stock of the rich, and the rude stock of the people."

Reform.—"In that American contest we saw that reform which had been born in England and banished to America, advance like the shepherd lad in holy writ, and overthrow Goliah. He returned, riding on the wave of the Atlantic, and his spirit moved on the waters of Europe."

Self-legislation.—"Self-legislation is life, and has been fought for as for being. It was that principle that called forth resistance to the House of Stuart, and baptized with royalty the House of Hanover, when the people stood sponsors for their allegiance to the liberty of the subjects; for kings are but satellites, and your freedom is the luminary that has called them to the skies; but your fatal compliances (speaking of the then parliament) have caused a succession of measures which have collected upon us such an accumulation of calamity, and which have finally, at an immense expense and through a sea of blood, stranded these kingdoms on a solitary shore, naked of empire, naked of liberty, and bereft of innocence, to ponder on an abyss which has swallowed up one part of their fortunes, and yawns for the remainder."

He thus finely portrays some of the great political characters of Ireland:

"Mr. Malone, Lord Pery, late Lord Shannon, Duke of Leinster, the Mr. Ponsonbys, Mr. Brownlow, Sir William Osborne, Mr. Burgh, Mr. Daly, Mr. Velverton, Mr. Ogle, Mr. Flood, Mr. Forbes, Lord Charlemont and myself. I follow the author through the graves of the honourable dead men, for most of them are so; and I beg to raise up their tombstones, as he threw them down. I feel it more instructive to converse with their ashes than with his compositions. Mr. Malone, one of the characters of 53, was a man of the finest intellect that any country ever produced. 'The three ablest men I have ever heard, were Mr. Pitt, (the father,) Mr. Murray and Mr. Malone: for a popular assembly I would choose Mr. Pitt; for a privy council, Murray; as a wise man, Malone.' This was the opinion Lord Sackville, the secretary of 53, gave of Mr. Malone to a gentleman from whom I heard it. 'He is a great sea in a calm,' said Mr. Gerrard Hamilton, another great judge of men and talents. 'Aye,' it was replied, 'but had you seen him when he was young, you would have said he was a great sea in a storm;' and like the sea, whether in calm or storm, he was a great production of nature."

Mr. Flood.—"Mr. Flood, my rival, as the pamphlet calls him—and I should be unworthy the character of his rival, if in his grave I did not do him justice—he had his faults, but he had great powers, great public effect; he persuaded the old, he inspired the young; the castle vanished before him; on a small subject he was miserable; put into his hand a distaff, and, like Hercules, he made sad work of it; but give him the thunderbolt, and he had the arm of a Jupiter; he misjudged when he transferred himself to the English Parliament; he forgot that he was a tree of the forest, too old and too great to be transplanted at fifty; and his seat in the British Parliament is a caution to the friends of union to stay at home, and make the country of their birth the seat of their action."

Mr. Burgh.—"Afterward Lord-Chief-Baron of the Exchequer.

"Mr. Burgh, another great person in those scenes, which it is not in the little quill of this author to depreciate. He was a man singularly gifted—with great talent, great variety, wit, oratory and logic; he too had his weakness; but he had the pride of genius also; he strove to raise his country along with himself, and never sought to build his elevation on the degradation of Ireland.

"I moved an amendment for a free export; he moved a better amendment, and he lost his place; I moved a declaration of right; 'With my last breath will I support the right of the Irish Parliament,' was his note to me, when I applied to him for his support: he lost the chance of recovering his place, and his way to the seals, for which he might have bartered. The gates of promotion were shut on him, as those of glory opened."

Mr. Daly.—"Mr. Daly, my beloved friend—he in a great measure drew the address of 79, in favour of our trade; that 'ungracious measure;' and he saw, read and approved of the address of 82, in favour of constitution, that address of 'separation.' He visited me in my illness, at that moment, and I had communication on those subjects with that man, whose powers of oratory were next to perfection, and whose powers of understanding, I might say, from what has lately happened, bordered on the spirit of prophecy."

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Mr. Forbes.—" Mr. Forbes, a name I shall ever regard, and a death I shall ever deplore—enlightened, sensible, laborious and useful—proud in poverty, and patriotic, he preferred exile to apostacy, and met his death. I speak of the dead, I say nothing of the living, but that I attribute to this constellation of men, in a great measure, the privileges of your country; and I attribute such a generation of men to the residence of your parliament."

Earl of Charlemont.—" In the list of injured characters, I beg leave to say a few words for the good and gracious Earl of Charlemont: an attack not only on his measure, but on his representative, makes his vindication seasonable. Formed to unite aristocracy and the people; with the manners of a court, and the principles of a patriot; with the flame of liberty and the love of order; unassailable to the approaches of power, of profit or of titles, he annexed to the love of freedom a veneration for order, and cast on the crowd that followed him the gracious shade of his own accomplishments; so that the very rabble grew civilized as it approached his person; for years did he preside over a great army without pay or reward, and he helped to accomplish a great revolution without a drop of blood.

" Let slaves utter their slander, and bark at glory which is conferred by the people; his name will stand; and when his clay shall be gathered in the dirt to which it belongs, his monument, whether in marble or in the hearts of his countrymen, shall be consulted as a subject of sorrow and a source of virtue."

GRATTAN had the highest veneration for the talents of Flood; but the latter was jealous of his fame, and more jealous of the splendid reward bestowed upon him by the nation: in a stormy debate, Flood bitterly reflected upon the conduct of GRATTAN, and even stooped to personalities, which drew one of the finest philippics ever heard from the latter, who observed, turning to Flood, whose nose was disfigured, " He resembles an ill-omened bird of night, that, with sepulchral notes, a cadaverous aspect and broken beak, hovers over the dome of this assembly, shedding baneful influence, and ready to stoop and pounce upon his prey: he can be trusted by no man; the people cannot trust him, the minister cannot trust him; he deals out the most impartial treachery to both, he tells the nation it is ruined by other men, while it is sold by himself; he fled from the Embargo Bill, he fled from the Mutiny Bill, he fled from the Sugar Bill; I therefore tell him in the face of his country, before all the world, and to his very beard, he is not an honest man."

Periodical Literature.
No. II.

MAGAZINES — MONTHLY.

The Monthly Magazine. 8vo. 2*s.* Now in the Lth Volume. Sir Richard Phillips Proprietor. A well-conducted, spirited, useful and entertaining Journal. The politics are on the side of Radical Reform: in religion, it is of no party: of certain papers all religious parties have reason to complain. This remark does not apply to any late Numbers.

The Gentleman's Magazine. 8vo. 2*s.* Now in the XCth Volume, Old Series. " Sylvanus Urban, Gent." (the fictitious Editor) is a stout Tory and a fierce High-Churchman. His peculiar department is Antiquities. The Obituary is the most perfect article of the kind that is published.

The New Monthly Magazine. 8vo. 2*s.* 6*d.* Now in the XIVth Volume. This was set up in opposition to the Monthly. The politics are ministerial. Some good writers are engaged in the work, and it may be said to be improving. It is mainly indebted to its excellent Portraits for its degree of success.

The London Magazine. (Baldwin's.) 8vo. 2*s.* 6*d.* Now in the IInd Volume. This Journal aims at a high literary character, and is an imitation of two Edinburgh Magazines to be hereafter mentioned. Its constant attempt at humour is in bad taste, and becomes wearisome, when, through failure, it is not disgusting. Considerable talents must still be allowed to its conductors.

The London Magazine. (Gold and Northhouse's.) 8vo. 2*s.* 6*d.* Now in the IInd Volume. This and the last work came out at the same time, as rivals, and hard words have been exchanged. The present is less worthy than the former of the title of a Metropolitan Magazine. Its Portraits and its Theatrical articles are its attraction. The *getting up* (as it is called) is not entitled to praise.

The Edinburgh Magazine, and Literary Miscellany, a New Series of the Scots Magazine. 8vo. 2*s.* Now

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in the VIIth Volume. A respectable work: the politics liberal. There is a steady Scottish talent in it; but compared with the next work, which takes great liberties with persons, it is reckoned heavy.

Blackwood's Edinburgh Magazine. 8vo. 2*s.* 6*d.* Now in the VIIth Volume. This and the last work are rivals. Blackwood's is as servile in its politics as Constable's is free. It commands great talents, but it is throughout a caricature. With the loudest pretensions to morality, its papers cannot be always read aloud. It is said to have paid more than once the price of defamation. It is factious in its literature, and even in its poetry.

The European Magazine. 8vo. 2*s.* Now in the LXXVIIIth Volume. This Miscellany is calculated for the meridian of the Royal Exchange. It is adorned by portraits of popular divines, players, &c. The publisher at "the Bible, Crown and Constitution," heads the yellow wrapper monthly with the following recommendation: "For Exportation, and the most acceptable Present to Friends Abroad, and a Constant Source of Domestic Amusement, at Home." With great naïveté, the proprietor, a bookseller, says monthly at the top of his "List of New Works," that they may be had of him "at the prices they are advertised at." Of some of the articles in this list a character is given. In the number now before us there is the following morsel of criticism on a book on the Evidences of Christianity: "*It appears, to give a scene of considerable advantage to the student who may be tempted to examine in the sublime work of the Divine Origin of Christianity.*"

The Asiatic Journal. 8vo. 2*s.* 6*d.* Now in the Xth Volume. "A Monthly Register for British India and its Dependencies." This is not an ill-conducted work, but the chronicle of events in India can interest but few British readers.

The Fireside Magazine. 8vo. 1*s.* Now in the IInd Volume. This "Monthly Entertainer," is published by Drakard, of Stamford, whose newspaper is well-known for its decided tone in politics.

The Cambro-Briton. 8vo. 1*s.* 6*d.* The 1st Volume is just completed. The title explains the object of the work, which is confined to the history, antiquities and literature of the Principality of Wales, and to the interests of its inhabitants or natives.

The Plain Englishman's Library. 8vo. 1*s.* Now in the 1st Volume. The object of this work, which consists very much of Extracts, may be expressed in three words, *Church and King.*

Extracts from Letters lately received from the Back Settlements of America.

[As we have occasionally inserted passages of letters from the American Western Settlements, which have excited some interest, and even encouraged some of our readers to entertain the design of emigration, we deem it right to give insertion to the extracts that follow. They are not altogether consistent, but by comparing them the true state of things may perhaps be discovered. The length of them will occasion the postponement of other communications: we are anxious, however, that our readers should know all that is written home upon the subject, that we may be relieved from all responsibility with regard to the various communications of our Correspondents. ED.]

I.

Letters from Indiana.

SIR, *Plymouth, July* 1820.

YOU have sometimes amused us by letters in the Repository from different persons travelling or settled in the United States, but they have been, I think, descriptions of the fair side of things, and have had a tendency to increase our dissatisfaction with the state of things here, while they have moved us to the desire of emigrating. I am now fully satisfied, that we have obtained only a half-view of that very early state of society into which our English friends transport themselves, when they are tempted to undertake the cultivation of the Back Settlements of America, and *I know well,* that had some of our friends been at all aware of what they should suffer, before even a tolerable state of comfort could be acquired, they would still have remained attached to Old England with all its disappointments and fears. When we read Birkbeck's flattering statements, which I fear are too truly baits to catch the unwary, and when we peruse

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the memoirs of Hindoo converts to Christianity, in which an enthusiastic feeling has carried away all the calculating powers of our orthodox divines, a few bright spots are shewn us in the very distant perspective, but the main body of the picture is concealed; because in the one case it would damp all our ardour for emigration, and in the other would keep the hand from the pocket, and direct the money to lie still there; Missionary schemes would be thought absurd, * and emigration, in most cases, an act of folly, if all the truth were told. Perhaps, your readers will be amused as well as informed by the perusal of a letter I have just received from a young man, whose abilities and virtues I esteem; and extracts of another letter from him to one of my neighbours.

"*Indiana, U. S. America, February* 1, 1820.

"I TAKE advantage of Mr. H——'s return to Europe to write this with pleasure, as I know you will feel it, when I say I have not regretted my change of country—but America is, nevertheless, not what the publications of England made me suppose it to be, and still less does the western country answer my expectations. Perhaps, the error was not theirs who wrote, but in my keeping English scenery, English manners and English society too much in my thoughts. There is, I have found, no analogy between either of these and what is American. I may be prejudiced towards the places of my youth, the manners I have always been used to, and the friends who have honoured me with their society; for in all of these I find a superiority which is beyond comparison with what is around me. Very little of the land is cultivated, and I cannot describe the feelings of my mind, when I gaze around on the perpetual sameness which appears. All is trees, and a man may be lost within a hundred yards of his house, after he has lived here a year. The clearings are nominal; they amount to nothing in the perpetual forests. Much has been done in the English Settlement about twelve miles from this, but that much is nothing in comparison with what remains to be done. Five years of hard labour and much expense is necessary to put things into a comfortable train.

"The manners of the people here are in general disgustingly impudent and low. Morals are in the last stage of infamy; Religion out of the question, or nearly so. Society is, of course, very bad, although it has been my good fortune to meet with a most amiable and clever young man, well acquainted with literature, and therefore partial to all that relates to Europe; for American genius is at present too much engaged in traffic to attend to authorship. Literature is becoming more patronized than it has hitherto been, and our periodical works are active in promoting the spirit. But the Western States must for many years be the wrong point for a man who intends to live by his writings. I have every reason to believe that much encouragement would be given to a man of mind in the Northern and Eastern States. Massachusetts and York State rank highest in intellectual acquirements. In fact, from the specimens I have seen, people there are equally genteel, as well versed in modern if not classical literature, have as high a relish for the superior enjoyments of knowledge, are as fond of liberty, and live in as luxurious and expensive a style as *you English*—savages and ignorant brutes, as the Courier, Quarterly Review, &c., represent them to be. Nay, more, that the young ladies may not turn up their noses on us, I assure you I have seen both male and female *dandies* in Washington!

"I mentioned the low state of manners, morals and religion here. The persons who have inhabited this part of the Union are in general hunters, whose method of living would strike even you, used as you are to the wretchedness of some in England, with astonishment; but the life they lead is one of their own choice, from their laziness of disposition. Liberty is construed by this class of persons into a right to violate every principle of good breeding and morality. Time is shamefully wasted by not only them but by almost every one else; and the backwoodman spends the greater part of it in the grog shops. The oaths they use exceed in wickedness those of Billingsgate. To shoot an Indian is nothing, nor is it much more to stab an opponent; for this purpose they carry a large knife in a belt, and their appearance borders upon the savage. These people, however, make it a rule to remove at the approach of better society; and as this neighbourhood has considerably improved in the last year, our *Roosdeys*, alias Backwoodsmen, are gradually 'clearing out,' not choosing to be under the control of laws.

* To be convinced of this, let but a man coolly read an account of three cases of Hindoo conversion, lately given to the public in all the pomp of language and all the littleness of zeal.

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"We have some persons of respectability in this town, but first-emigrants are not always of this rank. There are too many privations to encounter in peopling a new state, to induce persons, whose life has been one of something like enjoyment, to settle in them, and many who have visited this western country have returned again. Persons of little property, who have not been used to the refinements of society, and therefore can put up with the inconveniences of the first four or five years, for the hope of future wealth, compose the principal part of our population. Every year, however, improves the quality of settlers, as it does away with some inconveniences; and so we graduate into a town of size, consequence and civilization.

"We have not yet any place for worship, and until last Sunday no service was performed. I have hopes that much unpleasantness relative to this matter will be done away, and that we shall succeed in raising a 'house of prayer.' Although we have three Unitarians in the town, it will not be proper to preach upon doctrines yet. To instruct in the duties of life, and Christian faith and charity, must bound our present endeavours. Although we have no religious, we have a philosophical society here, in which we lecture and debate. This has fifteen members, and although all of them are not so well informed as we could wish, yet the principle of the institution is good, and the example may be of some service. This place is about twelve hundred miles west of Baltimore, stands on a high bank of the river Ohio, and promises to become a place of consequence. B—— and F—— live about fifty miles from us, and I am sorry that their settlement has been retarded in the progress it was making by the disagreements which have prevailed among them."

To a friend who entertained a thought of emigrating he writes, after having expressed his obligations to our friends in George Town, to whom he had been introduced by letter:

"We arrived in time of distress; the speculations of the merchants and the ruin among the banks, together with the yellow fever, which was raging in many places with frightful mortality, had given to the face of things a very gloomy appearance, and must in a short time have dispelled every fairy dream of wealth and comfort, if any of my companions had indulged in such.

"My journey and subsequent abode here has convinced me, that an English family, who have been used to any thing like comfortable living in the old country, will do well not to come out far into the western world. Here every comfort of life is hard to be obtained, and many of them altogether unattainable. What would you think of getting no butter for three months—no sugar for even a longer period—sometimes no tea, and paying three shillings and fourpence per lb. for coffee—and giving more for tea here, where no duty is laid on it, than is paid in England? This summer the people have been destitute of flour for some weeks, and consequently have used nothing but Indian corn—a poor substitute, I assure you! We had an idea that when we got *west* we should live cheaper. Alas! for Mr. Birkbeck's accounts! milk sells all along the river at 3½*d.* per quart, in the spring months, and now it is just the double, and living in general is more expensive than in the Eastern towns. I pay for indifferent board 15*s.* 9*d.* per week.

"No observance is paid to the Sabbath; business is done just as on other days. The land in new States is generally purchased by speculators, needy adventurers, a few settlers of property, and all the rest by poor men, which accounts for our society being ignorant,—while a few weeks' acquaintance with our *Roardeys*, will explain why it is vicious. I never beheld so disgusting a reptile as this is, when he "comes to town, visiting the Groceries." Whiskey, the only liquor here, finds a plentiful sale. And here let me point out a sacrifice of no small account, the want of malt liquor. Good medicines are not to be got—a doctor is not to be found.

"The sacrifice which a man endures in his family is beyond calculation great by emigrating into a new state, where society is unorganized—he loses the agreeable chit-chat of neighbours, and his children are exposed on every side to depravity and vice. He has no chance of educating them to his inclination; for if he is capable of attending to it himself, time is too valuable where *every thing is to be done*, to allow his carrying any such design into execution. The farmer in this respect suffers more than we who are inhabitants of *what are called towns*. He has no possible chance of giving his children an education of even the commonest kind; while his labourers are for the most part men of loose morals, from whose company it is not possible to keep them. In this country not only all are equal, but they *are practically considered so*. This you may say is good; but mark the evil, where society is too rude to feel how far this equality should be carried. In most families, servants, master, mistress and children live, *in every sense of*

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the word, together. Your pleasant, happy, social, well-informed party—your Sunday evening circle, in which I have been so often happy; with which, oh! to be happy again!—that, Sir, is out of the question. You might keep a cabin alone; I have seen it done, and enjoyed society much in these log-dwellings; but such distinctions are looked on with jealousy, and *British* is a name often spoken with dislike. Here is not that respect shewn to a man's house that ought to be: no one hesitates to walk into your room, turn his back to the fire, to the annoyance of those who are sitting round it, spitting about in every direction; speak, perhaps, a few words, and retire when he pleases. I have been obliged to order such persons to go outside of my counter. No place, in fact, is sacred from their intrusion; nothing can be secured from their imprudent curiosity.

"Land is cheap; but let no man deceive himself on that account. He has to conquer the forest, to clear out roots from the ground, to fight against eternal difficulties. Does his harness break? He has but one way of repairing it, giving, perhaps, the labour of a day to do it himself, and to do it too without materials. He labours hard through the day, and at night when he returns to his log-cabin, those things which formed his enjoyment in past days are not to be had; he drinks his whiskey and goes to his bed, to awake to renewed exertion, unallayed by the many enjoyments that lightened his labour in England.

"Land is in this state rapidly increasing in value, and fortunes will be made by the speculator, and an independence by industrious families; but the advantages of living are so much greater in the older States that, with my present knowledge, I feel no hesitation to declare that step to be imprudent which is taken out of them.

"The number of executions for debt is to me astonishing, and will be more so to you on whom Mr. Birkbeck's writings have had their influence. Our people here are poor beyond the poverty of England. I have seen an instance of sueing for 75 cents, 3*s*. 4½*d*.—a man lately went to prison for a debt of two dollars. There are now five persons in prison for debt, and three have lately *sworn out*. This is a great number when the small population of this spot is considered; *but every man is a debtor*, and in many instances far beyond his means of payment—this is the consequence of land-speculations, which are always carried to a great height in new states, and of their inconsiderate, lazy habits.

"Men do not pay that attention to the laws which, considering they are the work of the people more here than in any other government in the world, we should expect. Magistrates are elected by ballot of the people; and although I know of but one or two instances of downright bad men filling the office, yet I know of none of talent or respectability who hold it. This is another evil of new-settled states, for men of real respectability are not to be found amongst the first settlers, and it requires a year's residence to fit them for the magistracy. I have heard prisoners, when before the '*Squire*,' swearing, laughing and calling on him as on the others around by his name in a jeering way, 'I say, Kerswelly,' &c. I wish, my dear Sir, I could shew you an associate judge. I know one who occasionally comes into town, dressed in an old ragged pair of pantaloons, made of cotton, and dyed a dark grey; with a rusty old waistcoat of the same, having two buttons left on it, one of which is useless for want of a stitch or two in the button hole; and an old, tattered and thread-worn great coat, with a kind of fringe that time has worked around the bottom and cuffs, and his naked arm shewing through a cavity both of shirt and coat. A red handkerchief, which appears never to have been washed, is wrapped around his head; and a greasy hat, whose brim is ornamented with a fringe of the same workmanship as the great coat's, covers a skull as empty and worthless as any four-legged ass's in England ever can be. His character! What can be said of the character of a hog-stealer? Once again I must say, that many who have come down thus far have regretted the step; notwithstanding pride and interest may have induced them to withhold their real sentiments, or be active in circulating false ones.

"Although Mr. Cobbett has in some instances committed errors in his report of this western country, yet the great body of his arguments are correct, and the picture he draws of disappointment to be experienced by English settlers is true; and whatever Mr. Birkbeck may say cannot alter *what is*. Where he lives, it is acknowledged by all, society is worse than it is here; for we are certainly making efforts to moralize our neighbours or drive the worst from us; while, from their quarrels, they are promoting every bad passion, and giving an example which will infallibly keep them behind us for years to come.

"This part of the country affords no opening for a man of ability as schoolmaster, although there is not one of any value in this neighbourhood, by which phrase I mean for some hundreds of

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miles. People, in fact, do not care about education; for if a son can shoot well, and be a kind of general cobbler, he is sufficiently educated, particularly if he can read and write. A daughter is instructed in spinning, reading and writing, and the necessary methods of getting a husband at the age of fourteen. American females of this back country are as much beneath English girls of the same rank, as the former ones suppose themselves above their negroes. If, my dear Sir, I was in P—— again, I would not embark for this country single, until I had met with two refusals."

These representations pretty clearly shew us what is that state of society into which an Englishman transports himself, when he leaves the comfortable homes and instructive society of his native country for a new settlement; and if to this is added the considerations, that for months his whole family must submit to lodge together in a log-cabin—his bed on the ground, the dry winds and the sun perforating his dwelling with chinks, through which the storm will drive at pleasure, (I speak of what I know to have been the fact with respectable families during the last severe winter,) we may believe, what I have reason to fear is the real state of the case—that the moral feeling, which here is cherished as much by the comforts of life as by any thing else, and by the members of society knowing and keeping their places, is either greatly blunted or nearly extinguished; while the only sources of delight which remain open, are the mere animal passions, the narrowest self-interest and personal consideration; these will become paramount, in spite of a superior education which is fitted only for a more favoured latitude.

You will perceive that my correspondent is a single man, and therefore has less to fear than he who feels himself responsible for the situation in which he places his family; you will not, therefore, be surprised at the following reflections which he subjoins:

"Travel cures one of many bigotries, and much instruction may be gathered from the world; but, independent of these reasons, and the political degradation to which England is sinking, I do not regret my emigration; on the contrary, I feel that I have done right; for I see many ways before me in which I can rapidly accumulate property, though it will require enterprise and perseverance; after which, my disposition is to enjoy it."

A letter has just been published from a respectable man, lately a tradesman here, setting forth his severe disappointment and excessive privations and sufferings in attempting to establish himself in that country: and a Quaker writes to his relative, "that Birkbeck and his book ought to be burnt together, for imposing so grossly on the world."

I. W.

P. S. I have recently received information from a young friend who has travelled through the United States and seen the settlements to which the above remarks refer. He appears to have formed, upon the whole, a favourable opinion of them, and to think there is no poverty amongst them, and that they are going on well. I am happy to learn from him, that in Flower's and Birkbeck's settlement a brick church is now building. By comparing these with other accounts, a correct estimate may be formed of the good and the evil of new settlements; but I must suggest, that a person who passes through a place, and remains only a few days, and probably sees only the best face of its inhabitants, can have but a very incorrect notion of the prosperity of that place, and but very little of the difficulties they often encounter.

II.

From the Illinois, Mr. Birkbeck's Settlement.

From E. P.

"*Wanborough, English Prairie,*
10 *mo.* (*Oct.*) 20, 1819.

"I HAVE the satisfaction of saying, that now we have somewhat recovered the first shock of my dear father's death, we are all in good health, and as the weather is now become cool, the health of the colony is likewise restored; most of us have been troubled with boils and sores, which the doctor says are preservatives to new comers; but our dear father did all he could to check them on himself, and we fear it had a bad effect, as also at times over-exerting himself, and then not taking exercise enough. Our garden has yielded us excellent vegetables; good potatoes, and, in the summer months, abundance of melons and cucumbers, which were very grateful; we

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have also grown about forty bushels of Indian corn from off little more than an acre of land, and very fine pumpkins, which are excellent food for cattle, with a small rick of Prairie hay. There is much more to do in these new settlements than those at a distance are aware of.

"M. Birkbeck's house is not yet finished, owing to the difficulty of procuring seasoned materials, and he has so much to attend to for others that his own business is retarded. There have been seven families besides ourselves, new settlers this summer, with many single individuals, so that we have plenty of society, and some of a pleasant kind. We believe it best for us that we came here, as we have no rent or taxes to pay and plenty of fuel. Living is cheap: good beef is 2½*d.* per lb.; we can buy a deer for a little more than a dollar; butter is scarce, but we substitute honey, which we get for a dollar a gallon; flour is about 2½ dollars a bushel; groceries are dear, but we laid in a good stock at a reasonable rate at New Orleans, which has been an advantage to us and others. There is now a plan entered into by some of the Birkbecks and their friends for a cheaper and readier supply of these articles in future. M. B. has now all his family, as Richard and Morris, jun., are arrived; they made an expeditious journey from New York, coming across in eighteen days, a shorter time than any one else had performed it in. R. B. seems quite earnest to begin farming for himself, but I believe Morris, jun. prefers a situation in England. The R——s are now in the Eastern States, and I believe they expect their father this autumn. The servant girl and the men we brought out with us continue faithful, and are of great use to us, though one of the latter is just now in trouble, being summoned before a magistrate for carrying a gun on first-day, which I mention as an instance that the Sabbath and laws are respected even in these back settlements. Indeed, we have seen very many respectable people amongst what are termed Backwoodsmen, and much more civility than we could have supposed, though there are some of a different character who are taken up occasionally for misdemeanors, which, however, only happens when they are under the influence of whiskey. We have also seen some Indians of the Miami nation, who were well behaved. Charles T——, whose letter thou saw, is very friendly; he has a farm four miles off, where he has eighty acres in cultivation, and three hundred fenced in: we often consult him on the affairs of our little lot. He is to get us apple-trees for our orchard, which is to be planted soon; but the weather has been very dry for a long time, though otherwise delightful. We have plenty of wild grapes, which are very good; as also hazel and hickory nuts, with many other fruits unknown in England. The grafts and trees we brought out are nearly all dead, we suppose from the voyage and heat of the steam-boat; but we have two white nectarines from seed, which are esteemed rarities, and have sowed many peach stones. We have bought peaches at a dollar per bushel, but hope in a few years to have plenty of our own; the asparagus seeds thrive well, and we shall plant them out in the spring; kidney beans flourish greatly; peas have not succeeded well this year, but we mean to try them in the spring; and we have introduced the wild strawberry into our garden, also sweet potatoes, which eat like roasted chesnuts: we have not yet any gooseberries or currants, but find they flourish well at Harmony, and hope we shall not be long without them.

From M. P.

"*Wanborough, Illinois,*
"*2 mo.* 6, 1820.

"My dear Cousin,

"Thy kind letter to my dear deceased father was received by us with much pleasure, and though the individual to whom it was written is removed, I trust, to a happier state of being, I doubt not that it will afford thee some satisfaction to receive intelligence of the mourning family of thy friend.

"I had often wished to perform my promise of writing to thee, and little thought that I might have a subject to treat of which would throw so deep a gloom over our correspondence. Perhaps my dear father's decease might be in some measure occasioned by yielding too much, in general, to languor, produced by the heat, and thus far may be attributable to the climate. We were often uncomfortable that he stayed in-doors, reclining on a bed, instead of living almost entirely in the open air as we accustomed ourselves to do. Not many weeks previous to his death, he declared that he had never enjoyed so good a state of health as since his abode in the Prairies, which was unfortunate, as he thought that it justified him in riding from Shawnee Town, a distance of 60 miles, in one day, the effects of which fatigue he never seemed entirely to lose; but it is useless now to inquire the cause of so sad an event. The settlement has been remarkably healthy ever since that melancholy time: my dear mother bore the afflicting

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event with fortitude, yet she is often much depressed with the remembrance of her loss and anxiety for her children. We cannot help sometimes regretting that many kind, sympathizing friends are so far separated from us; yet we have in this remote place met with many who have done their utmost to support us in the moments of affliction, and I doubt not will still befriend us.

"From the numerous inquiries thou makest respecting our progress in farming, thou supposest that much is accomplished in that line; but none can imagine, who have not tried it, the innumerable petty difficulties that a new settler has to encounter before he is enabled sufficiently to provide for a small portion of domestic comfort, ere he proceed to agricultural employments. Doubtless ere this thou hast seen M. Birkbeck's answer to Cobbett, which will satisfy thee that the raising of crops has not been entirely unattended to. For us individually, our late melancholy loss, and other hindrances which were unavoidable, have delayed our progress very materially; my brothers William and Samuel have, however, had two cabins erected in a quarter section of land, less than a mile distant from this place, to which they intend removing as soon as the weather, which is now very severe, is altered; they have already split a great many trees into rails to form their worm fences, and are in hopes they shall be able to procure 10 or 12 acres of Indian corn this year, and next they intend to sow wheat. None of the English settlers have yet raised any of that grain; M. Birkbeck has sowed some this year which appears to flourish very well; several more have or are now preparing to sow wheat; some of the Americans raised it last season, which produced remarkably fine crops. Other grain that has been tried has succeeded: respecting turnips, many doubts are entertained; we tried them in our garden; the common kinds nearly failed, but the swedes produced very tolerably, notwithstanding the remarkably dry summer. Pumpkins are considered a good substitute for feeding all kinds of cattle, as they produce large crops with little care, being sown among the corn, and grow to an immense size; they, however, decay as soon as the frost sets in, which is certainly a great disadvantage. Indian corn is almost the only food used by the Americans for the consumption of themselves and cattle, but to most English tastes the bread made from it is rather unpalatable. We make hay of the coarse Prairie grass at present; in a few years we hope to have fine enclosed pastures of our own. The cows that live on that kind of subsistence, do not give half the milk which they would do if they were fed in good meadows, besides having no grass at all during the winter. The Americans grow flax, which they spin and weave; but it is considered quite as cheap to purchase the domestic manufacture of the country, which is spun from cotton: this plant grows very well in this neighbourhood. Beaver hats are the most expensive articles of clothing, but the young men of this colony substitute otter-skin caps; they procure the skins of the hunters at 2 dollars each, which they dress, and we make them into caps, which are really very becoming. Shoes are rather difficult to be procured, but we mostly wear moccasins of our own making in the summer and in doors.

"There are no sugar maples in this immediate vicinity; they generally grow in low woods or river bottoms. We have some land belonging to us about 12 miles distant, with a fine sugar-camp on it, but it is generally considered as expensive to extract it as to purchase sugar, at least in the present state of things, when time is of so much importance. Respecting thy inquiries concerning the strata of the soil, I have made inquiry and find it is a sandy loam upon a stratum of clay 15 or 20 feet in depth, resting on a stratum of soft slate rock, which has been penetrated to the depth of 50 feet without reaching to its extent. The clay occasionally rests upon a friable sand-stone containing mica and a small portion of lime; slate, however, predominates. A sufficient quantity of lime-stone has not yet been discovered to be of service in building, but lime produced by burning shells collected on the banks of the Wabash, is made use of, and this lime, all expenses included, costs us about 1*s.* 6*d.* sterling per bushel. Good brick earth is found on our own premises.

"The servants whom we brought out with us proved very faithful, and have been of great service to us; we have been particularly fortunate in this respect, as many, from want of judicious selection, have been deserted by their domestics. This settlement is so exclusively English, that we see very little of that assuming behaviour which is so disagreeable in the American servants. I remember in a letter which I perused before I left England, it was stated that M. Birkbeck sat down to table with his servants. This, perhaps, might have been the case before his family arrived, and when he had but one cabin, and was obliged to eat off square pieces of wood instead of plates; but the case is very different now that he has a comfortable frame-house with handsome dining-room and library, (though

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the walls of the former are white-washed,) and lives in nearly as much comfort as he did in England. They have now resided at their house some months, and the comforts of a house, after living in a cabin, are very delightful to them. But do not from this suppose that a cabin is quite the forlorn abode thou imaginest; it is true we have but one large and one small table in it, but it has a good sawn plank floor, and the walls inside are lined with clop boards: the latter laid across the beams also, forms our ceiling. This has been an unusually severe winter; the cold weather set in before Christmas, and has continued, with slight intermission, till within a few days; the thermometer is now above 50°, but it has frequently been 8°, and was once 11° below zero; and in a cabin, even the immense log fires which we keep hardly protect us from suffering from the extreme cold, which, however, seldom lasts long.

"There is not any meeting established at this place yet, but it is in M. Birkbeck's contemplation (and I believe it will not be many weeks before he puts it in practice) to hold a meeting, at which all sects can attend, where a sermon will be read by M. B. and some others of the respectable inhabitants of the place. He objects to any *public* form of prayer. It is most likely we shall attend this place of worship until we have enough members of our society to feel strength enough to form a meeting of our own. Cousin W—— C—— is our near neighbour, and he and his family appear very comfortable; he often expresses himself quite satisfied, as the father of a large family, with the step he has taken. Cousin Martha has been lately confined with a little girl, and, notwithstanding the severe weather at the time, has been remarkably well.

"Under the auspices of Morris Birkbeck, a literary society has been established, called the Wanborough Miscellany Society, all the members of which are to meet quarterly, and each is obliged to present a piece of his own composition: there are already 26 members, and most of our family are included."

From D. P.

"*Wanborough, English Prairie,*
"*4 mo. (April)* 2, 1820.

"My dear Sister,

"Although I have not heard from thee since I wrote to thee in the autumn the melancholy detail of our irreparable loss, yet having an opportunity by a private hand of sending a letter, I thought thou wouldst be pleased to receive some intelligence from us in this remote region of the earth. It is probable that the bearer of this, C—— T——, our neighbour and kind sympathizing friend, may call on thee in his road to Hampshire; should this be the case, I beg thou wilt receive him as a friend of ours who has shewn us much kindness in our affliction, and as a man of benevolence and integrity. He finds it necessary to visit England on his own affairs, and can give thee every information respecting us that thou mayest require.

"The winter has been more severe than is usual in this climate, the frost and snow lasting for some weeks; and the cold was more intense for short intervals than I ever felt it; but the days succeeding these cold nights were often warmed by a sun almost as brilliant as in your summers, and we could enjoy ourselves almost as well in the open air. We have all been favoured with good health, and were as comfortable as, after such a deprivation, we could expect to be. We still inhabit our cabins, but the frame of our small house is now up; it is on an elevated situation, on a very dry spot, and I hope we shall be quite settled in it before another winter. My sons William and Samuel have been employed on their farm now for some months; they have enclosed and planted an orchard and garden, and are now busied in fencing and preparing a piece of ground for corn. They have for a short space inhabited a double cabin, one of which is now preparing for my daughters' reception, two of whom intend shortly to go and keep house for them. It is a delightful situation between us and the new town of Albion, and within an easy walk for me; and were it not that sorrowful experience has proved how vain is all dependence on human expectations, I should hope to enjoy the progress made by their industry, of which I have nothing to complain. Our own little lot of 10 acres has an orchard, garden, and an allotment for Indian corn, with about 5 acres for pasture, and where my sons Edward and Thomas are employed in grubbing and clearing. Thomas goes to school a few days in the week, which is an advantage we much coveted for him; he is a good boy, and my daughters are, as my dear cousin P—— expresses it, an 'inestimable treasure.' They contribute so much to my comfort, that, should I complain of any thing, it would be, that I live almost too much at my ease. Our cousin C——s are very near us, and enjoy very good health: cousin Martha has increased her family by the birth of another daughter, named Izalin. She has been remarkably well. She says herself she has never been so well in any confinement, although it occurred in cold

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weather and in a cabin. Their brother and sister H—— are at present at Welmington, in Delaware. John J—— expects his wife and the rest of his family in the spring; we also hear of many coming hither, but so evil are the reports concerning this colony, that it requires great discrimination to keep clear of imbibing prejudices from interested persons. My daughter Mary wrote a long letter to cousin T—— some time since, which contains many particulars respecting us and the country. Having many other letters to write by the present opportunity, I must conclude with united, dear love from all my family."

III.

Extracts of Letters from Mr. Richard Flower, in the Illinois.

"*Albion, Illinois, June 20, 1820.*

"I HAVE not written many letters to my friends in England, because I was determined not to state any thing on presumption, or of mere opinion, but only matters of fact, which must stand uncontradicted, and bear the test of examination. I proceed to state to you the circumstances which we are now in; and you will, my dear Sir, feel satisfaction at my being able to give you the pleasing account, that, after nearly a twelvemonth's residence, there is no foundation for reasonable complaint. Every workman or artificer has abundance of employment at a price that will procure him a plentiful subsistence; and at this time our little town is amply supplied with not only the necessaries of life, but even its luxuries. I have a comfortable habitation, containing four rooms and a hall on the ground floor, and five chambers above; two wings are added which contain kitchen, china closet, dairy, and an excellent cellar. My farm produces, as it did at Marden, good beef and mutton, with abundance of poultry, eggs, milk, cream, butter and cheese. I am quite at home again, and am writing to you surrounded by the same library, standing in the same relative situation, in my large easy chair, and every earthly comfort to enjoy. I have the happy absence of tax-gatherers, and am never galled with tithe or poor-rate collectors. Our settlement, thank God! is remarkably healthy, and my family and self have never enjoyed better health than in the situation which some of your reviewers and critics call 'the swamps of the Wabash.' There is no situation in the habitable globe in which less sickness and fever have taken place in the given period of twelve months, and the evil reports that have been spread about, applied only, in a small degree, to the large party of settlers who, on their arrival, took shelter in the woods, finding none of the conveniences prepared for them which they had reason to expect. All is going on here to the full as well as can be expected or hoped for; and if the British settlement does not prosper, it will be the fault of the *settlers* only.

"As to religion, the form of it is now regularly attended to by many, and all have the means of assembling on the Sunday at our small but neat place of worship. We read the Reformed or Unitarian Liturgy, the Scriptures, and sermons from our best English authors. Our place of worship is likewise our library-room. Religion in the outward form is by no means ostentatious, notwithstanding which, we have a large portion of good, sober and industrious people amongst us, who, I trust, by a virtuous example and keeping alive religious feelings, will be ultimately successful in preserving true religion amongst the people of the Illinois. But to return from spiritual to temporal concerns: I imagine you asking, Are there then no inconveniences in the Illinois? There are. We have not a sufficiency of female servants, on account of the frequency of marriage, which is constantly depriving us of those we have; and though I have hitherto been well off, yet I am fearful we may be as others are, inconvenienced for want of them. Boys for either plough or house-work are scarce, but the entire absence of pauperism more than amply compensates for these privations. How much I regret that more of the overflowing population of England cannot find their way here, exchanging their poverty for plenty of employment and good fare!

"We have East and West-India produce in abundance; silks, crapes, &c., such as you in England only can procure by a breach of the laws. On the first day that I dined at the tavern which I have just finished building in Albion, I drank bottled porter as cheap as in London, and had fine English salt at half the price I paid for it in England. Thus I find I have escaped the ruinous system of taxation which has reduced so many thousands to beggary or the workhouse, and so many of the middling classes to a state of pinching want, whom I have seen shivering through the winter over a few coals called a fire, because their limited means would not afford a cheerful blaze.

"A great advantage in settling in the Illinois, rather than any other part of America, is the state of society amongst us. Most of the persons who emigrate here, are those who have diminished their former fortunes; persons who have re-

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ceived good education, but are unable to sustain their stations in England. There is no arrogance in saying our circle of society is far superior to that in most of the villages in our native country. Except the parson, the squire, and the principal farmers, what is the society of many of the English hamlets but rude and uncultivated? Here it is different; for within the circle of a few miles there is more good company (I mean well-educated persons) than in the same circle in England.

"We frequently find superior education and intelligence among the sons of the plough and the axe to those in like situations in England. A person lately offered me his services to split boards for me: we agreed for price. I observed a correctness in his pronunciation and manner of speaking, apparently far above his situation. I attended him to the woods; he had with him two younger men than himself. The first singularity that appeared was, after taking off their clothes, (having first ground their axes,) a nail or two were driven into a tree, on which were hung handsome *gold* watches. These men were well educated, understood geography, history, European politics, and the interesting events that now so much excite the attention of mankind. I went into my field the other day, and began a conversation with my ploughman: his address and manner of speech, as well as his conversation, surprised me. I found he was a colonel of militia, and a member of the Legislature; he was indeed a fit companion for men of sense; and where will you find a person of this class in England with equal intelligence?

"Of the particular news of this place, there is one piece of intelligence that will surprise you; that is, the author of 'Letters from the Illinois,' (Mr. B.) has opened a place of worship at Wanborough; he officiates himself, and reads the CHURCH of ENGLAND SERVICE, so that Wanborough is the seat of *orthodoxy*, and our place stands, as a matter of course, in the ranks of *heresy!*

"There is an opinion prevailing amongst many in England, that the marriage ceremony in America is considered lightly of, and but loosely performed, but there never was a greater mistake. A minor cannot marry without the consent of his or her guardian or parent. A license must be applied for at the county court, and a declaration accompanying it from the parent, that it is with *his* consent. This license is taken to a magistrate who performs the ceremony, that is, the legal part of it, at either his own house or that of the parties; which is simply asking if they are willing to become man and wife; and their answer of consent. This is registered at the magistrate's, and recorded by him at the county court: if either neglect to make this register, a heavy fine is the punishment of their negligence, and the marriage is considered illegal. This is legal marriage in the Illinois; but both the magistrates inquire of the parties, and the law allows of any addition of a religious kind, that they may choose, and we adopt the vows of the Marriage Service of the Church of England, which are as solemnly put and answered, as if performed by a person in canonical habits before the altar.

"Marriages here take place so frequently, that *we* are certainly in want of female servants; even our Mrs. C., who has lived with us upwards of twenty-five years, and is turned of fifty, has not escaped; she is married to a Mr. W., having first refused Monsieur R., an Italian gardener, of very polite manners, and who may be said to have seen a *little* of the world, as he marched from Italy to Moscow with Buonaparte, back to France, and proceeded from thence to this place: he was tall and majestic in person, made very elegant bows to *Madame* C., and spoke English enough to assure her he had the highest esteem for her, and would marry her to-morrow if she would consent; but all in vain; plain *John Bull* carried the day. We have had ten or twelve marriages within three or four months. This, I think, is settling the Illinois pretty fast, and a good proof that *Cobbett* has not, as he threatened, 'written us down,' nor is there any sign of abandonment, but a good prospect of increase of population, even if emigration should diminish.

"We hear news from England sufficient to appreciate the wretched situation of our native country, and the disturbed state of Europe in general. We see, or think we see, most plainly the phial of God's wrath pouring forth on guilty nations; and England, notwithstanding its pulpit flatterers, in the Church and out of the Church, is tasting of that wrath. It appears to me that we have great cause for gratitude in escaping divine judgments, and finding an asylum where we may, I hope, rest in peace.

"I see, on looking from my window, the golden harvest waving before me,—a beautiful field of wheat, the admiration of the country, the first fruits of my son's industry in this kind of grain.

"My wife and family enjoy excellent health and spirits, and had not the Almighty hand smote me in my tenderest part, by sending his awful messenger to call my dear son William away, the days

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of my emigration would have been the happiest of my life.

"R. F."

Cork,

SIR, *September* 21, 1820.

IN making a communication of matter to your excellent Journal, which would appear by its title merely local, I should apologize; but as I hope this beginning will lead to more important continuations from others, I believe your aid will not be withheld as publisher. Hints may be thrown out not altogether useless to Dissenters out of the South of Ireland; intelligence will certainly be communicated, and strictures on these observations, perhaps, put forward, of advantage to all the members of our extensive church.

ROBT. M'CREADY.

To the consideration of the Reverend the Clergy of Southern Presbyterian Synod of Ireland, and to those of their flocks who take a lively interest in the extension and stability of that form of church government which they believe to be the nearest to the pure simplicity of Christianity, the following observations are respectfully addressed.*

GENTLEMEN,

Believing that nothing can be more conducive to the prosperity of any cause, than that those zealous for its welfare should know its real state, wherever its name is named, I take the liberty of commencing a sort of public communication on the subjects connected with South of Ireland Presbyterianism. Such hints as I may suppose favourable to the extension, improvement or stability of that cause, I shall freely insert, judging that, for my motives' sake, my errors will receive the indulgence they require. In the remarks which follow, I do not hope to communicate more than a very superficial sketch of our history; I do not hope to satisfy the many distant friends of good conscience who unite with us to stand fast in the liberty wherewith Christ hath made us all free; they must be but little informed by me of our state as brethren, whether good or ill; but I hope to excite a general spirit of inquiry and communication amongst the members of our union, and I do hope to elicit much knowledge, which shall be to edification, from more able hands than mine, lay as well as clerical. My object in this measure is partly to give our congregations a view of themselves and of each other, mutually exposing, in our evil and our good, what is to be disapproved and what applauded; and in our subsequent management, what should be universally given up, or generally adopted. I think I may safely state that many well-wishers of our cause, regret the neglect of general intelligence between our churches, which exists to such a degree, that most of the Cork congregation are better informed on the progress of the Unitarian principles at Madras, and the success of the ministry of William Roberts, the pastor of that flock, than they are of the prosperous or adverse situations of the congregations of Limerick, Waterford, Fethard, Clonmel, or any of the southern establishments, whose members are dear to us, in some instances, as personal friends, who should be dear to us as fellow-countrymen, but more particularly as fellow-worshipers, and maintainers of religion in simplicity and godly sincerity. We ought to be interested in each other's welfare; it is a shame for us, it is a sin for us, that we are not: what, because of our glorious liberty, if different shades of doctrine exist amongst us, shall we feel cool to each other? No, that cause never did and never will affect us; no, that would be a sort of zeal, but it is coldness, carelessness, that intercepts the message of love between us, who are members of one presbytery, seeking the same rights, maintaining the same privileges of liberty of conscience, and one portion of freedom from human authority in spiritual matters.

The grievance stated, I shall now propose a remedy, which, assisted by a free correspondence on the subject, through the medium of this excellent Journal, would tend much to destroy the cloud of concealment which dark-

* It may seem strange in a member of a Presbyterian congregation not to make use of his privilege, and give verbal notices of these matters in full Synod assembled. This I may do yet; but I think it of high advantage to have them previously considered by the parties interested, cautiously and impartially, and even discussed in print, which this communication will probably cause to be done.

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ene and chills our Presbyterian atmosphere. Consider, then, Gentlemen, whether the publication of an annual report, giving a view of the state of Presbyterianism in each presbytery or union, would not waken us to our interests. Such a work would be a history of the progress or decline of Presbyterianism; would alarm, stimulate or animate those who think our form of worship worth preserving. A plan of conducting such a report, that it should contain the largest sum of information, might be, to appoint a lay committee every year in each congregation, who should give a particular view of the proceedings of the church for the past year, notifying all the items in money transactions, &c.; in addition to this, the pastor should give a general review or report, independently of the lay communication, which separate reports would corroborate or correct the matters severally contained. These should be presented at the meetings of the Synods, to be prefaced by a general report, drawn up from the statements of the churches by the moderator of the Synod. Should this be published, the circulation would be immense, because the Dissenters of every description would be anxious to know the state of so leading a body, and to many Church-of-England men it would be a matter, perhaps, of fearful curiosity. We find some of the most flourishing bodies adopting methods of mutual communication and support. The Methodists, I believe, make something of a public confession as to the state of their churches, in magazines bearing their name, as do many other professions; and indeed almost all religious bodies except *Irish Presbyterians*, take every opportunity of aiding each other by advice; warning each other by stating their misfortunes; exhilarating each other by intelligence of success; urging their brethren to a continuance in well-doing by praise, or correcting them by censure, given for Christian views, in a Christian spirit. Is all this, then, unimportant? Shall we, because no one attacks our beautiful and venerable church, allow it to tumble down through neglect? The freedom our fathers bled for—the faith we would bleed for if called on to die for its support—shall we sleep over its loss? Shall we let it continue to steal away till the place that knew it shall know it no more? I shall make, on this particular, no further appeal: we and our pastors have the power of acting consistently with the dictates of conscience, unshackled by human authority. To the judgment of men, then, who are free to think of their ways, because they are free to act according to their reason; to the judgment of men who will dare to act according to their opinions, because they may boldly view my proposition in all its bearings before they decide, I fearlessly leave my first suggestion. "It is high time to awake out of sleep."

In future letters I shall take up the points which I think ought to be contained in the Report, as they occur to me, not intending to observe any arrangement. In my next communication I shall take up the subject of subscriptions and subscribers.

I am, Gentlemen,
Your obedient
R. M'READY.

SIR,

A SOCIETY is about to be formed in the city of New York, (U. S.) for the purpose of adjusting differences by mutual agreement instead of resorting to courts of law. A similar plan has been for some time adopted in Denmark. In the three years preceding its establishment, 25,521 cases came before the courts of law, and in the three years following, only 9,653, making the astonishing difference of 15,868 law-suits in that short period.

Those who to the expense, uncertainty and delay of law proceedings in this country, are accustomed to add the malevolent and unholy feelings which they usually excite, the dreadful power of corruption which the construction of our courts of law puts into the hands of the aristocracy, so that, in fact, the highest judicial seats are generally the reward of political profligacy, and too often of political apostacy, will be pleased to hear that experience has at last proved the practicability of a cheaper, wiser, kinder and better plan of accommodating differences, and they will unite in the hope of witnessing, and perhaps be disposed to co-operate in the establishment of, such an institution in England.

B.

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SIR, *October* 16, 1820.

I HOPE your Correspondent, an "Unitarian Traveller," will continue his remarks, which will afford much information as to the state of Unitarianism to us who tarry at home; but I beg a small space in your columns in answer to his assertion, (p. 532,) that the present languid state of the Unitarian congregation at Ipswich is in part owing to the want of zeal and judgment of "a distinguished Unitarian Minister" whilst pastor of that Society.

The correction of this error may, perhaps, be of service to the Unitarian Traveller in guarding him against similar ones, owing to the partial information he may obtain upon his short visits to other places.

I was, at the time he speaks of, (15 years since,) a resident in Ipswich and a member of that congregation, and can assure him that "the zeal and judgment" of Dr. Thomas Rees, was eminently successful in raising that very Society from a previously "cold and languid state" to great respectability, both in numbers and the station in society of its members. His zeal in preaching what we consider as the great truths of Christianity, and his manners and acquirements as a gentleman, causing him to be regarded with esteem by all classes in the town and neighbourhood, led many to inquire into the reasons of our belief, who would otherwise most probably never have turned their attention to it. Never was a minister more esteemed and beloved by his people, and I believe that there was not a single individual who did not sincerely regret his resignation. If the Unitarian Traveller will inquire upon his next journey, he will learn that the present low state of the interest there, is in no way whatever to be attributed to any want of zeal or judgment in Dr. Thomas Rees, or directly or indirectly to him in any way, but that it has been occasioned by circumstances which have taken place entirely since his departure, and which, in all human probability, from the regard and esteem which all who ever had the honour or pleasure of knowing Dr. T. Rees have ever felt for him, would never have occurred had he remained amongst them.

All who knew the late Mr. W. Nottcutt will join in his encomium of that excellent man.

G.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXI.

Chemistry a Corrective of Pride!

We know that religion has, on many occasions, been a corrective of pride; but never, till we perused the following anecdote, did we imagine that the abstract science of Chemistry might be applied to that moral purpose:—"In Germany, the rage for Chemistry extends as rapidly as liberal ideas. The following anecdote proves the truth of this observation. A nobleman of a very ancient family received lessons at Berlin from the celebrated Klaproth, whose recent death has proved so great a loss to the sciences. One day, as he was proceeding to the laboratory of the philosopher, his carriage overturned, and he and his coachman were so severely bruised, that they were under the necessity of being bled. The noble German immediately conceived the idea of profiting by this accident, to discover whether the blood of a gentleman differed in any way from that of a common person. He sent the produce of the two bleedings in separate vessels to Klaproth, and requested him to make a comparative analysis of them. The skilful chemist, after the most scrupulous attention, found that each blood contained the same quantity of iron, lime, magnesia, phosphate of lime, alkumen, muriat of potash and soda, sub-carbonate of soda, sulfate of potash, extractive, mucous matter, and water. The quantity of water was two hundredth parts greater in the blood of the nobleman than in that of his coachman. This might have been an advantage to the latter, had so slight a difference been worthy consideration. It may therefore be presumed that the blood of a nobleman and that of a plebeian are physically and chemically identical. The nobleman, who was delighted with this result, transmitted a copy of the analysis to his son's tutor, in order that the young man might be reminded of it whenever he affected to believe that his blood was purer than that of other men."

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NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Vetus Testamentum Græcum cum Variis Lectionibus editionem à Roberto Holmes, S. T. P. R. S. S., Decano Wintoniensi, inchoatam, continuavit Jacobus Parsons, S. T. B., Tomus Tertius, Pars Secunda, continens Job. Folio. £1. 1*s*.

Account of a Tour in Normandy, undertaken chiefly for the purpose of investigating the Architectural Antiquities of the Duchy; with Observations on its History, on the Country, and its Inhabitants. By Dawson Turner, Esq., F. R. S. Royal 8vo. 50 Plates. 2 vols. £2. 12*s*. 6*d*. L. P. £3. 13*s*. 6*d*.

Memoirs of the Life, Writings and Religious Connexions of John Owen, D. D., Vice Chancellor of Oxford, and Dean of Christ Church, during the Commonwealth. By the Rev. Wm. Orme. 8vo. *Portrait*. 12*s*.

Scriptural Costume, exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings, drawn under the Superintendence of Benjamin West, Esq., President of the Royal Academy. By R. Satchwell. With Biographical Sketches, and Historical Remarks on the Manners and Customs of the Eastern Nations. Elephant 4to. £5. 5*s*.

The Pure Doctrines of Christianity; or, the Words of our Saviour. 12mo. 4*s*.

Humble Requests to Churchmen and Dissenters, touching their Temper and Behaviour towards each other, relative to their different Forms of Worship. By the Rev. John Howe, A. M. 6*d*.

"Swear not at all:" containing an Exposure of the Needlessness and Mischievousness, as well as Anti-christianity, of the Ceremony of an Oath; with a View of the Parliamentary recognition of its Needlessness, implied in the Practice of both Houses; and Proof of the open and persevering Contempt of Moral and Religious Principle perpetuated by it, and rendered universal in the two Church-of-England Universities, more especially in the University of Oxford. By Jeremy Bentham, Esq., formerly of Queen's College, Oxford, A. M. 3*s*. 6*d*.

A new Arrangement of the Liturgy, or Book of Common Prayer, in which Liturgy the Queen is prayed for; and in the Preface some Points of importance are considered. By a Gentleman, late of the University of Oxford.

Religious Education; containing Extracts from the Gospels of St. Matthew, St. Mark, St. Luke, and St. John, in four Parts: 1. The History of our Lord and Saviour Jesus Christ. 2. The Miracles. 3. The Parables. 4. Our Saviour's Sermon on the Mount. For the use of Schools and Families. 1*s*. 3*d*., bound.

Notes on Rio de Janeiro, and the Southern Parts of Brazil, taken during a Residence of Ten Years in that Country, from 1808 to 1818; with an Appendix, describing the Signals by which Vessels enter the Port of Rio Grande do Sul; together with numerous Tables of Commerce, and a Glossary of Tupi Words. By John Luccock. Two Maps and a Plan. 4to. £2. 12*s*. 6*d*.

Private Correspondence of David Hume, the Historian, with several distinguished Persons. 4to. £1. 11*s*. 6*d*.

The Whole Correspondence of Horace Walpole, Earl of Orford. 4 vols. 8vo. £2. 8*s*.

Chronological Tables of Universal History, brought down to the End of the Reign of Geo. III. By Major James Bell. Royal Folio. £1. 10., half bound.

Lectures on Painting, delivered at the Royal Academy. By H. Fuseli. 4to. £1. 16*s*.

Exercises for Greek Verse; consisting of extremely literal Translations from the Anthologia, Apollonius Rhodius, Theocritus, the Fragments of the Comic Poets, Aristophanes, and Euripides; with short Notes. By Edmund Squire, M. A., Master of Felsted School. Post 8vo. 7*s*.

Recollections respecting the Chief Events of the Reign of Geo. III., with Anecdotes of some of the Personages who were Members of various Administrations, Lawyers, &c. By John Nicholls, Esq., Member of the House of Commons in the 15th, 16th and 18th Parliaments of Great Britain. 12*s*.

A View of the History, Literature and Mythology of the Hindoos; including a minute Description of their Manners and Customs, and Translations from their principal Works. By William Ward, of Serampore. Vols. III. and IV. £1. 2*s*.

First Lines of the Human Mind; to which is prefixed a Letter to Professor Stewart, in discussion of a Literary Claim. By John Fearn. 8vo. 15*s*.

Commencement of the Days of Elias,

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as the Forerunner of our Saviour; or, the State of Mankind from the Origin of the World to the Second Advent. 2*s.* 6*d.*

Christianity; or, a View of its happy Effects on Society, and the fatal Results of Unbelief on Men and Nations; with Historical Evidences of the Decline and Fall of States on the Decay of Morals. 2*s.* 6*d.*

No Valid Argument can be drawn from the Incredulity of the Jews against the Truth of the Christian Religion. An Essay. By the Rev. Robert Brough, B. A. 3*s.*

A Reply to a Pamphlet intended as an Apology for certain Religious Principles mis-termed Evangelical, in a Letter to the Rev. E. J. Burrow, A. M. (now D. D.) By T. U. Stoney, A. M. 2*s.* 6*d.*

Lyric Hymns. By Edward Atkyns Bray. 2*s.*

The Establishments of Emmanuel de Fellenberg, at Hoffwyl, considered with reference to their Claims upon Men in Public stations. By the Count Louis de Villevielle. 2*s.*

Memoirs of Henry Hunt, Esq. Written by Himself in His Majesty's Gaol at Ilchester. In Monthly Numbers, 1*s.* each.

A Plan suggested in Lieu of Tithes, with Observations. By William Coleman. 8vo. 1*s.*

A Reply to a Pamphlet entitled "The Legality of the Questions proposed by Dr. Herbert Marsh, Lord Bishop of Peterborough, to Candidates for Holy Orders within that Diocese, considered." By A Layman. 1*s.*

English Stories, Second Series, including the Period between the Accession of Henry the Third and the Death of Henry the Sixth. By Maria Hack. 7*s.*

Selections from Letters written during a Tour to the United States, in the Summer and Autumn of 1819, illustrative of the Character of the Native Indians, and of their Descent from the lost Ten Tribes of Israel. By Emanuel Howitt. 12mo. 5*s.*

Baptism.

A Dialogue on Baptism between Rufus and Publius. By John Hutchison, Haddington. 12mo. 1*s.*

A Defence of Infant Baptism, from its Connexion with the Faith, and its Influence on the Practice of Christians. A Sermon, by Thomas Brown, Dalkeith.

Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend. By the late Rev. John Gill, D. D. A new Edition. To which is added, Review of the Authorities for the Existence of Jewish Proselyte Baptism, designed to shew the Modern State of the Argument derived from that Source. By the Editor. 8vo. 10*s.* 6*d.*

The Perpetuity of Baptism. A Sermon, with an Appendix on the Prohibition against eating Blood, in Acts xv. By William Newman, D. D.

Sermons.

Unitarianism and Trinitarianism contrasted, in a Course of Lectures, delivered in the Unitarian Chapel, Renshaw Street, Liverpool, on Sunday Evenings, during the Winter Season of 1819, 1820. With Notes. By George Harris. 8vo. 14*s.*

A Second Volume. By C. Bradley, Curate of High Wycomb. 10*s.* 6*d.*. (A 4th ed. of Vol. I.)

The Four Missionary Sermons preached at the late Anniversary in London. By the Rev. Drs. Smith and Dewar, and Messrs. Elliot and Borrows. 3*s.*, or 1*s.* each.

Single.

Christian Worship: at the Opening of the New-Road Chapel, Brighton, August 20, 1820. By John Morell, LL.D. 1*s.*

The Importance of Learning to the Clergy; preached before the University of Cambridge, July 2, 1820, being Commencement Sunday. By Charles James Bloomfield, D. D., Rector of St. Botolph's, Bishopsgate, &c. 4to. 2*s.*

The Rich and Poor shewn to be of God's Appointment, and equally the Objects of his Regard; in two Sermons preached in His Majesty's Chapel, Whitehall, April 16 and 23. By Thomas Calvert, B. D., Norrisian Professor of Divinity at Cambridge, &c. 2*s.*

A Charge delivered to the Clergy of the Archdeaconry of Winchester, at the Primary Visitation, 1820. By Gilbert Heathcote, A. M., Archdeacon of Winchester. 1*s.* 6*d.*

Grace and Truth the Characteristics of the Gospel Dispensation; at the Visitation of the Venerable John Law, D. D., Archdeacon of Rochester. By Thomas Bowdler, M. A., Rector of Ash and Ridley. 8vo. 1*s.* 6*d.*

Preached in Lambeth Chapel, July 30, 1820; at the Consecration of the Right Rev. John Kaye, D. D., Lord Bishop of Bristol. By John Banks Hollingworth, D. D., Rector of the United Parishes of St. Margaret, Lothbury, and St. Christopher-le-Stocks, &c. 2*s.*

A Charge delivered at the Primary Visitation of Herbert, Lord Bishop of Peterborough, in July, 1820; with an Appendix, containing some Remarks on the Modern Custom of Singing in our Churches unauthorized Psalms and Hymns. 2*s.*

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POETRY.

GOD.

FROM THE DUTCH OF HELMERS:
In the Original Measure.

How can my thoughts aspire to Thee, O Power Eternal!
Inspirer! source of light divine!
Lost 'midst Thy works, yon seas of suns supernal
That are, that flash, and cease to shine?
Fain would I clad myself in morning's purple wing;
Vainly I try life's boundary to o'erspring;
But sinking in my nothingness,
Weary and faint and courageless,
I scarcely dare to raise my voice to Thee, my King!

And what are planets, say—what suns—but flickering tapers
Burning thro' nature's vast, unmeasur'd frame?
Aldebaran shall fade, dissolv'd in vapours;
And Sirius shall put out his scarlet flame.
Millions of suns in Nature's mighty womb are lost;
What are they, Lord! to Thee?—Vile particles of dust—
Bubbles of air, blown by the stormy host—
Drops of the sea—
Mists of the morn;—and less than these to Thee,
Spirit above! all-feeling and all-seeing!
What are they? Nought to Thee, unutterable Being!
Who art, and wert, and still shalt be!

In this small speck that we (poor fools) call *world*,—a place
In which we dwell an hour, and pass away,
Yet round us (proud ones!) hurl our weak anathemas;—
Can man some rugged altar raise, that may
Be vast enough for Thy eternal praise—
Fit for a heav'nly hymn,—a God-ascending lay?

Thou Brama, or Jehovah! Thou Woden, Tien, Jove!
Whom thought ne'er reached,—nor reason ever fully knew;—
Enough to know, the songs of pure and faithful love
Rise to Thy throne from Christian, Moslem, Jew.

Where shall I seek Thee, where Eternal! find?
Listeneth Thy ear to the wild lion's roar,
On Zaara's horrid shore;—
There in Kolfbria howling to the wind?
Hearest thou the thunder's call?
Dost Thou with the eagle above man's vision tower?
Art Thou in Niagara's waterfall?
In Saturn's ring,—or hidden in yonder flower?

No! no! Thou art not there;—my thoughts distracted runs
Forwards and backwards, helpless and opprest;
I seek,—I find Thee not amidst a myriad suns;—
But O! I find Thee in my breast.

Thou, Lord! didst give me language;—it is Thine!
An effluence of Thy spirit—O convey
My spirit, soaring in its flight divine
Thro' earth to heaven on its sky-piercing way!

Perplext,—confused I stand,—I cannot sing;
What homage can I bring?
My soul seems wandering thro' the vast abyss;
I feel that God is *here!*—Peace, Spirit! Peace!

Vol. I. p. 195.

A.

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HYMN.

What wonders, Lord! diversified
In countless forms, as in extent,
In scenery of grandeur spread,
In beaming beauty prevalent;

What bounties it is thy behest
That Nature's bosom should disclose,
Our generations to sustain;
Thy *visible* creation shows!

But, who shall speak, what mind conceive
The brighter glories of thy reign,
Diffus'd through co-eternal space,
Thy sole and measureless domain;

The breathings of thy love on each
Remote, contemporaneous race;
Which the Supreme alone can through
Th' *invisible* creation trace?

With what profound humility
Thy servant meditates the theme,
Bows in thy presence,—how revered!—
Unerring, Thou canst justly deem:

Yet, what should check the rising pride,
That swells to tumult in the soul,—
The consciousness that would proclaim,
"I am a part of this great whole"?

BREVIS.

ENGLAND'S ABOLITION OF THE SLAVE TRADE.

From Afric's plains, the sable of mankind,
Captiv'd in venal combats of wild chiefs,
Or basely kidnapp'd, 'midst heart-wringing griefs,
Were torn by fellow-men to justice blind,
And manacled on decks, to cross the waves
For branded sale, in scorching rays to toil,
Far from dear kindred and lov'd native soil,
By hard oppression thong'd as bestial slaves.
England! 'twas thine their suff'rings to deplore,
Thine CLARKSON, SHARPE and FOX, the trade to ban.
Illustrious sons! not blurr'd their fame with gore;
Lovers of peace, the real friends of man.
Yet slavery's wrongs the sugar islands stain,
And send reproaches o'er th' Atlantic main.

R. F.

Kidderminster, August 7, 1820.

FAREWELL TO ALBION.

[The following beautiful lines were written by the late JOSEPH RITCHIE, Esq., in the cabin of the ship which bore him to the contagious climes of Africa, as he receded from the shores of his native country. The touching manner in which he anticipates the probability of the fatal close of his adventurous enterprise, must draw upon the sympathy of every feeling mind.—*Antijacobin Review.*]

Thy chalky cliffs are falling from my view,
Our bark is dancing gaily o'er the sea,
I sigh while yet I may, and say adieu,
Albion! thou jewel of the earth, to thee;
Whose fields first fed my childish fantasy,
Whose mountains were my boyhood's wild delight,
Whose rocks and woods and torrents were to me
The food of my soul's youthful appetite—
Were music to my ear, a blessing to my sight.

I never dreamt of beauty, but behold!
Straitway thy daughters flashed upon my eye;
I never mus'd on valour, but the old
Memorials of thy haughty chivalry
Fill'd my expanding soul with ecstacy;
And when I thought on wisdom and the crown
The muses give, with exultation high,
I turn'd to those whom thou hast call'd thy own,
Who fill the spacious earth with their and thy renown.

When my young heart in life's gay morning hour,
At beauty's summons beat a wild alarm,
Her voice came to me from an English bower,
And English were the smiles that wrought the charm;
And if, when wrapt asleep on fancy's arm,
Visions of bliss my riper age have cheer'd,
Of home, and love's fireside, and greetings warm,
For one by absence and long toil endear'd,
The fabric of my hopes on thee hath still been rear'd.

Peace to thy smiling hearths, when I am gone,
And may'st thou still thy ancient dowry keep,
To be a mark to guide the nations on,
Like a tall watch-tow'r flashing o'er the deep;

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Still may'st thou bid the sorrowers cease to weep,
And dart the beams of truth athwart the night
That wraps a slumbering world, till from their sleep
Starting, remotest nations see the light,
And earth be blest beneath the buckler of thy might.

Strong in thy strength I go, and where-soe'er
My steps may wander, may I ne'er forget
All that I owe to thee; and O may ne'er
My frailties tempt me to abjure that debt;
And what, if far from thee my star must set,
Hast thou not hearts that shall with sadness hear
The tale, and some fair cheeks that shall be wet,
And some bright eyes in which the swelling tear
Shall start for him who sleeps in Afric's desarts drear?

Yet will I not profane a charge like mine,
With melancholy bodings, nor believe
That a voice whisp'ring ever in the shrine
Of my own heart spake only to deceive;
I trust its promise that I go to weave
A wreath of palms, entwin'd with many a sweet
Perennial flower, which time shall not bereave
Of all its fragrance, that I yet shall greet
Once more the ocean Queen, and throw it at her feet.

OBITUARY.

1820. Sept. 6, aged 64, after an illness of only a few hours, Mr. Ramsbottom, of Rotherham, Yorkshire, master of the charity-school endowed by the late T. Hollis, Esq.

If sterling worth in the humbler walks of private life ought to be held in remembrance, this little memorial of an "Israelite indeed" will not be deemed unworthy of record. Mr. Ramsbottom's parents were farmers in the north of Yorkshire; he was their second son, and designedly brought up as a schoolmaster. In 1778, he married Rachel, daughter of Rev. Joseph Overend, formerly a Dissenting minister at Adwalton, near Bradford, and settled at Rotherham, having been chosen master of Hollis's Charity-School there. Till his death he continued to discharge the duties of that office, and had the pleasure of seeing his pupils and his pupils' children grow up into usefulness around him; but not in this situation only will his loss be felt; his activity in various useful and benevolent institutions will long be remembered by the inhabitants of Rotherham, for he was ever ready to lend his aid by personal exertion when prevented by his circumstances from otherwise co-operating in any labour of love.

Descended from strict Dissenters, Mr. Ramsbottom's mind was early impressed with love for their principles, and from this motive he devoted his eldest son to the ministry from the hour of his birth; but here his best hopes were destroyed by the early death of him who bid fair to have realized his wishes. Mr. R. was brought up in Trinitarian opinions, but was led by his friend and minister, the late Rev. Josiah Townsend, to study the arguments on the opposite side of the question, and from reading and mature reflection, after a lapse of some years he embraced the Unitarian doctrine, and, perfectly satisfied with its being indeed the doctrine of Scripture, he continued steadfastly in it through the rest of his life. He united uprightness and integrity with warm charity and love; his hand and heart were ever open to the afflicted as far as he possessed ability to relieve distress; but, unsuspicious and unwilling to believe ill of any one, he was only the more exposed to the impositions of others. He was an affectionate husband, a tender parent and a steady friend. After a residence of forty-two years in Rotherham, in the uniform practice of Christian duty, his sudden death was felt as an afflictive stroke by more than his own family. How widely and how much he was beloved and respected, the tears and the solemn silence of the crowds who attended his funeral and his funeral sermon, will strongly attest; but it is the consolation of his aged widow and of his children, that though his death was sudden, he was not unprepared for it.

M.

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Addition to the Obituary of Mr. Grattan, p. 365.

Mr. GRATTAN came into Parliament, we are informed, about the year 1773. Towards the close of the American war he carried against both the English and Irish Government the repeal of those statutes which had given the British Parliament, and in some respects the Privy Council of England, an absolute controul over the legislature of his native country. He has been since the year 1790, the strennous, persevering and powerful advocate for an entire abolition of the penal laws against the Catholics. This measure, in the separate Parliament of Ireland, he repeatedly declared to be essential to the complete deliverance of that country from the yoke of the British minister, as, since the Union, he has, in the language of Mr. Pitt, described Catholic emancipation to be a necessary step towards giving both countries the full benefit of that important measure. Mr. Grattan had long laboured under dropsy of the chest; the closing period of his life was attended by circumstances of uncommon and melancholy interest. It is well known that he was conscious of his approaching dissolution; and that, when he devoted "his last breath to his country," he was sensible that his appearance in Parliament, for the pious purpose of recommending to the House of Commons the cause so near his heart, must tend to accelerate that mournful sacrifice. His enfeebled frame did not second the aspirings of his bold and fervent spirit; he was doomed to bequeath emancipation as a legacy—not to bestow it as a gift.

Mr. Grattan's eloquence was peculiar and original. It resembled that of no speaker that we have ever heard. His voice was naturally feeble, but practice made it audible; and laborious effort, combined with a careful and studied articulation, rendered his high tones so piercing that none of them were lost. Mr. Grattan had no wit, or rather, in Parliament, he did not exhibit any. He seldom discussed the details of any question, but fastened on a few of the leading principles, which he developed and illustrated with singular strength of language, and copious felicity of imagination. His sentences were full of antithesis; and, rather than lose that favourite structure of expression, he would build it up occasionally of common-place or even puerile matter. His diction was often rich, and raised with metaphor. Some characteristics of his style were inseparable from it, whether in the most abrupt reply, or in compositions the most critically prepared and meditated. His arguments were frequently a string of epigrams. His retorts and personal invectives were distinguished by a keen and pithy sarcasm, which told upon every nerve of his ill-starred opponent. There was, nevertheless, an earnestness and solemnity, an innate and manifest consciousness of his own rectitude, about the man, which taught his hearers to respect and admire him when he most failed to convert them to the opinions of which he was the advocate. Mr. Grattan, in society, was playful and simple as a child: irritable, perhaps, in a public assembly, he was elsewhere the very soul of courtesy, complacency and cheerfulness. Of his early contemporaries Mr. Foster (almost alone) survives him—the first who, by a systematic policy, laid the foundation of extensive agriculture in Ireland, and the chief encourager, in modern times, of the Irish linen manufacture.

Mr. Grattan's property consisted for the most part of the sum of £50,000, which had been tendered to him by his country, and it was honourably earned. —*(Times.)*

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

New Unitarian Chapel, Ripley, Derbyshire.

Duffield,
October 15, 1820.

THE new Presbyterian Unitarian Chapel at Ripley, in Derbyshire, was opened on the 30th of last July, when an excellent and appropriate discourse was delivered by the Rev. Edward Higginson, of Derby, to a very respectable and crowded congregation. In the course of his sermon, the preacher set forth, with peculiar clearness, the principles of Dissent in general, and the opinions by which we, as Unitarians, are distinguished from the rest of our Dissenting brethren in particular, and concluded with an application of it, highly impressive, which could not fail of having the happiest effect on his hearers. During the service a collection was made towards liquidating the debts of the chapel, which amounted to the

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very liberal sum of £52. 11*s.* 6*d.* The place has been well attended ever since. All the pews and sittings, designed to be let in it, were soon taken, and several applications have since been made for some in vain; though not many years ago both the writer of this article and the Rev. D. P. Davies, of Makeney, often preached in the old chapel to less than a dozen hearers, and sometimes to no more than half that number. The chapel is a neat and commodious building, of a semicircular form, with a floor ascending from the centre, and is capable of holding about 300 people. Until within these two months the place was supplied only once a fortnight; but now duty is performed there regularly every Sunday, by the assistance of a neighbouring minister, and through the liberality of Wm. Jessop, Esq., of Butterley Hall, to whose zeal and munificence the success of the cause at Ripley, is principally to be attributed. A collection was made there also after service, on the 10th ultimo, and a liberal sum raised for the purchasing of some Unitarian publications, which will, doubtless, be of great service to that neighbourhood, as the people seem determined to read and judge for themselves. A Fellowship Fund is likewise in agitation there. The writer of this account is sorry to say, that the chapel is still encumbered with a debt amounting to a sum little less than £130. Towards defraying this expense, the people, having already contributed according to their abilities, and solicited the aid of individuals, have now no other immediate resource left them, than to apply to the different Fellowship Funds, from whence, it is to be hoped, they will receive all necessary assistance.

Donations for the liquidation of the above debt will be received by the Treasurer, Wm. Jessop, Esq., Butterley Hall, or by any of the following gentlemen: The Rev. Robert Aspland, Hackney; the Rev. H. Turner, Nottingham; the Rev. E. Higginson, Derby; the Rev. D. P. Davies, Makeney; and E. O. Jones, Duffield.

E. O. JONES.

Manchester College, York.

THE Thirty-fourth Annual Meeting of the Trustees of this Institution was held at the Cross-Street Chapel Rooms, in Manchester, on Friday the 4th August, 1820, the Rev. Wm. Shepherd, of Gateacre, in the Chair.

The proceedings of the Committee since the last Annual Meeting of the Trustees were read, approved of and confirmed.

The Treasurer's accounts for the past year were produced, duly audited by Mr. Samuel Kay, and were allowed.

The thanks of the Meeting were unanimously voted to the President, Vice-Presidents, Visitors, Treasurer, Deputy-Treasurers, Secretaries, Committee and Auditors, for their services during the past year. The following officers were elected for the year ensuing, viz. Joseph Strutt, Esq., of Derby, President; James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Alban's, Daniel Gaskell, Esq., of Lupsett, near Wakefield, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, Vice-Presidents; the Rev. William Turner, of Newcastle-on-Tyne, Visitor; the Rev. Joseph Hutton, B. A., of Leeds, Deputy Visitor; George William Wood, Esq., of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. Thomas Henry Robinson, and the Rev. J. G. Robberds, of Manchester, Secretaries; Mr. Samuel Kay, and Mr. T. B. W. Sanderson, Auditors.

The Committee of the last year was re-elected, with the exception of Mr. Benjamin Heywood, Mr. James Potter, and Mr. James M'Connel. These gentlemen are succeeded by Mr. William Duckworth, Mr. Edward Hanson and Mr. S. D. Darbishire, all of Manchester.

The Divinity Students in the College, during the past session, were nine in number; *and as they have none of them completed their course, they are all expected to return*, and to be joined by Mr. Shawcross, who has been absent from ill health, for one session. Four new candidates have been admitted for the ensuing session, making the present number of Divinity Students on the foundation fourteen. Of these, six will conclude their course of study at the College at the end of the ensuing session, in consequence of which there will be several vacancies on the foundation for the session commencing in September, 1821. Applications for admission, accompanied with the requisite testimonials, should be addressed to the Secretaries before the *1st of May, 1821.*

The Trustees have much pleasure in announcing that the Rev. John Kenrick, having terminated his year's residence on the Continent, will resume his situation as Classical Tutor in the College, at the commencement of the approaching session.

The Trustees regret that they are again under the necessity of announcing a small decrease in the annual subscriptions. The amount discontinued during the last year is £45. 7*s.* whilst the new subscriptions received are only £19. 17*s.* It is hoped that the zeal and liberality of the

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friends of the Institution will be exerted, not only to make good this deficiency in the course of the ensuing year, but to prevent the recurrence of a similar decrease in future.

The Trustees have also to regret a considerable falling off in the amount of congregational collections during the past year. Of these there have been three only, (Newcastle-on-Tyne, Bradford in Yorkshire, and Chesterfield,) amounting to £31. 16*s*. The assistance derived from this source has, in former years, amounted to a much larger sum, and the Trustees are induced to hope that the present deficiency may be attributed to accidental causes, which will not operate in the current year. They wish to impress upon the ministers of Dissenting congregations the importance of applying to their hearers in behalf of the College as frequently as circumstances will admit of. The advantage which would hence be derived by the Institution, as well from the immediate increase of its funds, as from the more extended knowledge of the principles upon which it is founded, must be sufficiently obvious.

Notwithstanding a considerable increase in the expenditure of the last year, in consequence of the erection of a common hall and lecture room in the College, the Trustees have been enabled to make a small addition to the permanent fund, by vesting therein the benefactions and legacies of the year, which have amounted to £136. 10*s*.

In appropriating to the permanent fund the full amount of the legacies and benefactions received, the Trustees have no hesitation in believing that they are fulfilling the wishes of the great majority of the subscribers to the College. The establishment of such a fund appears to them a measure of the utmost importance, as in their opinion in will contribute essentially to ensure the permanency and respectability of the Institution. They consequently feel anxious that they may not be compelled, by an inadequacy in the annual subscriptions to meet the current expenses of the year, to infringe upon the rule which they have prescribed to themselves, and which they have hitherto observed. It has been the object of the Trustees to make an annual addition to the permanent fund, at least equal in amount to the depreciation in the value of the property of the Institution, which consists principally of buildings. The depreciation has hitherto been calculated at the rate of two and a-half per cent. on the value of the Manchester property, and five per cent. on the value of the York property, as estimated in the preceding year. At the present annual meeting, however, this per-centage was considered to be unequal to the actual diminution of value, and a resolution was accordingly passed, by which the future reduction is directed to be made at the usual rate on the Manchester property, and at the increased rate of seven and a-half per cent. on the York Buildings. This circumstance, it is evident, will materially add to the amounts of the appropriation to the permanent fund, which it will be desirable to make, in order to keep pace with the increased progressive depreciation; the trustees, therefore, again beg leave to urge on the friends of the Institution the necessity of exertion in obtaining additional contributions for the purpose of accomplishing this object, and of promoting the general interests of the College. The improvements which have been made in the College buildings, consisting principally of a new and commodious common hall, have given much satisfaction to those gentlemen who have had the opportunity of inspecting them, and the Trustees feel convinced that they will conduce materially to the comfort and advantage of the Students as well as of the Tutors of the College.

The total receipts of the year, including the usual exhibitions, received for foundation students from different public trusts, through the continued kindness of their respective Trustees, have been £. *s*. *d*. The payments, including the investment in the permanent fund, amount to £. *s*. *d*., leaving a balance in the Treasurer's hands of £. *s*. *d*. which is carried to the account of the ensuing year.

At the close of the Meeting the thanks of the Trustees were unanimously voted to the Rev. Wm. Shepherd for his services in the Chair; and upwards of seventy gentlemen afterwards dined together at the Bridgewater Arms, to celebrate the Thirty fourth Anniversary of the College. On this occasion the Rev. Wm. Shepherd presided, and by his highly acceptable services contributed much to the rational conviviality of the evening.

THOs. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, September 5, 1820.

Oldbury Double Lecture.

THE Anniversary of the Double Lecture, established in commemoration of the Ejected Ministers, took place at Oldbury, in Shropshire, on Tuesday, September 12th, (the second Tuesday in September,) 1820. The Rev. John Kentish, of Birmingham, conducted the devotional service. The Rev. James Yates, of Birmingham, and the Rev. James Hews

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Bransby, of Dudley, preached: the former, on 2 Cor. x. 4: "*For the weapons of our warfare are not carnal:*" the latter on Psalm xxvi. 8: "*Lord! I have loved the habitation of thy house, and the place where thine honour dwelleth.*" Eleven ministers were present, and the congregation was numerous. After the religious services, the ministers and their friends, to the number of thirty, dined together, Henry Hunt, Esq., of West Bromwich, being in the Chair. Several gentlemen, and among them the Chairman, John Scott, Esq., of Barr, Mr. Whitehouse, of Coseley, (who has been a regular attendant at the Lecture for more than sixty years,) and the Rev. Messrs. Scott, Kentish, Yates, Small, Davis of Oldbury, Davis of Evesham, and Bransby, took occasion to address the Meeting on subjects connected with the principles of Protestantism and Protestant Dissent.

The Rev. T. Warren, of Stourbridge, and the Rev. Thomas Davis, of Atherstone, were appointed to preach at the next Lecture.

New Unitarian Academy.

At an Extraordinary General Meeting of the Subscribers to the Liverpool Unitarian Fellowship Fund Society, (called in consequence of a requisition presented to the Secretary for that purpose,) held in the Unitarian Chapel, Renshaw Street, on Tuesday evening, October 10th, 1820,

THOMAS FLETCHER, Esq., in the Chair:

It was unanimously resolved,

1st. That this Society, many individual members of which were subscribers to "THE NEW UNITARIAN ACADEMY," established at *Hackney* in the year 1812, deeply regret the failure of that Institution. The Society understand, with sorrow, that its suspension was in great measure occasioned by the want of that pecuniary support, which its wise and enlightened objects appeared to deserve from the Unitarian public; they feel it to be their duty to state their conviction, that in consequence of the number of congregations now vacant, and arising in different parts of the kingdom, such an establishment is at this period more peculiarly necessary; and when they reflect on the formation of Fellowship Fund Societies, and the increased zeal which is now, happily, so apparent in the Unitarian Denomination, they are convinced an attempt to revive that Institution, or to form a similar one, would meet with the warm approbation and cordial support of every sincere friend to the cause of religious truth.

2nd. That this Society have viewed with feelings of the highest admiration, the strenuous exertions of the Rev. ROBERT ASPLAND, to promote the spread of the pure doctrines of Christianity; they have great pleasure in expressing their sincere thanks to that gentleman for his unwearied labours, and their earnest hope, that the re-establishment of his health, may lead to a renewal of the exercise of his talents, in training up youth to be useful and eloquent ministers of the gospel.

3rd. That this Society respectfully and earnestly solicit the co-operation of their Unitarian brethren throughout the kingdom, who are convinced of the importance of such an institution, and request them to transmit their opinions on the subject to the Monthly Repository.

4th. That the preceding Resolutions be inserted in the Monthly Repository and the Christian Reformer; and a copy of them sent to the different Unitarian congregations and Fellowship Funds in Great Britain.

THOMAS FLETCHER, *Chairman.*
GEORGE HARRIS, *Secretary.*

That the thanks of the Meeting be presented to Mr. Fletcher, for his able conduct in the Chair.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of Unitarian Ministers in South Wales was held on Thursday, the 5th of this month, at Ystrad, near Lampeter, Cardiganshire, in a house built, some years since, by the late very excellent Mr. D. J. Rees, of Lloyd-Jack, at his own expense. It was first erected by him for a school, but also served for holding public worship, instead of his own house, where he and the minister of Capel-y-Groes and Pant-y-defaid, preached alternately, once a fortnight, from the formation of the societies at these places in the year 1802. At this place (Ystrad) a congregation, consisting of some of the members of Capel-y-Groes and others in the neighbourhood, was formed about two years ago, when the congregations at Capel-y-Groes and Pant-y-defaid had engaged two separate ministers; Mr. J. Davies, one of those ministers, now serves the two congregations at Capel-y-Groes and Ystrad.

There was a meeting at Capel-y Groes at three o'clock in the afternoon of Wednesday the 4th, when Mr. J. Griffiths, of Llan-y-fan, introduced, and J. James, of Gelli-Onnen, preached from Eph. ii. 3. At ten o'clock in the morning of the 5th, Mr. Benjamin Davies, of Llanfynydd, introduced, and Mr. J. Evans, of Carmarthen, preached from 1 Cor. iv. 3, 4, and concluded with singing and prayer.

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After that, Mr. J. Davies, the minister of the place being called to the Chair, the subject of Prayer was proposed for discussion in an open conference, when several individuals spoke at great length, before a very attentive audience, and every part of the Meeting appeared to give general satisfaction.

The next Quarterly Meeting was appointed to be held at Aberdare on the last Thursday in the present year, Mr. J. Thomas, of Pant-y-defaid, to preach.

J. JAMES.

October 11, 1820.

UNITARIAN LECTURES.—We are requested to give notice that two series of Lectures, on the Sunday and Wednesday evenings, will be carried on this winter at the Chapel in *Woods Street*, near *Cromer Street, Gray's-Inn-Road*. The first Wednesday Evening Lecture will be preached by Mr. Fox, Nov. 1st, "On the Divine Character as exhibited in the Scriptures and in the Athanasian Creed." Mr. R. Wright will preach the first Sunday Evening Lecture, Nov. 5th. Service to begin on Sundays at half-past six o'clock, and on Wednesdays at seven o'clock. The complete lists will be advertised in the next Number.

The Lectures at *St. Thomas's* Chapel, in *St. Thomas's Street*, in the *Borough*, will also be resumed on Sunday evening, Nov. 5th, when Mr. Fox will preach "On the Rights of Conscience." The next Lecture, Nov. 12th, will be delivered by Mr. Aspland, on "The Title 'Son of Man' assumed by our Lord." Service to begin at half-past six o'clock. The list will be on the wrapper of this or the next Number.

On Sunday Evening, Nov. 12th, Mr. Fox will commence his Winter Course of Unitarian Lectures in his own Chapel, *Parliament Court, Artillery Lane, Bishopsgate Street*. (See *Wrapper.*)

Unitarian Chapel, Mosley Street, Manchester.

THE Rev. JOHN JAMES TAYLER, B. A. late assistant Classical Tutor in Manchester College, York, succeeds the late Rev. *Wm. Hawkes*,* as minister of the society of Protestant Dissenters assembling for religious worship in the Unitarian Chapel MOSLEY STREET, MANCHESTER.

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* Of this much-respected and lamented gentleman, whose death has not yet been announced in our work, we hope shortly to receive a memoir.

LITERARY.

THE Rev. Dr. ABRAHAM REES has at length completed his great work the *Cyclopædia*, in 39 volumes, 4to., a lasting monument of his science, talents, judgment and industry, and the largest contribution from any one individual to the literature of his country. The liberal spirit that pervades the whole work, wherever controverted questions are brought forward, is its praise and recommendation; but this trait of excellence has not excited universal approbation. The work is not dedicated to the King, though the last edition of Chambers's Dictionary by the present Editor was dedicated by permission to his late Majesty, and it is said that certain bigoted influence has prevented this being done. We have heard also of a Doctor in Divinity, well beneficed in the Church, and not far from one of the great seats of learning, who had subscribed to the Cyclopædia for years, and was accustomed to consult it on all occasions as an authority, but who heard at length that the Editor was a Dissenting minister and a reputed Unitarian, and thereupon very wisely and piously returned all the Numbers to his bookseller, declaring that no such work could possibly be suffered to remain in his library. In the next *Index Expurgatorius* from Rome, we confidently expect to find the Cyclopædia. The Conclave cannot be less watchful of orthodoxy than an English Vicar, though that Vicar be a Doctor of Divinity, and in His Majesty's Commission of the Peace.

Since writing the above, we have heard with great pleasure that Dr. Rees, the venerable Editor of the Cyclopædia is, at the request of many persons of various denominations, preparing for the press two additional volumes of "Practical Sermons," similar to those that he formerly published, of which two considerable editions have been sold, with the exception of about twenty copies. They will soon be committed to the press and published early in the spring.

MISCELLANEOUS.

Prayers for the Queen in Scotland.

(Extracts from the Newspapers.)

WE learn from Galloway that the Rev. William Gillespie, minister of Kells, is about to publish a discourse, under circumstances that may be well deemed extraordinary. This reverend gentleman has for some years acted as chaplain to the Stewartry Yeomanry; and on Sunday week he preached before the corps, which was then assembled at Kirkcudbright, what has been described to us as one of the most loyal and patriotic discourses

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ever delivered from a pulpit. In his prayer, however, after many petitions in behalf of his Majesty, he added the words, "Bless also the Queen;" and for this high crime and misdemeanour he was, the same evening, placed under military arrest by his commanding officer! This proceeding has excited a strong feeling of surprise—perhaps of indignation—particularly among the members of the Presbytery of Kirkcudbright, who are no strangers to the soundness of Mr. Gillespie's political principles, and who are themselves in the general practice of praying for her Majesty. How the matter will end we know not; but we should suppose the clergy of Scotland will be apt to view the arrest of Mr. Gillespie as an insult offered to the whole order, especially after the independence of the Kirk of Scotland on this very point—a thing, indeed, that never could be doubted—was so distinctly recognised in the last General Assembly. The chaplain of a regiment is, no doubt, bound to conform himself to the wishes of his colonel in as far as regards time and place; but farther than this no officer has any right to interfere; and it would certainly be very strange if the wise heads and bold hearts who, in imitation of John Knox, have never ceased to assert the independence of the Presbyterian form of worship, would concede to a military officer a power which cannot be claimed even by the King upon the throne. We also understand that a yeomanry corps are only under martial law when called into actual service, and that consequently no chaplain is liable to be arrested when the corps, in which he happens to officiate, is merely assembled for the purpose of training. If this view of the subject be correct, it follows that Mr. Gillespie was illegally arrested. Besides, it is quite obvious that the zeal of the colonel alluded to must, in the end, defeat its own purpose. A reverend gentleman in the same neighbourhood, noted for his talents and loyalty, when asked whether he ever prayed for the Queen, replied, "No; but I shall certainly do so the moment I am interdicted;" and several other clergymen, we understand, who had previously abstained from praying for her Majesty, have since commenced the practice, with the express view of repelling what they conceive to be a practical encroachment on the liberty of the Church. —*Star.*

At a meeting of the Presbytery, held at Kirkcudbright lately, the case of *Mr.* GILLESPIE'S arrest by Colonel *Gordon*, for praying for the Queen, came before them, when they agreed to a man that the chaplain of the corps had done nothing to merit such treatment, and without deciding further, came to the resolution of laying the commandant's conduct before the next General Assembly of the Church of Scotland. Her Majesty has since been regularly prayed for in that quarter.

Sir Alexander Gordon, and his son, James Gordon, Esq., of Culvenham, the elders who composed the meeting of the Kirk Session of Crossmichael, on the 16th of July last, at which, in contravention of the laws and constitution of the Church of Scotland, and in opposition to the opinion of the Clergyman presiding as Moderator, a resolution had been entered into, to the effect that no minister appointed to officiate in that parish during the vacancy, should pray in express words for her Majesty the Queen, appeared, we hear, at the bar of the Presbytery of Kirkcudbright, on Wednesday the 6th instant. Having there stated, that in obedience to the judgment of the Presbytery of the 2d of August, they had erased from the records of the Kirk Session the minute in which the obnoxious resolution in question was contained, and declared that they had no intention of infringing the rights of the Church, however in appearance they seemed to do so, and in *the amplest manner apologized for their conduct*, Presbytery were pleased to accept their apology, and agreed to sist all further procedure in the business. After the spirited and decided vindication on the part of the Presbytery of Kirkcudbright of the rights of the Church, with respect to prayers for persons in authority, it is to be hoped that in this quarter these rights will not again be invaded.—*Dumfries Courier.*

A letter from Glasgow, dated August 5, says—"A young clergyman a short time since visited one of the neighbouring parishes, and performed the duty of the Church, with the view of gaining the suffrages of the parishioners to be appointed as the successor of the incumbent, who was far advanced in years, and meant to resign. Unfortunately for him, however, he omitted the prayer for the Queen, which gave so much offence to the females of the parish that they all interposed to prevent his election, and, it is scarcely necessary to add, succeeded." —*Times.*

Trials for Blasphemy.

A bookseller of the name of DAVIDSON and JANE CARLILE, the wife of the notorious Deistical publisher, now in Dorchester gaol, were tried in the Court of

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King's Bench, Monday, October 23rd, for selling profane and blasphemous publications, and were both found GUILTY. In our next Number will be inserted the best account of the trials that we may be able to obtain.

Unauthorized Psalms in the Church.

A question came before the Ecclesiastical Court at York, at the last assizes, which is of considerable importance to the Members of the Established Church. The case was, "Daniel Holy and others *v.* the Rev. T. Cotterill, minister of St. Paul's Church, Sheffield." The allegation was for acting contrary to the rules of worship of the Church of England, in introducing a book of metrical psalms and hymns not authorized by the Book of Common Prayer. After Mr. Nicoll had been heard against the practice of introducing metrical psalms and hymns, except such as appear in the Prayer Book, and Mr. Sinclair had replied, Mr. Vernon (the Commissary) said it was a very important question, and he should take time before he pronounced upon it. There was perhaps not a clergyman in the kingdom who had not violated the law, if Mr. Cotterill had done so; and nothing had been said to satisfy his mind, that, if this selection was illegal, those of Tate and Brady, and Sternhold and Hopkins, were not equally so. He conceived the selection entitled to much praise; but if there were any particular passages objectionable, he was sure the clergyman would not wish to press them.—"The Archbishop," said Mr. Vernon, "would be happy to act as a mediator between the parties; and I think it would be much for the cause of religion that a compromise should take place."

The Lords of the Treasury have bestowed on Dr. STUART, of Luss, £1000, in consideration of the zeal, industry and fidelity, with which he has devoted a large portion of his life to the labour of conveying to the inhabitants of the Highlands of Scotland, the knowledge of the Holy Scriptures in their native language. (See List of Books, p. 550.)

FOREIGN.

FRANCE.

THE fixed population of PARIS amounts to 657,172 persons, and the fluctuating population, of the strangers, to 56,794; so that Paris altogether contains 713,966 inhabitants. The number of women in Paris exceeds that of the men by nearly a fifth; so that of every five girls one at least is condemned to celibacy, without counting the number corresponding to that of the men who live and die bachelors.

A great sensation has been produced in Paris at least, by the Duchess of Berri having brought forth a son, heir to the monarchy. A late number of the *Traveller* newspaper says, "The French papers contain a creation of Knights of the Holy Ghost, and other promotions, on account of the birth of the young PRINCE. The French continue to be ecstatic. The young Prince and his mother are well. The Bulletin of Saturday runs thus:—

"'His Royal Highness Monsieur the Duke of Bourdeaux continues to enjoy the best health. The Prince has taken the breast several times during the night.'

"The preceding was one to this effect:—'His Royal Highness, my Lord the Duke of Bourdeaux, executes *perfectly all his functions*.' We have no doubt that his Royal Righness, of one day old, executes them much better than the functions of royalty are ordinarily executed."

Singular and appalling Suicide.—Paris, Sept. 9. On Thursday last, a man, who, with others, was looking at the Bear called Martin, in the King's Garden, availed himself of a moment when the keeper turned his back, and jumped into the den. He was instantly torn in pieces, and almost wholly devoured by the ferocious animal.

SPAIN.

The Monastic orders have been abolished by the Spanish Cortes, which was decided by a majority of 107 against 32. A pension is granted to every monk, proportioned to his age. No new convents or noviciates are allowed. Only one convent of each order is permitted in the same place, and no convent is to continue with less than 24 professors. The property of the suppressed convents, is to be applied to the public credit, and the superabundant revenues of those that are allowed to exist are to be used for the same object. The books, paintings, &c. of the suppressed convents are either to form a national library, or to be distributed among the different museums and establishments of public instruction.

(Extract of a Letter from *Madrid*, September 21.)

You have heard of the recent law for the extinction of the Jesuits, and also of its having received the Royal sanction: it was formally published at the *casa del ayuntamiento*, or mansion, a few days ago, and nothing could be more interesting to the lovers of political reform, than the ceremony observed on the occasion. A splendid procession, composed of all the authorities, attended by large bodies of the National Militia, horse

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and foot, and followed by not less than a hundred elegant carriages filled with females of the first rank, went from the Chamber of Cortes to the above place, when, on its arrival, the law was read aloud from the balcony to an immense concourse of the inhabitants of Madrid, who rent the air with shouts of joy at this new triumph of liberty and knowledge over the barbarism and bigotry of past days. Two fine bands of music relieved each other alternately, in playing the most favourite patriotic airs of the day, and a flourish of trumpets both preceded and followed the promulgation of the decree. Many of those present did not fail to contrast this procession with those of other times, instituted for the sole purpose of perpetuating tyranny and superstition.

HOLLAND.

Public Schools.—There are at this period in the Latin Schools in Holland 1200 scholars. In the Lyceums, Atheneums and Colleges, established in 29 towns of the Southern provinces, there are 3800 students. In these latter establishments, Greek, Latin, the mathematics, geography and history are always taught. In the University of Louvain there are 254 students; at Liege, 381; at Ghent, 201; at Leyden, 315; at Utrecht, 205; and 215 at Groningen.

GERMANY.

Austria.

The Jews.—His Majesty the Emperor has given the following order respecting the Israelites: The Rabbies are in future to be examined in the philosophical sciences and in religion before they are appointed to any charge, and in return, their salaries shall be adequate to the learning they possess. Further, the Prayer Books are to be translated into the language of the country, and all sermons and devotions are to be held in the same. The Israelitish youth, moreover, shall henceforth partake fully of the public institutions for instruction, religion excepted. In fine, the Israelitish subjects themselves are expected to accelerate, by the induction of proper manners, professions and other employments, the time when the state can treat them like the rest of the subjects, and when their longer separation will be unnecessary. Government will not fail to facilitate and encourage the use of means which must conduct to an end so auspicious for human society. (Vossian Newspaper, No. 8, article Vienna, the 9th of February, 1820.)

Vienna.

An announcement is made here of a new journal under the title of *Concordia*, and the tendency of which is to be politico-religious. It will be endeavoured to make religion support the system of legitimacy, and the existing order of things will be exhibited as founded on, and maintained by, the principles of the Christian religion. M. Schlegel, who is employed in the Chancellary under Prince Metternich, and who was formerly Austrian Counsellor of Legation to the Diet of Frankfort, is to be the principal editor. He will have for colleagues, M. Frederick Von Gentz, Austrian Aulic Counsellor; M. Adam Muller, hitherto Austrian Consul-General at Leipsic; and M. Werner, the famous ecclesiastic, now a priest. All these gentlemen are apostates from the Protestant religion, and from their names it may easily be conjectured what will be the political spirit of their journal.

Some *Protestant* German Sovereigns have entered into and proposed for the acceptance of the Holy See, an arrangement for the spiritual government of the Catholic Church, in their respective states, under the title of "A Declaration, in form of a Pragmatic Sanction, drawn up at Frankfort on the Maine, by the Plenipotentiaries of several Protestant Powers of Germany, concerning the Organization of the Catholic Dioceses in their States."

The Grand Duke of *Mecklenburgh Schwerin* published an ordinance in February last, in concert with the Grand Duke of Mecklenburgh Strelitz, abolishing personal slavery throughout his territories.

Hanover.

The Hanoverian journals contain the following statement:—"We hear that, in the present Session of the Assembly of States, it will be proposed to abolish tithes, or at least to substitute for them a tax of another kind. The advantages arising from this measure could not fail to have a great influence on the agricultural prosperity of our kingdom, for it is, in fact, almost wholly an agricultural country, the manufactures being in comparison insignificant; and as there is a great extent of heath and waste land, which no one has yet ventured to cultivate, because of the great expense which such an enterprise would require, (the tithes and land-tax must be added,) the abolition of these imposts will much facilitate undertakings of this nature, and the Diet will merit the gratitude of the country if they carry this plan into execution."

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Poland.

The spirit of Kosciusko still subsists in this outraged country. "Freedom shrieked," says the poet, when he fell; but she may be soothed by beholding the survivors of the patriot emulating his noble character. The Autocrat of all the Russias, "the magnanimous Alexander," lately submitted by his ministers to the Diet at Warsaw the *projet* of a criminal code. This was debated with much warmth for three days successively, and was at length rejected by a majority of 129 to 3! The ground of the rejection was the gross defect of the code with regard to all securities for the freedom of the subject, and the absence of all provision for a Trial by Jury.—Thus it appears that, though nations may yet be transferred by the strong arm of a Congress or a Holy Alliance from master to master, like cattle upon a farm, they are no longer found to be the same animals that they were in the days of ignorance, when every petty tyrant might drive and drub and clog and manacle them for his pleasure, and with impunity.

Prussia.

The Jews.—A dignitary of the church has lately published a sermon, entitled "The Signs of the Times," in which he insinuates the *expectation* that the King will follow the example of the Emperor of Austria in consulting the instruction of the Jews and the melioration of their condition.—The King lately stood Godfather to a converted Jew, to whom he has since sent a rescript, promising him a place in the financial department.

Denmark.

A Copenhagen paper announces the death of the celebrated Icelandic poet, John Thorlasken, who had translated into his native language *Milton's Paradise Lost* and *Klopstock's Messiah.*

Norway.

M. C. M. Falsen, of Bergen, has published a "Catechism of the Norwegian Constitution," on the most free and independent principles. Though a noble himself, he wishes that there were no privileged order, and that all subjects were equal in the eye of the law.

America.—United States.

Law against Duelling.—A Bill has passed its third reading in the Legislature of Alabama, to take effect from the 1st day of March, which subjects the party engaged in a duel to three months' imprisonment, and a fine of 2000 dollars, one half to go to the Public Treasury, the other to the Informer. The offender to give security for his good behaviour for two years, and to be disqualified from holding any office in the State and for being a Member of either House of the General Assembly. The Bill requires every officer of the State to take an oath that he has not, since the passing of this act, violated its provisions, and that he will not during his continuance therein.

A late fatal Duel.—The details of the duel between Commodore Barron and Commodore Decatur are given at great length in the American papers. They fought at eight paces: both were wounded. A most extraordinary proceeding took place in the House of Representatives. Mr. Randolph proposed that the House should adjourn, to give the Members an opportunity to attend the funeral of Commodore Decatur, and that they should wear crape round the left arm till the end of the Session. This motion was opposed by Mr. Taylor, of New York, who said he would resist it, as Commodore Decatur had died in the act of setting the laws of God and his country at defiance. The notice was withdrawn.

Jewish Colony.—A Jewish merchant, of New York, named Mordecai Noah, has demanded permission from the Government of the United States, to become the purchaser of an island on the Niagara, between the Lakes Erie and Ontario, not far from the English territory, and containing about a thousand acres on its surface. The member of Congress who acted as reporter of the commission charged to examine this demand, pointed out to the Chamber, in very lively colours, the persecutions to which the Jews are still exposed in many parts of Europe, and suggested that the professed principles of the United States perfectly coincided with the views of Mr. Noah, in seeking to make this purchase: it being his object to offer an asylum, under the protection of the liberal and tolerant laws of the United States, to a class of men who sought in vain for a country on the soil of the old world. In short, it is the intention of this opulent Jew to found a colony of his countrymen in this island, and his proposition has been sanctioned by the American Legislature.

ERRATUM.

P. 519, col. 2, line 6 from top for, John i. 1, read 1 *John* i. 1.

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THE

Monthly Repository.

No. CLXXIX.] NOVEMBER, 1820. [Vol. XV.

Account of the Present State of the Vaudois Churches in Piedmont.

DURING my travels on the continent, I was often interested by the accounts I received of the state of the Christian Churches in the Piedmontese valleys. I had been told they had preserved all the simplicity of their ancient ritual,—all the purity of moral character which so long and so honourably distinguished their ancestors. In the gratifying society of some of the exemplary ministers of the Amsterdam Churches I afterwards learned some further particulars from an inhabitant of that part of the Alpine mountains, and the singular enthusiasm with which the modern Vaudois were spoken of by our Dutch brethren excited my liveliest attention. Since that period, I have had the good fortune to be in correspondence with one of their most eminent ministers, the Moderator of their Churches, the venerable pastor of La Tour, in the Valley of Luzerne. From his communications you will allow me to give to your readers some account of their present situation.

The Vaudois Churches occupy the Valleys of Luzerne, Pelis, Perouse, Cluson, St. Martin and Balsille. They enjoy a very imperfect toleration from the King of Sardinia, and their members can hold no public office higher than that of notary public. Their situation may, in its outlines, be compared to that of the Roman Catholics in England, and it is a bitter reproach against our country that illiberality and intolerance can refer to it for an authority as well as an example. There is nothing to interrupt the public profession of their religion. Their little territory is bounded by the Pelis and the Cluson, the two rivers between which they sought protection from their ancient persecutions, and beyond which they are not even now allowed to extend themselves, though the prohibition has been somewhat modified by the liberalised spirit of modern times. The Vaudois ministers are salaried by the state, not, indeed, according to their wants, but sufficiently to recognize their politico-religious existence, a point of great importance under an arbitrary Roman Catholic government. Their religious opinions have undergone few fluctuations. They claim an origin far higher than Mosheim is willing to allow them, and contend that *pure* Christianity has been professed in their privileged recesses, even from the time of the apostles. Sweet illusion! if it be an illusion, and calculated to keep alive a holy enthusiasm, a devout and fervent piety. Their symbol of faith is the Apostles' Creed; the noise of modern controversy has hardly reached these secluded valleys, or its vibrations have been too gentle to excite their attentions, or to disturb their perhaps enviable repose.

All their religious instruction is founded on the Scriptures; but the larger and lesser Catechism of Ostervald are made use of, and the ministers are accustomed to explain to their Catechumens any abstruse or difficult points of faith or practice. Before the young are admitted to the Lord's Supper it is usual for them to receive catechetical instructions during a period of two or three years. The Lancasterian system of education has been introduced into the Piedmontese villages, and the children are taught to repeat sentences from the Bible, as well as other moral and religious axioms.

Sermons are preached in the churches on Sunday and Thursday mornings. On Sabbath evenings are prayers and lectures. Besides these, a most interesting religious service is in use, which is quite peculiar to the Vaudois. It is called the *Examen du Quartier*. Once a year the minister fixes on a day to visit some particular district of his parish. He is met by an elder or deacon, and by all the inhabitants, in the village school-room attached to that district. Divine service is performed, after which the congregation gather round him, and without distinction of age or sex he interrogates them on matters of duty and of doctrine, often with a more direct reference to

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the address he has delivered to them, which is, indeed, specially adapted to so interesting an occasion. In the course of the spring the minister thus visits every part of his little flock. He learns their wants—he ascertains their improvement—he participates in their joys and sorrows—he communicates counsel or encouragement to them, and thus guides them and guards them in their journey to heaven. It is to be regretted that this touching religious exercise has been abandoned in some of the departments.

There are thirteen parishes which, with sundry annexations, are served by ministers who generally commence their studies at home, and complete them at Lausanne or Geneva. Before the Revolution they often went to Bâle, where they had the benefit of a small exhibition, which has been since suppressed. There were formerly two exhibitions at Geneva, there is now but one. At Lausanne there are four.

There is no printing press among the Vaudois. Their literature is confined to their ministers, among whom Rodolphus Peyvan and Pierre Geymet are entitled to special mention; but as they receive no other notices of mundane affairs than are communicated to them by the few miserable newspapers which the despotic cabinet of Turin allows to penetrate to their retirement, it can hardly be expected that they should claim any distinguished rank in the world of letters. In their public worship they employ the collection of hymns generally used in Protestant Switzerland. A great number of religious tracts have been circulated among them by the Bible Societies of London, Lausanne and Bâle. They are eagerly sought for and read with great advantage.

As the Sardinian Court looks with great suspicion on any assemblies whatever, there are no Synods summoned but with express permission of the King, and through the intervention of the intendant of the province (Pignerol). Once in every two or three years such meetings are held, in the presence, however, of the intendant, who is always required by the decree to behave himself *con ogni discretezza*, i. e. he is to be a silent spectator or auditor of what passes, taking care that no subject be introduced which is not immediately connected with church affairs. Doctrinal discussions seldom take place; the necessities of the different parishes, changes among the ministers, and local arrangements occupy the attention of the assembly. A moderator, a sub-moderator and a secretary are chosen by a plurality of voices, and form what is called *the Vaudois Board*, to which is entrusted the general direction of whatever may require their care. Of late, some conferences have been held among the neighbouring pastors, but if they should become an object of the slightest jealousy to the government, they will be instantly interdicted.

The Vaudois clergy are generally well informed, and distinguished for their benevolence and piety. Great care is taken to preserve the purity of the ministerial character, and an instance occurred a few years ago of an individual being dismissed for improper conduct.

The poverty of the Vaudois has prevented the establishment of charitable institutions among them. They have long wished to see an hospital erected, but in vain. Their humanity feels deeply interested in this object, and their religious principles scarcely less so; for as the unfortunate subjects of relief are now driven to the public infirmaries of Pignerol, Turin, &c. the Catholic priests in their eager zeal for their conversion often take advantage of their unfortunate situation;—and the exhaustion of weakness, the confusion of disease, and the agony of death, lead too frequently to a seeming apostacy, over which a furious zealot may triumph, but benevolence would find in it only a subject of sorrow. Each Church furnishes a separate provision for the poor of its communion, by means of collections made when the sacrament is administered, and on the new-year's day—by extraordinary collections, and the benefactions of charitable individuals who visit the valleys of Piedmont, or who have bequeathed legacies for this purpose. A Vaudois, named Bianchis, who made his fortune and died in London, left a sum to be applied to the instruction and keeping of six poor children in the school of La Tour. In addition to these there is an annual grant from Holland which serves to assist the indigent, and at the same time to pay the salaries of the masters of the schools.

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Besides what has been referred to, there is nothing particularly remarkable in the local religious customs of the Vaudois. Whenever the Synod meets (which is composed of the minister and one or two deputies of every *commune)* a solemn and general fast is celebrated. In the years when no Synod is held the moderator and submoderator pay their pastoral visit. He whose residence is in the valley of Luzerne, goes through the valleys of Perouse and St. Martin, and vice versâ. He preaches in every parish, takes an account of the distribution of the funds of the poor—attends to the complaints, if such there be, of ministers against their flocks, or of congregations against their pastors—he administers justice in all ecclesiastical matters, and, if the case be too important for his personal decision, he takes provisionary measures, till the meeting of the next Synod.

What follows I gather from other authorities. The whole number of the Vaudois is estimated by the most diligent and elaborate of modern ecclesiastical historians, at 15,000 persons;* should any one among them be converted to the Romish faith, they are not allowed to make any efforts to recall him to the religion of their forefathers. Ijpeij says he understands that their ministers were required, not long ago, to begin and end their public services at a different hour from that to which they had been accustomed, and were no longer allowed to appear in public with their gowns and bands. He adds, that the restrictions have been rendered much less galling by the benevolence of the Catholic Bishop of Piedmont. The valleys to which the affections, as well as the afflictions, of the Vaudois Protestants have so attached them, are unwholesome and unfruitful. They are exposed to the avalanche of the mountain, to the overflow of the torrent, and to the ravage of the hurricane; and they have had to contend with enemies more cruel than Alpine snows, or streams or storms,—with the malignant and furious passions of desperate and infatuated persecutors. While darkness and ignorance covered almost all the Christian world,—while the pure light of the gospel seemed nearly extinguished by the falsehood and fraud and tyranny of "the triple tyrant," they preserved the holy flame, and fanned the sacred embers.* And still their children occupy the spot hallowed by the martyred blood of their forefathers, and still the

"Alpine mountains cold"

resound with the voices of spiritual worshipers, bearing their testimony from ages to ages, against the usurpations of the second Babylon.

J. B.

* Ijpeij in his Geschiedenis van de Kristlijke Kerk in de achttiende Eeuw. VI. 370.

SIR, *August* 21, 1820.

AT your request I send you, with some additions, the account that was given of the late Mr. Hampton in the Protestant Dissenters' Magazine for Nov. 1796, p. 438.

"Died, Sept. 22nd, 1796, in the 80th year of his age, the Rev. George Hampton, M. A., Dissenting minister of Banbury, where he had resided above 57 years.

"He was a native of Wrexham, in Wales. His father was a tanner. There he received his grammar learning from a master of superior abilities, who had under his tuition most of the young gentlemen who went from North Wales to either of the Universities, and who appears to have had a high esteem for Mr. H., on account of his love of learning, and the proficiency he made in his studies.

"His father, who was a Churchman, was so desirous that his son should be brought up to the Church, that on perceiving his great dislike to it, he said to him, with some displeasure,

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* Non erant illi, fateor, ab errore prorsus immunes ac tamen acutiùs videbant, quam plerique homines quo tempore densissimæ tenebræ, supina inscitia, errores turpissimi, superstitio incredibilis, depravatissimi mores ubicunque gentium dominabantur.

J. G. Te Water De Studio Hist. Eccl. p. 21.

So Milton:

They kept Thy truth so pure of old
When all our fathers worshipp'd stocks and stones;
* * * *
They were Thy sheep.

Sonnet xviii.

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'You shall never be a Presbyterian minister, go to the tan-yard and trim bark.' This decree, however, was over-ruled by his mother, who was a serious good woman, and a firm Dissenter.

"He went to Glasgow in the year 1734, and continued there four years; two of which he chiefly spent in studying ethics under Mr., afterwards Dr. Hutcheson; and the rest of the time in attending the lectures of different professors.

"He succeeded at Banbury, the Rev. Mr. Davies, whose only daughter he married, but whom it pleased God to take from him, as also their only child, at an early period of his life.

"He was a diligent student and learned man, and had flattering proposals made to him to go into the Church; but, I presume, could not in conscience accept of them. When, in the latter part of life, one of his acquaintance said to him, 'You had better, friend, have taken the proposals,' &c., he replied, 'I have never yet repented of the choice I then made.'

"He was a plain, serious and artless preacher; and was thought to excel many of his brethren in prayer, administering the Lord's Supper, and the ordinance of baptism.

"He published two pamphlets in defence of the doctrine of atonement. The first was an answer to some things which Dr. John Taylor, and the last which Dr. Priestley had advanced on the opposite side of the question; in both which he treated his opponents in a manner becoming the gentleman and the Christian divine.

"He was a very meek, peaceable and affable man, and much esteemed by his neighbours and friends, to whom his company was very agreeable in the various circles of polite life; where, as he carefully avoided giving offence, so he scarcely ever received any. And so much was he respected by the Episcopal clergy, that three of them not only attended his funeral, but were also present at the service which took place immediately after in his own meeting-house.

"It must also be principally attributed to his amiable and conciliating manners, that the members of the Established Church have assembled, for the worship of God, in his meeting-house for several years, while their own place of worship has been rebuilding.

"He appeared to think and speak of his dissolution, a long time before it took place, in a way highly becoming the man and the Christian, and as did great honour to Christianity. Having little or no fear of being dead, though some little of the act of dying, he rather wished, if it was the will of God, that he might expire suddenly, which was in some measure the case. For though he was far advanced in life, and troubled with a very bad cough, so that he had not been able for a considerable time to lie down much in bed, and of late not at all; and was evidently wearing away apace; yet he visited his friends and pursued his studies to the last, and even came out of his room and inquired after his breakfast the morning on which he died; but in descending the stairs sank away, and soon expired.

"He was generally cheerful, and, though a diligent student, scarcely knew what low spirits meant, and had never been confined to his bed a day by sickness, except when he had the small-pox.

"He was interred in a manner that did great honour both to the dead and to his friends, who paid this last tribute of respect to the person of their venerable pastor.

"His funeral sermon was preached, to a crowded and attentive audience, by the Rev. Joseph Jevans, of Bloxham, from Heb. xi. 4: 'And by it, he being dead yet speaketh.'

"In which, after first speaking of the mortality of man, he directed the friends of the deceased to consider him as still speaking to them by his past public services, his publications and his general behaviour; and closed the address much as follows:

"Who of us is not sorry for the death of our friend? Who is not glad that the weary head of God's aged servant is laid to rest in the bed of death? Who would bring him back again to the scene of sorrow that he hath lately gone through, if the slightest wish of the heart would effect it? Who does not believe that he sleepeth in Jesus? And who is not inclined to say, 'Lord, let me die the death of the righteous, and my last end be like his'?

"May you, who were the people of

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his charge, remember him who so long presided over you; whose faith follow, considering the honourable and happy end of his conversation. Amen."

Addenda. Aug. 21, 1820.

The late Rev. Thos. Brabant, of Bloxham, who was with Mr. Hampton at Glasgow, informed me, that when Mr. H., at his entrance into the College, was examined on the black stone concerning his proficiency in the Greek language, it being then the custom to permit the student to name which of the books of Homer he wished to be examined in, Mr. H. said, "You may examine me in either of the twelve."

It was mentioned in his funeral discourse, that he probably had some thoughts of writing a third pamphlet on the doctrine of atonement, and that he was urged to do it.

I conclude from the little that he said to me about it, and from the alteration that I have discovered, since his death, in some of his sermons on this subject, that if he had published a third piece, he would have made little or no use of unscriptural terms or phrases in it; and would also have laboured to shew that the appointment proceeded from the love of God, and so have endeavoured to remove the objections to it that the popular explanation of the subject has created; and (as he thought) has caused some persons not only to reject *it*, but even Christianity itself.

As to his sentiments respecting the person of our blessed Lord, the Rev. Peter Usher, his successor, having informed me some years ago, that Mr. H. did not believe in the divinity of Christ, I wrote to him the other day concerning it; the following is his answer:

"Rev. Sir,

"I do remember in a conversation which I had with Mr. Hampton, which I think took place in the month of July, 1796, that he said he *could not* either on Christian or philosophical principles, believe in the proper deity of Jesus Christ. This is what he said to me on this subject, or as nearly as I can now recollect, &c.

"P. USHER.

"*August* 12, 1820."

There are also such marks and alterations made in his sermons, relating to this subject, as render it doubtful whether he was, towards the close of life, a firm believer in our Lord's pre-existence.

In short, there was nothing of Trinitarianism, that I recollect, in his public services, when I was, for a number of years, occasionally present at them.

Over the pulpit of the meeting-house in which Mr. Hampton so many years officiated, a tablet has been placed by the congregation, on which there is the following inscription:

"Sacred to the memory of the Rev. George Hampton, A. M., who died Sept. 22, 1796, aged 80 years, having been pastor of this Christian society 57 years. His solid learning, urbanity of manners, equanimity of temper, genuine candour, and uniform piety, rendered his character truly venerable, and his memory justly respectable.

"'He being dead, yet speaketh.'"

JOSEPH JEVANS.

Sir,

IF I had not for a long time past felt the value of the old saying, θάμβει οὐδέν, wonder at nothing, I should express to you my surprise that any one, calling himself a Christian, should dispute the duty and advantage of prayer. As prayer is confessedly a practice founded on revelation, we do not at all wonder that it should be rejected by the Deist: for why should he pray? He has no reason to think that any one will hear: but for Christians, whom the voice of their beloved and heavenly Master has taught to retire "into their closets, and shut the door about them, and pray to their Father who is in secret, and that their Father who seeth in secret himself shall reward them;" for Christians to dispute the duty and advantage of prayer, this is strange indeed! An answer is indeed invented to this and other plain precepts and encouragements concerning prayer, found in our Lord's discourses and the letters of his apostles, but such an answer as one would think common sense would have stifled in its birth. It is, that these precepts were connected with the miraculous gifts which were at that time poured down, and that as those have evidently ceased, the duty of prayer ceases with them. It shall be granted, then, that so far as prayer relates to

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miraculous favours, this inference is just. We are directed to ask according to the will of God, and as it is plainly not his will, at present, to shew miracles to the world, we should not be justified in asking for them. So far, then, as the precepts concerning prayer relate to miracles they are no longer in force. But is it true that all or most of them are of this description? Let us take the Lord's prayer for an example. Is "hallowed be thy name" a prayer for a miracle? or "thy kingdom come"? or "thy will be done"? or "give us our daily bread"? or "forgive us our sins"? or "lead us not into temptation"? or "deliver us from evil"? Is any one of the petitions of this model of Christian prayer connected with a miraculous dispensation? Clearly not: every one of them may be fully answered without the smallest apparent deviation from the established course of things. We may use every one of them, and expect to be answered, without wishing the Almighty to violate the smallest law of nature. Such is the ground on which the express commands of Christ are attempted to be set aside. But, perhaps, it is rejoined, that it is impossible to conceive in what way our petitions and the promised answers can be connected. But, in fact, this is an objection arising simply from our ignorance of the ways and means by which God can bring about his ends, and fulfil his promises. So one who is ignorant of the structure of a watch, may find it impossible to conceive by what means the two hands are preserved in a due relative velocity. But enough: let him that thinks he can soar above the use of prayer enjoy his airy flights alone; be it ours to walk humbly with our God, and seek his blessing in the appointed way.

PHILOGRAPHUS.

Nottingham,
October 21, 1820.

SIR,

HAVING recently visited Ripley, and officiated in the new Unitarian Chapel there, [see p. 620,] I bear a ready testimony to the exertions which have been made by that Society, to provide a commodious place of worship. Present appearances are very encouraging. A spirit of inquiry seems to have gone forth, and the opposition which has been raised to Unitarian sentiments, has had the effect of awakening a general attention to them. When I preached there, the chapel was well filled, and the hearers were remarkably attentive. I was told that several families were in the habit of attending the chapel regularly, from a considerable distance. I have no hesitation in recommending this as a case well deserving the attention and support of the Unitarians.

HENRY TURNER.

P. S. It may be proper to mention, that a donation of £3. has been made to this object, from the Fellowship Fund established in Nottingham.

Clapton,
September 2, 1820.

SIR,

THE ceremony, which gave occasion to the valuable remarks of your justly respected Correspondent Mr. Howe, (p. 445,) is accurately described by Lord Herbert in his "Life and Reign of Hen. VIII." (Ed. 1740, p. 349,) as "Creeping to the Cross on *Good-Friday*, and offering there, unto Christ, before the same, and kissing of it." The Historian is enumerating "certain articles concluded in the Convocation, (1536) concerning religion;" which had been "devised by the king himself," (who now assumed "the title of Supreme Head of the Church in his dominions,") and "recommended afterwards to the Convocation-house by Cromwell." (P. 347.) This ceremony of "creeping to the cross," or, as *Rapin* calls it, *la prosternation devant la croix*, was directed "to be used and continued," among "other laudable customs, rites and ceremonies, to put in remembrance of those spiritual things that they do signify," with the proviso "that none of those ceremonies have power to remit sins; but only to stir and lift up our minds unto God, by whom only our sins be forgiven."

The Convocation decides "concerning images—that the true use of them should be taught by bishops and preachers every where, they being permitted to stand in churches no otherways than as representors of virtue and stirrers of devotion;—and that the censing of them, kneeling before them, and all other honours should be done, as in the honour of God only, although

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they be done before the images of Christ, the Cross, or of our Lady, or any Saint besides. Concerning honouring of saints; that we should not trust to obtain at their hands that which is to be had only of God. Yet that they were to be honoured, because they reigned in glory, and were examples of virtue; as not fearing to die for Christ; and, therefore, to be taken (in that they may) to be the advancers of our prayers and demands unto Christ, but not to be had in other reverence and honour." The passage which follows, is a striking proof that even while our Lord is made to take from his heavenly Father that prerogative of free mercy which he ever ascribed to him, yet Christians, however professedly *Trinitarian*, cannot always escape the *Unitarianism* of the Bible, in addressing the object of their supreme worship.

"Concerning praying to them," (the saints,) "that it is very laudable to use these words, 'All holy angels and saints in heaven, pray for us and with us, *unto the Father* that *for his dear Son Jesus Christ's sake*, we may have grace of him, and remission of sins, with an earnest purpose (not wanting ghostly strength) to observe and keep his holy commandments.—And that in this manner we should pray to our blessed Lady, *St. John the Baptist*, and other apostles, so that it be done without any vain superstition, as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same." (P. 348.) Thus (except that the sacraments were reduced to *Baptism*, *Penance* and the *Eucharist)* it appears that the present religion of the Roman Catholics in England, accords with the *State-religion*, which the *Supreme Head*, assisted by a complaisant Convocation, directed his people to believe, or, at least, to profess to believe, at their peril, in 1536.

This compromise between *Papal* and *Protestant* Churchmen was signed among others by Cranmer. It was entitled, "The Godly and Pious Institution of a Christian Man," and called from the composers of it, among whom were two Archbishops and nineteen Bishops, "The Bishops' Book." Lord Herbert, mentioning the "bishops and divines who stood divided in opinion," says, that their "arguments on either side the King himself took pains to peruse and moderate, adding animadversions with his own hand, which are to be seen in our records." *Fox*, the Martyrologist, in a MS. Life of Cranmer, as quoted by *Strype*, goes farther, and says that "the error of praying, kissing and kneeling before images, was added by the King, after the bishops had set their hands to the contrary." Thus, as Bishop Hurd remarks, with seeming approbation, in his *Sermons*, (I. S. xiii. 239,) "the Reformation with us—advanced under the eye of the magistrate, by slow degrees; nay, it was, more than once, checked and kept back by him."

The ceremony of *creeping to the cross*, I witnessed on *Good-Friday*, about 10 years since, in the Chapel, Lincolns-Inn-Fields. After the usual service, a crucifix, covered with black velvet, was placed on a cushion, immediately without the altar. A priest then delivered from the pulpit an oration, in English, which was often eloquent, and appeared to be, throughout, a plausible apology for the ceremony, addressed to *Protestant* rather than to *Catholic* spectators. He declaimed, I recollect, among other topics, on the reverence with which a person versed in history would regard the sword of a famed and fortunate warrior, and endeavoured to apply this martial reflection to his purpose, disowning, like Mr. Oliver, any design of worshiping the Cross. When the Orator had concluded, another priest prostrated himself on the ground, at a short distance from the crucifix, which he slowly approached in a very solemn manner. He then, several times at short intervals, lifted up the velvet covering, and kissed, as I supposed, each time, one of the *five wounds*, for which there is a service in the Romish Church, entitled *Festum quinque plagarum Christi*. Some of the congregation then performed the same devotion. I remember to have read, but cannot recollect where, of a carpet being provided in a Chapel Royal, on which the King and his family used, on *Good-Friday*, to *creep to the cross*.

J. T. RUTT.

P. S. Dr. Macknight (p. 476,) has been anticipated by the learned Dr. W. Wotton, who, just a century ago,

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published a discourse, entitled "The Omniscience of the Son of God, an Argument of his Divinity." To this discourse the preacher had the courage to prefix "Mr. Hutton's text, Mark xiii. 32;" of which he says, (p. 4,) "My notion in short is this; that the angels did probably *not know* it, and that the Son was *not willing to make* that day and that hour *known*, which the Father had then reserved to himself." He afterwards quotes (p. 40) "the determination of St. *Augustine* (*De Trinitate*, L. i. C. xxiii.) upon this passage. *Hoc nescit quod nescientes facit, id est, quod non ita sciebat ut tunc discipulis indicaret.*" This Dr. Wotton translates, "He is ignorant of that which he will not suffer others to know, that is, which he did not know so as to tell his disciples at that time." It appears from what Dr. Wotton adds, (p. 43,) that "two very learned Jesuits, *Bellarmin*, and his advocate *Gretser*, made use of St. *Austin's* authority to prove that Jesus Christ, *as man*, knew the last day and hour," and thus, from our Lord's language, on that supposition, would defend their doctrine of mental reservations.

It is remarkable that *Le Clerc*, although he claimed to be a *Trinitarian* of some description, (as appears by his *Parrhasiana*, quoted by *Gale* against *Whitby*, p. 37,) is yet unqualifiedly *Unitarian* on this passage. In his *Harmony*, as translated 1701, (p. 451,) he thus comments: "But as for the precise day and hour—no one knows them but the Father, who as yet has not revealed them to his angels nor to me myself." In his *Nouv. Test.*, 1703, he refers to the parallel passage, *Matt.* xxiv. 36, in his note on which he represents the communications of divine knowledge to our Lord, as limited to the purposes of his divine mission. Considering the subject of Christ's discourse to be rather the destruction of Jerusalem than the last judgment, he says,

"Rien n'empêche de croire que Dieu n'avoit pas encore alors découvert à son Fils, pendant qu'il étoit sur la terre, le jour et l'heure de la prise de Jerusalem; parce que cette connoissance ne lui étoit point nécessaire, pour s'acquiter des devoirs de sa charge de Médiateur. Il étoit néanmoins important qu'il sût que Jerusalem devoit périr, avant que tous ceux à qu'il parloit fussent morts; pour leur pouvoir donner les avertissements, qui étoient de très-grande conséquence pour eux." (We may readily believe that God did not discover to his Son, while upon earth, the day and hour of the capture of Jerusalem, as that knowledge was unnecessary to the fulfilment of his office as Mediator. It was, however, important for him to know that Jerusalem would be destroyed before all his auditors were dead, that he might thus address to them those warnings which it highly concerned them to receive.)

The management of *Doddridge* in disposing of this troublesome text, may be well contrasted with the plain-dealing of *Le Clerc*. The former expositor, *assuming* in his note "the *two natures* in our Lord," supposes him to have designed thus to instruct his disciples: "There is *no one* who *knows* the precise time, *neither the angels in heaven, nor* even *the Son* of Man himself, with respect to his human nature, or as a part of what he is commissioned to reveal." Thus, as *Wakefield* remarks, (on *Matthew*, p. 344,) "the *Trinitarian* steps in with his ambidextrous distinctions and reservations—*Jesus* is *God*, and not *man*; man, and not *God*, just as the argument requires and difficulties press. If these despicable distinctions," he adds, "were to be employed by any man, upon any other subject whatsoever, they would effectually ruin his cause with every judicious person, and deservedly expose him to the laughter of the world." In another place, my friend justly complains that "this particular of our *Lord's ignorance*, which he mentions of himself, is very improperly omitted by Bishop Newcome in his *Observations*, Pt. i. Ch. i. S. ii.," and quotes from *Irenæus* (II.48) the following contrast: "Scientiam diei illius Filius non erubuit referre ad Patrem: sed dixit quod verum est." (The knowledge of that day, the Son did not scruple to refer to the Father: but declared the truth.) See *Wakefield's* "Enquiry — concerning the Person of Christ," 1784, p. 63.

Before I close this P. S., which has been unreasonably extended, I will venture to use the freedom, which I know they will excuse, of asking my excellent and enlightened friends, the

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"Eastern Unitarian Society," (p. 483,) whether they go back to the 17th century when they speak of "the old Nonconformists"? In that case, where, unless we *read them over with a lover's eye*, can we discover "their desire to remove all the degrading obstacles which hinder the spread of truth," tracing them as a community of Christian professors, through their prosperous and adverse fortune, and not confining ourselves to a very few characters who form a mere *spot of azure in a clouded sky*; men who may be said to have lived a century, at least, before their contemporaries?

SIR, *June* 19, 1820.

IN reviewing the history of past ages, it is melancholy to trace the retrogradation of science and the arts in those countries where once they flourished in their utmost splendour. In some once-highly favoured regions, the sun of knowledge seems to have set for ever. And if, in others, some faint beams, struggling through the dense clouds which now overshadow them, cast a pale and cheerless light, it serves but to mark to the degenerate inhabitants the wisdom and genius of their ancestors, without exciting in their torpid bosoms one spark of emulation. Egypt—the cradle of philosophy, the nursery of science, and the school of wisdom; great in arms, but far more glorious in peace—Egypt, whose stream of knowledge, like her own Nile, overflowing its original banks, fertilized and enriched wherever it spread—what is Egypt now? Let us turn our eyes to Greece—once the seat of the arts, and the favourite residence of the muses—whose sons, with souls pure as their native breezes, sought but to live while they inhaled the breath of freedom. What now is she? "'Tis Greece, but living Greece no more."

Those nations which once shone like lamps in the firmament of heaven, dazzling the earth with the resplendence of their brightness, are now the prey of barbarians, and the habitations of ignorance and brutality. Even Rome, the mistress of the world, as she has been justly styled in proud distinction, is now "decayed in her glory and sunk in her worth;" the effeminacy and superstition of her present inhabitants being more degrading than the savage state from which she first arose.

There seem to be three principal causes which, in all ages, and in various countries, have produced, or tend to produce, similar effects.

In the first place, it is a striking fact, that science never arose or flourished long, but in a republic, or under a monarchy so limited as to approach the republican form. It must be conceded, that despotic monarchies have, occasionally, given birth to an individual of extraordinary genius, who, like a palm-tree in the desart, has flourished amidst sterility and desolation; but the atmosphere of tyranny is too chilling, its soil is uncongenial to the growth of science, and even if transplanted thither from more kindly regions, it quickly withers, droops and perishes. In a republic, no laws can be enacted but by general consent, which consent can never be obtained but for the general good. "From law," says Mr. Hume, "proceeds security, from security leisure, from leisure curiosity, and from curiosity knowledge." This acute philosopher observes, in another place, that "to expect that the arts and sciences should take their first rise in a monarchy, is to expect a contradiction."

Egypt, the fountain of science, it is true, was a kingdom; but, under the protecting influence of just and wise laws, the kingly office was stript of its noxious qualities; it had little resemblance to other monarchies of ancient or modern times, and was in fact a free nation; its princes had not the power of becoming tyrants, and considered themselves only as the first citizens of the state; consequently they were the objects of complacency rather than of aversion, of love rather than of terror. Attica, the most enlightened and polished state in Greece, was a pure democracy; here no restraints were laid on the eloquence of the orator; he thought as he pleased, and spake what he thought. If a few solitary examples of the contrary may be adduced, they are only exceptions to the general rule, and resemble passing "clouds upon a summer sky, which have no business there."

Here many of the arts were brought to perfection, and science attained a state of excellence which future ages

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have contemplated with astonishment and delight. From Egypt and Greece literature and science were conveyed to Rome; and here also flourished while Rome was free. But when these nations sunk under the yoke of foreign or domestic tyranny, oratory took flight, the tongue of eloquence was paralyzed, and fulsome panegyric succeeded to the animating declamations of patriotism: useful science declined and gradually yielded to absurd and frivolous speculations; and if polite literature and the fine arts lingered somewhat longer, it was because vanity and luxury still afforded them a feeble protection, and even they eventually perished in the wreck of liberty. It is an axiom in philosophy that similar causes, in similar circumstances, will produce similar effects; and this should lead us to look with jealousy and alarm upon every encroachment of monarchical power and ambition upon the rights and liberty of the people; for, as science and freedom walk hand in hand, the deprivation of the one, will inevitably be succeeded by the destruction of the other.

The second cause I conceive to be the imposition of creeds, rites and ceremonies, as a national religious establishment; the hiring a body of men to advocate this system; and the infliction of pains and penalties upon such as conscientiously refuse to support the one and to conform to the other.

The imposition of any dogmas or tenets cannot but be utterly subversive of freedom of inquiry; free and candid inquiry is the only road to the attainment of truth, and truth is the rock upon which is erected the temple of philosophy, science and wisdom. "In nature," says an eminent philosopher, "we see no bounds to our inquiries; one discovery always gives birth to many more, and brings us into a wider field of speculation. Now, why should not this be the case, in some measure, with respect to moral science?" Again, we are all aware of the evils which have resulted to the world from the institution of a hierarchy; these men are employed to teach doctrines which they allow to be incomprehensible, and which they are denied the privilege of investigating; it is their duty to instil certain opinions, no matter whether right or wrong; and to enforce implicit credit by the most awful denunciations. I would appeal to the candour, to the reason of every one, whether such things can conduce to the advancement of knowledge; or whether, on the contrary, they have not a manifest tendency to retard or to overwhelm it? Virgilius was excommunicated by Pope Zachary, for asserting that there were antipodes! Who is ignorant of the persecution of Galileo, for teaching, what every school-boy now knows to be true, that the earth revolves round the sun? Should it be asserted that priests, in every age, have been the depositaries of learning, I will admit that, to a certain extent, this may be true; but they sought not to extend the circle of knowledge; it was their policy to confine it within their own limited sphere, and it was not until men ventured to turn from priests to reason, that the veil of ignorance was withdrawn. I trust that these remarks will not be construed into an attack upon the sacred principles of Christianity:

> True religion
> Is always mild, propitious, humble;
> Plays not the tyrant, plants no faith in blood,
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succour and redress,
> And builds her grandeur on the public good.

War is the third great cause of the retardation of literature and science. What piles of learning have the destructive flames of war consumed! What monuments of art have perished under the grasp of military violence! Would we seek the trophies of military glory? Let us survey the splendid ruins of Palmyra—let us trace the site of Carthage—or let us pause for a moment over the wars which have so lately desolated the fairest countries in Europe. But we hear of the *science* of war and of military *genius*—miserable prostitution of terms! When future ages compare the inventions of a Vauban, a Congreve, or a Fulton, with the discoveries of a Franklin, a Priestley, or a Davy, the latter will be regarded with admiration and gratitude, while the former will be viewed with indignation and disgust. War, independent of its demoralizing qualities, must ever be the enemy of literature;

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and I challenge its advocates to point out one branch of science, or the useful arts, which it has improved.

These appear to be the principal causes of the comparatively small progress which knowledge has hitherto made. These causes still exist, but some of them with diminished energy: there is, besides, a great alteration in the circumstances of the times. Knowledge, instead of being confined to the few, has, by means of the invention of printing, become diffused among the multitude, and is proceeding with rapid acceleration. As men become wise they will become virtuous. Kings and priests shall no longer retain an oppressive power over the persons and minds of their fellow-men—war shall be no more heard of, and knowledge and goodness shall cover the earth as the waters cover the face of the deep.

J. W. FAIRBRIDGE.

Bridport,

SIR, *October* 10, 1820.

SINCE writing the comments on the Holy Alliance, (pp. 533—536,) some additional reflections on this extraordinary Treaty having occurred to me, I have sent them for insertion, if you approve, in the same liberal publication. It seems to be a commonly-received maxim among enlightened politicians, that no foreign power has a right to interfere with the sovereign of an independent nation, in the internal concerns of the state over which he presides. This is certainly true with respect to a *hostile* interference. The principles of the Holy Alliance, however, make it obligatory on its members to interfere in the mode of giving friendly counsel to any brother of the crown, who in their view is pursuing measures which tend to bring disgrace on royalty, and to prove detrimental to the just rights, the peace and happiness of his people. This is sanctioned by the precepts of Christianity, which they solemnly engage for the future to adopt as the rules of their government, and which they declare, "far from being applicable only to private concerns, must have an immediate influence on the *counsels of princes*, and *guide all their steps*." I look, therefore, into the records of the Christian religion, their newly-adopted code of laws, and read thus: Heb. iii. 13: *Exhort one another daily.* 1 Thess. v. 14: *Warn them that are unruly.* Gal. vi. 1: *If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness.*" The sovereigns, therefore, associated on Christian principles, are bound, by the ties of this religion of love, to assist one another by seasonable advice, to exhort, to warn, and even to *reprove*, when occasion requires. Thus they declare, "the sole principle in force, whether between the said governments, or between their subjects, shall be that of doing each other *reciprocal service*, and of testifying, by unalterable good-will, the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation."

It is asserted in the newspapers, that there is to be a meeting of some of the sovereigns of Europe this month, to consider, among other things, what the terms of the Holy Alliance may require of them respecting the late revolution in Spain. The two documents from the Court of St. Petersburg, which have directed my attention to this professedly Christian Treaty, render the report very probable. This is a critical and awful period, as on the decision of this meeting may depend the continuance of peace or the renewal of war, with all its appalling horrors. The result of its deliberations will be, it is likely, an *address* to King Ferdinand, on the recent events which have taken place in his dominions. Of the nature and complexion of this document, I would not presume to conjecture. On considering, however, the late and present state of Spain, and the apparent spirit and requirements of the Holy Alliance, I have presumed, though an obscure individual, to draw up an address, but that one to this purport will be sent by these royal Christian brethren, is more an object of my ardent wishes, than of any sanguine hopes.

"Brother Ferdinand,

"In the spirit of the benevolent religion of Jesus Christ we profess, and of the sacred Treaty called the Holy Alliance to which we have subscribed, we think it incumbent upon us to address you, with the purpose of assisting you by our counsels in the discharge of the difficult and important

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duties which have devolved on you; and if we revert to past errors in your administration, it is with the friendly view to guard you against them for the future. It was with feelings of deep concern and painful regret, we were made acquainted with your harsh and ungrateful treatment of the Cortes, who had nobly preserved the crown of Spain to present to you under a constitution approved by the people, and sanctioned by the sovereigns of Europe. This constitution you rejected, and recompensed the national representatives for their services, with imprisonment, exile and death. You hereby involved yourself and your country in the most perplexing difficulties and threatening dangers. The result of your conduct might naturally have been expected, and it was such as wore the most frightful aspect. A general spirit of discontent pervaded all classes of the people, extending to the military, and the utmost abhorrence was felt towards a government which turned a deaf ear to their groans and remonstrances, and was totally regardless of their just rights and liberties. We learn from the instructive pages both of ancient and modern history, that it is the misfortune of princes to have flatterers about the throne, who endeavour to keep from their knowledge the distresses, wants and wishes of their subjects, and in the most critical circumstances speak nothing but smooth things, saying, 'Peace, peace,' when there is no peace, till often sudden and unexpected destruction cometh upon them, and they cannot escape.

"Brother Ferdinand, you have been misled by evil councillors, by priests and monks, who in general are advocates for arbitrary principles, and have no feeling sense of the people's rights. Are you, therefore, to be surprised that your subjects, reduced by misgovernment to the extremest misery, and having no prospect of alleviation of the evils they endured, and of the yoke of oppression under which they groaned, should at length rouse themselves, and seek for redress by their own exertions? Let us be persuaded that the people have *rights* bestowed on them by the Common Parent of mankind, and which we cannot infringe but by flagrant acts of injustice. In proportion as the darkness of former ages is dissipated, and the light of political and religious truth is diffused, they become acquainted with their rights; if withheld, they lay claim to them; and should we sovereigns obstinately persist in refusing to concur with them in the establishment of these rights, we may raise such a storm in the state, as with irresistible force will overturn our splendid thrones, and lay our boasted honours in the dust. The crown of the monarch who tramples under feet the liberties of those he governs, and does not reign in the hearts of the people, sits lightly on his head, and is in danger of being blown off by the first political breeze. In this critical situation stood your Majesty. With trembling anxiety we saw you, Brother Ferdinand, on the brink of ruin. We would readily have apprised you of your danger, and of the only means of safety, but knew that before our warning voice could have reached your ears, your fate would be decided. The military had taken the lead in redressing the people's wrongs, and a few days more of delay to fulfil the wishes of your subjects, would probably have proved fatal to your crown and dignity, if not to your life. The truth at length could no longer be kept from you, and your eyes were opened to see your perilous situation and that of your country. In this awful juncture, you took the only method which remained to avert the destructive storm, and to guide the vessel of the state into a safe port. You adopted the constitution of 1812, and solemnly engaged to maintain it. From that moment the most threatening danger was exchanged for personal security. The errors of your past misgovernment seemed to be immediately forgotten. The sceptre was permitted to remain in your hands. The most rapturous joy was diffused among your people, who hailed you as their deliverer. You restored the Cortes to their former functions, and you have ever since wisely given every possible proof of fidelity to your engagements.

"In the spirit of Christian love we counsel you to persevere in co-operating with the national representatives in those measures which it may be deemed expedient to adopt, in order to deliver your country out of its present difficulties, and to promote the permanent establishment of the just

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rights, the prosperity and happiness of all classes of the community. Let us remember, Brother Ferdinand, that the exalted office in society which we sustain as sovereigns, brings with it arduous duties to be performed, on the proper discharge of which may depend the happiness of millions, and incurs a most awful responsibility. Though exalted in rank above our fellow-men, to keep us humble we should never forget that we are equally dependent on a Superior Power, and equally liable to afflictions and death, with the meanest of our subjects. To make us faithful and diligent in the important trust committed to us, we are to consider ourselves as stewards accountable to our people, for whose good we are bound to use our authority, to the present and future generations of mankind, who will sit in judgment over our conduct, and more especially to God, the Sovereign King of kings and Lord of lords, whose power is irresistible, and whose justice none can evade.

"We have thus addressed you, Brother Ferdinand, with simplicity and godly sincerity, agreeably to the pious and benevolent religion of Jesus Christ we profess, and the principles of the Sacred Alliance which we have solemnly engaged to observe, and hoping that you will profit by our friendly counsels, and that your government will be regulated by the precepts of justice, Christian charity and peace, we pray the God of wisdom and of grace to take you under his holy keeping."

From the complexion of the two extraordinary Notes which have recently proceeded from the Court of St. Petersburg, respecting the revolution in Spain, there seems reason to fear that sentiments will be expressed by the royal members of the Holy Alliance, very different from those contained in the above address. Should, however, a *hostile* interference be contemplated to overturn the constitution of 1812, which the coalesced sovereigns themselves sanctioned, the responsibility will rest with them, for all the dreadful evils which may ensue. Deliberations, it is said, are to be held by them for repressing the *revolutionary* spirit in Europe. Remonstrances, threats and military force would, it is probable, only give it greater energy and a wider spread. There is but one method sanctioned by reason and religion which will effectually answer the purpose, and that is, for each sovereign whose subjects are restless and discontented, immediately to institute a close and diligent examination into their grievances, and redress them, (to the extent of human power and wisdom,) co-operating with them in forming a representative government favourable to their just rights. In this case, if a judgment can be formed from recent events, his throne would remain, and acquire additional security, by being established in the affections of those he governs, and his sceptre additional dignity, by being wielded over a free and contented people!

I crave your indulgence, Mr. Editor, for one remark more, justified by the late history of Europe; it is this, that abuses and corruptions and wasting expenditure, if not corrected in time, will impose an intolerable burden on the nation, and produce such dire convulsions in the state, as it is the wish and endeavour of all true patriots, the friends of liberty, peace and good order, by *seasonable* and *gradual reforms*, to prevent.

T. HOWE.

Colyton,

SIR, *September* 25, 1820.

IF convenient, permit me to recommend to congregational and reading societies in search of religious truth, "Dr. Jortin's Discourses concerning the Truth of the Christian Religion." Being not a large octavo volume, it may be procured at a moderate price, and is full of excellent matter. Some extracts might be very acceptable to the readers of the Monthly Repository or the Christian Reformer. A quotation from pp. 88—93, would convince the friends of reform, that the opposition to their endeavours very probably arises from the same cause which hindered numbers in the apostolic age from making an open profession of Christianity itself. The prejudices of education bias the mind exceedingly, often insensibly. When great temporal advantages are annexed to a particular outward conformity to what was taught in early life, virtuous and pious resolutions are necessary to form a complete, consistent, pious convert.

Mr. Wilks's eloquent speech, recorded in the Mon. Repos. for June,

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July and August, gives an interesting account of the Bishop of Landaff's behaviour to an honest, well-meaning parishioner in humble life. The Bishop's name, Van-Mildert, is not given. It has always appeared to me a great defect in Reviews, Magazines, &c., to record publications or anecdotes of the bishop of A, B, C, or the dean of D, E, F, omitting their surnames. Changes are frequently making, and the bishop or dean of C or L to-day, may remove to D or W to-morrow. Bishop Watson was kept at Landaff for a very unusual term, but he always gave his surname. A learned work of Bishop Marsh was reviewed in the British Critic several months since, who was called in the same article, Dr. Marsh, Bishop of Landaff and Bishop of Peterborough, to which see he was just translated. Many of your readers may not possess a Court Calendar, and if they did, before coming from the bookseller's, changes often take place.*

Thoroughly disliking the illiberal reflections so often made on the advocates for a new version of the Scriptures, or a different rendering of particular passages, yet a new translation of the whole may be far less expedient than a serious, diligent revisal. Numbers think with me, that hardly a single chapter in any new translation whatever, reads so well as that made under James I. A careful revisal of this, altering obsolete phrases, manifest errors, and giving the same names to persons in the New as they are called by in the Old Testament, would prove very useful to devout readers. Had this plan been adopted, instead of making Archbishop Newcome's the ground-work of a new version, it would probably have met with more general approbation. Few, if any of your readers, have been longer convinced than myself, that the 7th verse in the 5th chap. of St. John's First Epistle, is an addition to what he wrote; many pious persons, however, would be startled if abruptly told this. In private conversations, and tracts designed for unlearned readers, it might be better to suggest that it is only written "these three are one; not one person, but one in the sense our Lord meant when he prayed, John xvii. 21, that the disciples might be one in him and the Father."

My venerable friend Mr. M. Towgood, convinced me in early life, "that it was wiser to attack the citadel of supposed errors by *sap* than by *storm*." Forbearing the use of unscriptural expressions, and explaining these misunderstood in a different sense from that commonly received, might draw off individuals and societies by degrees from ancient opinions, on which the making a direct assault, might excite alarm, strengthening rather than subduing them.

Modern Unitarians owe much of their ability and opportunity, in disseminating what they think truly scriptural ideas, to the learned and pious endeavours of their predecessors in the ministry, who proceeded with prudent caution, and, sanctioned by the example of their divine Master, gradually let in the light as their hearers were able to bear it. Countenancing error is confessedly wrong; how to correct error most effectually, must be left to the discretion of individuals and the persons to whom they gain an opportunity of communicating religious knowledge. My ministerial connexions have never obliged me to use that reserve which others properly judge expedient.

Mr. Rutt's services to the cause of liberty I much esteem; but his remarks in the Christian Reformer for July on what I thought a harmless and not useless hint, given in that publication for June, appeared to me, and many others, unreasonably severe. Though convinced that great caution should be used in suggesting new translations of the Bible, and insinuations as to the writers' not being

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* Archbishop Secker, born and educated amongst Dissenters, and in early life accustomed to speak freely on religious subjects, was supposed to be much influenced by worldly motives. Bishops often subscribe their christian with contracted or antiquated names of their sees. When Dr. Secker was made primate, this epigram appeared,—it is to be hoped more smart than just:

"The bishops oft' pose us to know who they are;
With their Ebor and Wigorn and Roffen and Car;
But his Grace of the day lets us know all we want,
For he gives his true name when he writes Thomas Cant."

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inspired, carefully explained, both may occasionally be proper. The letter from me, kindly inserted in the Mon: Repos. for August, (p. 467,) will evidently shew that serious attempts to discover the real sense of the sacred writings, appear to my understanding worthy of encouragement and applause. That letter, however, Mr. Rutt could not have seen when the anecdote giving him offence was inserted, and taken in good part by some amiable females, well assured of the sincere respect entertained for good wives, and many likely to become such, by their warm admirer,

JOSEPH CORNISH.

SIR,

THE life of Peregrinus, by Lucian, is a very singular production, and must be deemed of considerable importance from the account which the author has given of the early Christians: for in this work is laid the foundation of all that has or may be said against its divine authority. And as he was a man of great learning, and lived soon after the first propagation of the gospel, he could not be mistaken as to the facts which he asserts, or to the account he gives of the early believers. It is therefore highly important to know whether this narrative of Lucian is the result of honest inquiry, or an artful fiction intended to undermine the Christian faith. In my late work, entitled "A Series of Facts demonstrating the Truth of the Christian Religion," I have analysed this production, and shewn that it is nothing else than a travestie of the life of Christ. But the Rev. Wm. Tooke, in his recently published Translation of Lucian's Works, (a monument of industry and zeal for literature in a man so advanced in years,) takes the narrative, with all its wild improbabilities, in a literal sense, and contends that the transactions of Peregrinus are as much entitled to credit as if we had seen them with our own eyes.

According to Lucian, Peregrinus was not only a convert to Christianity, but one of its most distinguished teachers, though contaminated with crimes and impurities of the darkest hue. This representation runs through the whole book, and Mr. Tooke endeavours to establish it as a fact not to be controverted: yet it is clear from the testimony of men who lived in the same time with Peregrinus, or soon after, that he was no more a Christian than Lucian himself, but was, on the contrary, in the number of its most inveterate enemies. A. Gellius, a Heathen and a friend of Peregrinus, praises him as a man of firmness and dignity, and records it as one of his wise sayings, that "a good man would not sin, though he could conceal his sins from men and *from the gods*." A Pagan would not have given such a character as this of a Christian, at a time when the votaries of Christianity were held in abhorrence in the Pagan world. Besides, here is the characteristic language of Heathenism in the mouth of a man said to have been a Christian. When a Heathen received the gospel, the term gods in the plural number, as objects of zeal and devotion, disappeared for ever from his lips.

Tertullian, p. 138, classes Peregrinus with those Heathens who were said to have put themselves to death, and whose constancy in suffering was worthy to be imitated by the Christians in a better cause. Tatian, p. 87, in his Oration to the Greeks, places him in the number of those men who practised immorality under the garb of philosophy, and execrated the Christians only because they followed the word of God. Finally, Athenagoras states a fact which proves that Peregrinus, so far from being a Christian, ranked among the most distinguished enemies of Christianity; which is, that Alexander and Proteus had statues erected in honour of them at Parium, a city of Mysia. (Legatio pro Christianis, p. 107.)

It would be absurd to suppose that the people of that town, or more properly the Roman magistrates, would have raised a statue in honour of a Christian, at an age when the votaries of Christianity were universally held in the greatest abhorrence. The honour paid to this man, leads us, on the contrary, to conclude, that he had signalized himself in opposition to Christ and his cause. But observe, Peregrinus is here coupled with Alexander, of whose impostures Lucian himself has given us a history, and in which it unequivocally appears that he was the determined enemy of the Christians, and that though an abandoned villain, he received high honours from the then

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reigning Emperor; consequently the character of Alexander, which is drawn by Lucian, serves to unfold the real character of Peregrinus, who is here represented as his twin brother; and we may hence infer that the object of the Government in erecting statues for them, must have been the same.

I have shewn in my last publication, that Apollonius, of Tyana, is drawn by Philostratus in opposition to Christ. There we learn that Proteus was the god who announced his miraculous conception. Peregrinus, before he mixed with the Christians, assumed the name of this god; and the object of this assumption was probably to hold himself forth as the rival of our Lord. Now it is a fact capable of being proved by unquestionable evidence, that some of the impostors who cherished the most deadly hatred against the gospel, and lent their talents and influence to the Government in order to defeat it, nevertheless pretended to be teachers of it, and as such sought admission into those churches which the apostles had established. This is the meaning of Paul when he says, 2 Cor. xi. 13, "That though ministers of Satan, they transform themselves into apostles of Christ." In the number of these was Simon of Samaria, who, though a determined enemy of the gospel, and a tool in the hand of the Roman Government, associated with the Christians; and it was to cut off the mischief which his pretended conversion had caused to the Christian name, that seemingly induced Luke to describe him as having "neither part nor lot in this matter." Acts viii. 21. Simon was a prominent leader among the Gnostics, and we are only to suppose that Peregrinus was of the same character, in order to discover the grounds of the singular events which Lucian ascribes to him. This malignant and unprincipled writer was too sharpsighted not to perceive that this impostor in his connexion with the Christians, furnished him with the fairest opportunity for bringing the new faith and its Founder into disrepute, and thus supporting the sinking cause of Paganism. With this view, he selected the leading circumstances that marked the life and death of Christ, and having modified them so as to answer the purpose of deception, he ascribes them to Peregrinus. By this bare-faced artifice, Peregrinus is represented as another founder of Christianity, or rather, he is identified with Christ himself, so that the leading facts which prove the divine mission of the latter, are left to enforce on the reader the same conclusion in favour of the former.

I will select one or two paragraphs which prove the truth of this representation; this being done, we shall be able to discover the real nature and purport of this treatise, as well as the extent of the mischief which it was intended to do, and actually has done to the Christian religion. The identity of Peregrinus with the Lord Jesus is placed beyond doubt by the following passage: "About this time it was that he (Peregrinus) learned the wonderful philosophy of the Christians, being intimately acquainted with many of their priests and scribes. In a very short time he convinced them that they were all boys to him, became their prophet, their leader, chief president, and, in short, all in all to them. He explained some of their books, he illustrated others, and many he wrote himself. They also regarded him as a god, received him as a lawgiver, and adopted his name as their patron (i. e. called themselves by his name). Accordingly, they still worship that Magician, a man crucified in Palestine for having introduced this new mystery into the world" Luc. Opera, Vol. III. Ed. Hem. p. 333, §. 11.—"Peregrinus received much money from them (viz. the Christians) on account of his bonds, which he improved into a considerable fund. For these infatuated men have persuaded themselves that they are altogether immortal, and will be for ever; they despise death, therefore, and offer up their lives a voluntary sacrifice, which their chief law-giver induced them to do as being all brethren one to another. Having quitted the Grecian gods they worship this their crucified prophet, and live in obedience to his laws; accordingly they look with contempt on all worldly things, and hold every thing in common, a maxim which they had adopted without any accurate grounds for credence." § 13. In these two passages, the character of Christ and that of Peregrinus are so jumbled together by Lucian, that a reader who did not know otherwise, would necessarily conclude them to be

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the same, and all the infamy which belonged to the impostor is transferred by mere association to the meek and holy Jesus. I will continue the subject in the next Number.

J. JONES.

P. S. The Improved Version in Tim. iii. 16, correctly expresses the meaning of the original; but a Correspondent for July, [p. 396,] in some remarks on this passage, says, "It would seem a somewhat superfluous observation from the Apostle to tell Timothy that the inspired part of the Scriptures was profitable, &c. I answer, the remark will appear most necessary if we attend to the meaning of the Apostle: he alludes to men deceiving and deceived, who forged certain writings, and ascribed them to some of the prophets as if divinely inspired. Against these impostures Paul cautions Timothy and others; and lays down a criterion to distinguish them from the genuine words of God. The forgeries of the impostors tended at best to fill men with the pride of superior wisdom; whereas the inspired writings made them wise unto salvation; the former, again, were profitable only for their base authors; the latter were profitable for instruction, &c. Irenæus and Tertullian assure us, that the Gnostic deceivers professed to teach profound mysteries, and received in return from their deluded votaries, large sums of money. The phrase πρὸς ἐλεγχον, should be rendered, "for detection," or "exposure." It points to those forgeries, and intimates that they should be tried by the true word of God, the simplicity and tendency of which could not fail to expose their falsehood and inutility.

Remarks of an Unitarian Traveller. No. IV.

SIR,

NORWICH has much to please the lover of truth, and much to be done that may be effected. There is a spirit of inquiry and an activity among the Unitarians of that city, especially among the young, that does them the highest credit. Their place of worship, their singing, their general appearance, cannot fail to gratify the traveller. You will not, therefore, wonder that I have for some years reached that place on the Saturday. What remains to be done is, to take proper means for spreading Unitarianism. Some years ago there were three Unitarian places of worship in Norwich. Though many have joined the Octagon, who formerly belonged to other places, that is not a general case, especially with the lower classes. The comfort and convenience of that class, ought to be particularly considered. The plan of Liverpool ought to be pursued in Norwich: a room hired for reading and explaining the Scriptures, for prayer and occasional, if not regular, preaching. If the minister could not always attend, he would as often as he was able; and there are persons in the Octagon congregation fully qualified to conduct a religious service with good effect. There are many of the environs of Norwich where, if an attempt were made, many might be collected to hear, who would afterward join our societies. We do not pay sufficient attention to the instruction and feelings of the poor. For them the gospel is a peculiar blessing. In the neighbourhood of Norwich is Sarsingham, where occasional service should be held. This might be carried on by the ministers of Hapton and of Norwich, without any inconvenience. Hapton is supported by an endowment, and is an evidence that that is not the best mode of strengthening the Dissenting interest.

It is to be regretted that the school at Palgrave, formed by Mr. Barbauld, and for a long time a seminary for Dissenting youth, is not now occupied for the same purpose, as it would give permanency to a society at Diss, which, though respectable from the character of its attendants, has few supporters. The congregation would be an agreeable addition to the instructor's occupation, and the salary would not be unacceptable to most Dissenting teachers. I am not acquainted with the state of the country between Diss and Cambridge; at the latter place I have heard a discouraging account of the congregation at Soham. But, how is Cambridge changed since the days of Robert Robinson! Free inquiry is now banished from the society where Dr. Rees preached the funeral sermon of Robert Robinson; and it is stated that its progress at Royston, where it once flourished, has been greatly abated; but with a Nash, and a King Fordham, it can only end when their

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mental powers cease. From that place I return home, having completed my journey.

Before I conclude, I will make a few remarks on other classes of religionists, having confined my observations chiefly to Unitarians. The evangelical clergy very much increase. They are chiefly Cantabs. Most of them preach extempore. In that they furnish Unitarians a good example. Another plan they adopt is worthy of general imitation: they divide their congregations into districts, or sections, on all of which they make frequent calls; the poor are never overlooked. Many of them have week-day lectures, or expositions. These are well attended, and by this means many who had followed the Methodists, have joined the Establishment. Those who formerly were called the liberal clergy, now mix high Tory principles with their Arminian creed; and their anger against the evangelical clergy is greater than against Dissenters, if we except Unitarians, which is the sect every where spoken against. Methodism spreads rapidly among the lower orders, and is very eagerly embraced by those who had led vicious lives; but among the better informed of its adherents, there is a spirit of insubordination shewn to the authority of the Conference; and besides the increase of Kilhamites, a new division has arisen in the West of England. Calvinism is losing some of its forbidding aspect by the milder system of Dr. J. P. Smith; a gentleman whom, though unknown to me even by sight, I much respect from the open and liberal manner in which I am assured he has spoken of and defended those who have been unjustly attacked. The higher Calvinists are not less offended at Dr. J. P. Smith, than the narrow-minded Baptists are with Mr. Hall, for vindicating mixed communion. The zeal for civil and religious liberty which once distinguished the Baptists, has lately much lessened, and their chief merit at present is in the support they give, and have created in others, for their excellent institutions in the East Indies. Their attention to correct translations of the Scriptures into all languages, deserves the highest praise of all, as well as of an

UNITARIAN TRAVELLER.

Brief Notes on the Bible.

No. XV.

Matthew xxvi. 39: "If it be possible, let this cup pass from me."

YOUR Correspondent L. J. J. (p. 584) questions the relation of Christ's agony and prayer in the garden, as the disciples were at the distance of a stone's cast from him, and asleep, and could not report, because they could not witness, the scene. "Who," he says, "did witness it? How came this private affair to be made public?" And reasons on the transaction from Luke's account of it, which is a curtailed and deficient one, when compared with that of Matthew. That evangelist (so also Mark) relates that Jesus said to his disciples, "Sit ye here while I go and pray yonder;" but that he took with him Peter and the two sons of Zebedee, and said unto them, "Remain here, and watch *with me*;" and that Jesus went forward *a little*, and prayed in the language of the text. It is not probable that in the anguish of his mind he would, in a fervent deprecation of his allotted sufferings, express it in a whisper, nor that the little advance he had made from those who were to remain and watch with him, would prevent their hearing this commencement of his supplication to the Almighty, before they were overpowered with sleep. That this was the whole of his address, could not, from its brevity, be imagined, even if the supposition were not negatived by his expostulation with them for not being able to watch with him "one hour." He was in the habit of praying to the Father in the presence of his disciples, and there is no intimation given of his avoiding it in this instance, though, as the prayer had respect only to himself, he stepped aside, surely with great decorum, to prefer it. Your Correspondent's reasoning, therefore, on this part of his subject, if I may say it without offence, amounts to nothing. He spared himself the trouble of collating Luke with the other evangelists, and overlooked the "three witnesses," who were competent to authenticate the narrative.

He proceeds, however, with a string of arguments against the probability of the fact, not one of which it is my purpose to controvert; for it does

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seem extraordinary, that, with the prescience which Jesus had of his impending fate, and of its connexion with his mission, coupled with his own frequent allusions to it, he should have petitioned his Father to avert it.

This observation contemplates the simple humanity of Jesus, and ascribes no impossibility to the failure of his nerves, and consequent submission of his feelings to the consideration of his Father; in the resources of whose divine intellect he might hope that some consistent mode of dispensing with the extremity in prospect would be found, as in the instance of the enjoined sacrifice of Isaac, which might be floating in his mind.

But if the professors of orthodoxy should be strenuous for retaining the narrative, and I don't suppose that any would be inclined to part with it, forming, as it does, so prominent a feature of their Liturgy, I would join issue with them, and ask them whether it be *possible* to reconcile the prayer in the garden with the divinity of Christ? Who, upon that hypothesis, must have been aware of the utter absurdity of such a prayer, in contravention of what himself, as one of their Holy Trinity, had pre-ordained should be the fate of "the Lamb slain from the foundation of the world."

BREVIS.

November 4, 1820.

Essay on the Progress of Laws, Internal Policy, the Sciences and Arts, Religious Knowledge and Religious Liberty, in the reign of his late Majesty.

En quanta sese laudis aperit area!
PROVOST GEORGE.

IT seems impossible to fix on a period equally signalized with the last sixty years by the rich though not unalloyed blessings of civilization, by the advancement of those objects which principally contribute to the happiness of private and public life. With the view of illustrating this remark, I shall lightly sketch a few of the events of the reign of George the Third. On the *political* changes and measures of his government, on the conflicts of arms and the issues of battles, I am silent: impartial history will record and estimate them. I turn to brighter scenes and more cheering topics: I confine myself to facts of which I can speak with pleasure and approbation.

This monarch had not long been seated on the throne before he was pleased to declare that "he looked upon *the independence* and uprightness *of the judges*, as essential to the impartial administration of justice; as one of the best securities of the rights and liberties of his subjects; and as most conducive to the honour of the crown." Accordingly, by the statute of 1 Geo. III. c. 23, enacted at the earnest recommendation of the king himself from the throne, these high magistrates are continued in their offices during their good behaviour, notwithstanding any demise of the crown, (which was formerly held immediately to vacate their seats,) and their full salaries are absolutely secured to them during the continuance of their commissions." * And *they* will best appreciate the motives, the tendency and the effects of this provision, who contrast the state of the judicial bench throughout the deceased Sovereign's reign with the actions and characters of many of the judges beneath the sceptre of the Stuarts, and who recollect that for sixty years scarcely one of these venerable men has fallen under the animadversion and displeasure of the Legislature. The purity of the ermine has been almost unsullied. Indeed, there is no civil privilege for which we have stronger reasons to be grateful than the fearless, the dignified and the equal administration of justice; especially in its supreme departments.

In the sixth year of the late reign *the issuing of general warrants was declared illegal* by a vote of the House of Commons: † in the ninth an act was passed that removed a very injurious barrier which had long subsisted in claims of property between the crown and the subject; ‡ and at a more recent period, and in one very interesting point, the powers and prerogatives of juries were beneficially recognized, and, in the opinion of some persons, enlarged. *An act to remove doubts respecting the functions of ju-*

* Blackstone's Commentaries, &c. (15th Ed.) 1. 267.
† Ib. IV. 291, Note.
‡ Ib. I. 247, Note 3.

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ries in cases of libels, was passed in the thirty-second year of George the Third. This statute declares "that on every trial of an indictment or information for a libel, the jury may give a general verdict of guilty, or not guilty, upon the whole matter in issue, and shall not be required or directed by the judge to find the defendant guilty, merely on the proof of the publication of the "paper charged to be a libel, and of the sense ascribed to it in the record." *

Another pleasing feature of the reign of George the Third, was *an attempt*, on the part both of individuals and of the Legislature, to mitigate "the horrors of the gloomy gaol," *to improve the construction and the discipline of prisons, to reform juvenile offenders, and to reduce the number of capital punishments and of crimes.* For the promotion of these highly interesting objects much has already been effected; while yet more remains to be done. And it is to the honour of our nation and our age that such wise and humane undertakings have engaged so considerable a degree of sympathy, and that measures for the advancement of them are still in progress.

Science, in its various departments and applications, has been more generally spread throughout the country in the period of which I am treating than before: it was liberally patronized by the departed monarch; nor perhaps during any tract of time was its mutual alliance with art so frequently, so copiously, so beautifully and so advantageously illustrated. For the justness of the statement, let me appeal to the philosophical journals of these islands and of Europe. *Astronomy*, in particular, has received the most essential benefits from the improved construction of telescopic glasses, from voyages undertaken for the express purpose of making observations and discoveries, and from the genius and perseverance of scientific men at home, whose labours were, in like manner, encouraged and rewarded by the bounty of George the Third. The eminent services rendered by some of his subjects to *chemical philosophy* it is not possible to describe within this essay: these too are numerous and valuable beyond example. For the same reason I can only glance at the greatly accelerated progress of *Natural History and Knowledge*, nor least of *Geology*, *Mineralogy and Botany*.

Not only all those *mechanical arts* of which Science is obviously the basis have been carried to wonderful perfection among us throughout the last reign: *the fine arts* also were prodigiously improved beneath the smiles of a Sovereign who could estimate their importance to society. *Sculpture*, *Painting* and *Music* were patronized by George the Third with that judicious liberality which evinced his knowledge of their comparative usefulness, and of the regard due to yet higher considerations. He was sensible that within just bounds these pursuits contribute to the glory of a nation, and to the rational happiness of individuals.

As the effect of the increased diffusion of Science and the Arts, *the comforts of life* have been multiplied in a degree not merely unknown, but of which it was previously difficult to conceive. The superior ease and rapidity, for example, with which intelligence is at present conveyed from one end of the United Kingdom to the other, have exercised an amazingly salutary influence on the happiness and general improvement of nearly every rank of people. I do not indeed affirm that the benefit has been unmingled: this is not the condition of human affairs and human beings. The predominance of the *good*, must be a theme of grateful recollection.

During the last reign *ethical science* was rendered more popular, and, I cannot but think, more definite and correct; while *political œconomy*, ignorance and errors respecting which are so fatal to the interests of nations, has been developed with singular exactness and perspicuity, and begins to

* Blackstone, &c., ut supra IV. 151, Note. How eloquently and how strenuously this doctrine was contended for by the present Lord Erskine, some time before the passing of Mr. Fox's Libel Bill, is known to all who are acquainted with the professional life of that most distinguished advocate. But the same point was also maintained with great ability and success at a still earlier period. See the powerful and intrepid speech of Mr. Hamilton, in the case of J. P. Zenger, of New York, for a libel, as reported in Howell's State Trials, XVII. 675—763.

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be considered as an essential branch of liberal education.

One of the noblest distinctions of that reign, was *the enlargement of religious knowledge*. It is a fact richly meriting our attention that although since the days of James the First no version or revision of the Scriptures has been made by public authority, yet there is scarcely a single book of the Old and of the New Testament which has not been translated within the last sixty years, and chiefly by dignitaries and other clergymen of the Established Church;* and that one of the most correct and popular of these translations was dedicated, by permission, to his late Majesty †—while nearly all were aided by his patronage of the labours of Dr. Kennicott for the restoration of the purity of the Hebrew text. These circumstances ought not to be forgotten: and the just conclusion from them cannot be mistaken.

The venerable monarch was attached by education, by habit, by situation, (and, candour will presume, by reflection,) to the doctrines and discipline of the Church as by law established. We know, however, that he was not blind to certain blemishes in the ritual of his own communion. His dislike to the creed, falsely passing under the name of *Athanasius*, he appears to have signified in a manner remarkably impressive. ‡

Of *personal religion* he was, by his example and his influence, a steady friend: and he gave his high sanction to many devotional and practical treatises. Sermons of this character he was fond of reading and hearing: amidst his domestic sorrows he was considerably soothed by them; and they were recommended by him to the younger members of his family. I allude, in particular, to two volumes of Discourses, his interest in which did equal honour to his good sense and piety. § His encouragement of religion and virtue by his patronage of institutions calculated to promote them, is universally admitted.

For both *Catholic and Protestant Dissenters* more was done under his reign than at any former time. Some measures for their relief I shall mention, in the orders of the dates.—In 1767 a celebrated decision of the House of Lords was given in favour of a nonconformist, whom the corporation of London had fined for refusing to take on himself the office of sheriff: in 1779 an act was passed not a little beneficial to dissenting ministers and school-masters: in 1782 toleration was largely extended to the Catholics of Ireland: in 1791 the civil situation of the protesting Catholics of England was amended. The year 1811 witnessed the Legislature's rejection of an attempt to restrict the Act of Toleration; as the following year did the enlargement of that act. On July 21, 1813, an act for the repeal of certain heavy penalties attaching to persons that deny the doctrine of the Trinity received the Royal assent. Nor have there been wanting indications of a disposition to remove from our statute book every remnant of the bigotry and intolerance of darker ages. *

Even a fouler blot than these was actually wiped away during the late Sovereign's reign. The annals of the public life of George the Third, would descend with honour to posterity although they recorded no other event than the legislative † abolition of the British trade in slaves. Scarcely any penal laws which yet subsist in matters of religion, are carried into execution;‡ while this traffic in the persons of men, was a series of acts of practical injustice and cruelty of the deepest die.

Of the *religious and charitable institutions*, either founded or zealously supported while the third George filled the throne, I pretend not to reckon the

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* Newcome's Hist. View of Eng. Bibl. Transls. pp. 405, &c. and Geddes' *Prospectus* and Letter to the Bishop of London.

† Lowth's Isaiah.

‡ Anecdotes of the Life of Bishop Watson, (2nd. ed.) I. 394, 395.

§ The sermons that I have in view, are those of the late Rev. George Carr, B. A.

* Mon. Repos. IX. 610, &c.

† Ib. XV. 117—119. I refer to the account of George the Third in the Obituary department of this work: it is there affirmed that he was personally averse from the measure.

‡ I heartily wish that this statement could have been unqualified: punishment is still inflicted *(pudet dicere)* for attacks on Revelation! Mon. Repos. XV. 106, 625, &c.

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number or adequately to represent the benefits. There is hardly any form or any measure of distress for which they do not make provision: they abound in the metropolis and in provincial towns and districts; and the era of our late Monarch's reign is especially the era of Sunday-schools, and of that class of popular schools which, in consequence of his patronage of their founder, are honoured with the title of *royal*. Nor has it been the least advantage of these various charities that they have in no inconsiderable degree united together the hearts and the hands of Christians of all denominations, softened their respective prejudices, and enkindled or fanned the flame of mutual affection.

It is with the liveliest pleasure I add, that these blessings have not been confined to our own country: they have spread every where around us, and to a wide extent; they have visited not only several nations of the continent of Europe, but tropical and even polar regions. However, I may without inaccuracy affirm, that, within the term to which my remarks are limited, they have been no where so visible as on our own shores. Surely then this state of things must be ascribed, under the providence of the Divine Ruler of mankind, to our free constitution, so propitious to the declaration and efficacy of public opinion, so fruitful in great and generous undertakings: it must further be attributed, and this, in no trifling measure, to the personal character of the departed monarch, and to the influence of his bounty and example. *They*, indeed, must have been powerful causes of improvement which could operate so conspicuously and successfully, notwithstanding the political evils that impeded and counteracted them.

Whether the sun of Britain tends to declination from his lofty height, is an inquiry foreign to the object of the present Essay. That we have never made a sufficiently wise and faithful use of our unrivalled prosperity, is, I fear, much too certain. Our exigencies, from whatever causes they arise, will demand united reflection, judgment, exertion, fortitude and self-denial. Thus, and thus alone, may we hope, that, by the blessing of heaven, the awful clouds which gather in our horizon will be scattered, and, "the star of Brunswick" shine with undiminished splendour.

It is a false and pernicious doctrine that we are uninterested in the private manners of our princes. Whatever be the effect of our mixed Constitution upon their public acts and characters, yet, as Britons, we can in no respect be indifferent to those who are at the head of the great family of the nation. Not only do we sympathize with them amidst their trials: we also know that their examples, in every walk of life, have a vast influence on their subjects; and, while we think and speak of them without adulation, let our judgments be formed, however, with the candour which is due to every human being, nor least to those who hear more rarely than other men the voice of sincere and enlightened love.

N.

SIR,

THE attempt of your two Correspondents, Messrs. Antigame and Twonever, [pp 515 and 530,] to fix upon the congregation in whose behalf I wrote, and myself, the stigma of absurdity, and a desire to demoralize the Unitarian Fund and the contributors to it, is exceedingly ill-grounded, and quite unworthy of them as gentlemen or scholars, if they really are such. Were the ghost of the amiable and venerable Dr. Thomson to appear, metamorphosed in that terrific manner in which Mr. Twonever saw him in his dream, and accost me in that doleful, piteous language, which he has expressed with such exquisite pathos, I should calmly reply, "Was it not one of your objects, learned Sir, to recommend a plan for aggrandizing the finances of the Unitarian Fund, and to enable it to be more diffusively useful than it had been before? My object was precisely of the same kind, but where your scheme was calculated to raise a hundred pounds, mine promised a thousand, and whilst you set your friends to ask, I advised them to work. There is no difficulty in receiving money bestowed either with or without solicitation from your rich neighbours, but I recommend exertion, I advise the procuring of supplies as well-earned wages. The exercise of skill and ingenuity, the prudent availing ourselves of occasions and opportunities, and even the turning to advantage what

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others pervert and misapply, provided we injure no one by it, are really creditable. The public will say that the money thus acquired is richly deserved, that it is much better to let contributors have value received, than to be put under the obligation which gratuitous supplies impose." Having said thus much, I have no doubt but the worthy Doctor would return to the sedes beatorum perfectly satisfied.—Lotteries, Mr. Editor, however appalled your Anonymites may be by the bare mention of them, I conceive to be, like many other things, cards, plays, races, billiards, &c., innocent or immoral according as they are used. If I sit down to cards, and after playing for a stake which I can well afford to lose, fortunately rise up a winner, will any one say that the Unitarian Fund could not receive such money if presented to it, without being defiled and demoralized? Or if I make a small bet upon a successful horse, and give my winnings to the Fund, would any bad effect be likely to accrue from it? Dr. Johnson defines gaming to be playing extravagantly for money; a gamester, one viciously addicted to play; and a gambler, a cheating gamester. Will either of your Correspondents presume to say that a person cannot play for money at any game without playing extravagantly, or that he cannot be addicted to play, without being viciously so and without cheating. If no purchaser of tickets or shares of tickets were to expend more from time to time than he could well spare, and so far from wishing or designing to injure any one, or to make a bad use of his success, had resolved to apply it to the purposes of benevolence, how, in the name of common sense, could he be accused of gambling? Mr. Antigame needed not to have reminded me of what has been urged in the Senate against lotteries; I was well aware of it; but I maintain that all that was there stated applied to the abuses made of lotteries. If men will venture more than they can part with, without injuring themselves or their families, if they will pawn their clothes or household furniture when rich prizes remain in the wheel, or if servants will rob their masters to purchase tickets, or if unlucky adventurers will lay violent hands upon themselves, after they have reduced their families to the deepest distress, nothing can be more deplorable; but it is most manifest, that all these are gross abuses of lotteries; and does it follow that because many make such abuses, that no one can possibly make a right and beneficial use of them?

I grant that if such be really the infatuation of the people of this kingdom, that they will almost certainly abuse and pervert lotteries, and such evils as I have stated may, with the greatest probability, be always expected to arise out of them, they had better be laid aside, and I should vote with the truly excellent Mr. Whitbread, for their never being had recourse to as ways and means to raise the Government supplies; but still, if lotteries are bad only when they are abused, as from my conscience I believe to be the case, then there can be nothing immoral in any one's venturing his money in them, provided he keeps perfectly free from such abuses. My main object in writing the letter which has called down upon me such unsparing censure, was to save our distant friends the trouble and expense of applying to us for assistance at present, and the reason assigned for this suspension of our auxiliary powers was the demand we had at this time for all the money, and more than all the money, we could raise within ourselves. The confounding a Congregational with a Fellowship Fund, is a charge against us which no person could have made, unless strongly predisposed to accuse. Our Fellowship Fund has been in several instances drawn upon for the benefit of remote applicants, and besides other issues, an annual subscription from it has been twice made to the new Association for the Protection of the Civil Rights of Unitarians. Under more favourable auspices than we now enjoy, we hope to resume our contributions, and I trust it will always afford us pleasure to gratify the reasonable wishes of our brethren. Having only one voice in deciding upon applications made to us, it was not in my power to answer them in the affirmative, but I can truly say, without meaning to cast the slightest reflection upon my colleagues, that I should have been exceedingly happy to have complied with the prayer of their petitions, and with equal truth I can say I would have gladly increased my subscription trebly, and even quadruply, if the rest would have con-

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curred with me, for the sake of avoiding the disagreeable and unpleasant circumstance of refusing. In conclusion, permit me to remark, that the style and manner assumed by your first Correspondent are calculated to make an unfavourable impression upon the readers of your liberal publication. The truly respectable are anxious to see no papers but what breathe a spirit of the most gentleman-like urbanity. Unitarians, of all Christians, should be mild and calm reasoners, not literary gladiators, who, the moment they fancy they descry an enemy, rush upon him with reckless impetuosity, and imagine they gain a triumph by the free use of angry and hasty assertions. If the applications made to Fellowship Funds cannot always be complied with, and the consequence of a notification in any case being made to this effect is, that a huffing, violent remonstrance is to be made, the subscribers will be tempted to withdraw their contributions, determining to shut the door of their beneficence altogether, rather than expose themselves to rude and ungrateful attacks because they cannot give to all.

A sensible and judicious writer in The Christian Reformer for last month, has an observation to this effect:—"Rash language may shew that a man has wit, or display in some measure his talents, but it can never do any good to his cause." Indeed, the use of rude, offensive words, betrays a secret consciousness of a bad cause, and they who have no other knowledge of a system of any kind, than that it is supported by acrimonious language and bad manners, will consider it as self-condemned. For the sake of that religion which your Correspondents advocate, I would advise them by all means to be temperate and guarded in its defence, to restrain the vehemence of their indignation, and prune the morbid luxuriance of their imaginations, remembering how insignificant a matter it is to silence an individual, if by such means they do silence him, whilst they are inflicting a deadly blow upon their cause, and keeping in mind the solemn declaration of an apostle, that "the wrath of man worketh not the righteousness of God."

I am, Sir, without reserve or disguise,

THEOPHILUS BROWNE.

Islington,

SIR, *November* 6, 1820.

IN the two last Numbers of the Monthly Magazine, I have vindicated the memory of my worthy relative, Dr. Caleb Evans, of Bristol, whose political principles, in conjunction with those of the great and good Dr. Price, are traduced without mercy by Mr. *Robert Southey* in his *Life of Wesley*. I would now point out a theological portion of that work, in justice to the Biographer, which has my approbation. It exhibits a trait in *the Founder of Methodism* which it would well become his numerous followers to imitate, and proves that the Poet-Laureat, amidst his new high-church connexions, has not lost all relish for the exercise of Christian charity. This, I trust, will *not* be deemed an unappropriate communication for your Miscellany.

"MR. WESLEY" (says his Biographer) "had a degree of charity which has seldom been found in those who aspire to reform a church, or to establish a sect. 'We may die,' he says, 'without the knowledge of many truths, and yet be received into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails *the devil and his angels!* I will not quarrel with you about any opinion: only see that your heart be right towards God; that you know and love the Lord Jesus Christ; that you love your neighbour, and walk as your Master walked, and I desire no more. I am sick of opinions. I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man—a man full of mercy and good faith, *without partiality and without hypocrisy*; a man laying himself out in the work of Faith, the patience of Hope, the labour of Love! Let my soul be with those Christians, wheresoever they are, and whatsoever opinion they are of. *Whosoever* thus doeth the *will of my Father which is in heaven, the same is my brother and sister and mother!*' This temper of mind" (adds Mr. Southey) "led him to judge kindly of *the Romanists* and of HERETICS of every description, wherever a Christian disposition and virtuous life were found. He published the lives of several Catholics, and of *one Soci-*

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sian, for the edification of his followers!"

To confirm this statement, Mr. Southey then subjoins the following Note:

"Of Pelagius, Mr. Wesley says, 'By all I can pick up from ancient authors, I guess he was both a holy and a wise man; that we know nothing but his name, for his writings are all destroyed—not one line of them left.' So, too, he says of some *heretics* of an earlier age, 'By reflecting on an odd book which I had read on this journey, *The general Delusion of Christians with regard to Prophecy*, I was fully convinced of what I had long suspected, 1, that the Montanists, in the second and third centuries, were real scriptural Christians; and, 2, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal, *orthodox* men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture!' He vindicated Servetus also. 'Being,' says he, 'in the Bodleian Library, I lighted on *Mr. Calvin's* account of the case of Michael Servetus, several of whose letters he occasionally inserts, wherein Servetus often declares in terms, *I believe the Father is God, the Son is God, and the Holy Ghost is God!* Mr. Calvin paints him such a monster as never was—an Arian, a blasphemer, and what not, beside strewing over him his flowers of *dog*, *devil*, *swine*, and so on, which are the usual appellations he gives to his opponents. But still he utterly denies his being the cause of Servetus's death. 'No,' says he, 'I only advised our magistrates, as having a right to restrain *heretics* by the sword, to seize upon and try that *arch-heretic*. But after he was condemned I said not one word about his execution.' He reverts to this subject in his remarks upon a tract by Dr. Erskine, that 'Michael Servetus was one of the wildest Anti-trinitarians that ever appeared is by no means clear. I doubt of it on the authority of Calvin himself, who certainly was not prejudiced in his favour. For if Calvin does not misquote his words, he was no Anti-trinitarian at all. Calvin himself gives a quotation from one of his letters, in which he expressly declares, *I do believe the Father is God, the Son is God, and the Holy Ghost is God*, but I dare not use the word *trinity* or *person*!' 'I dare and think them very good words, but I should think it very hard to be burnt alive for not using them, especially with a slow fire made of *moist green wood!* I believe Calvin was a great instrument of God, and that he was a wise and pious man, but I cannot but advise those who love his memory, to let *Servetus* alone.' Finally, Wesley prefaces the Life of that good man *Firmin*, in his Magazine, with these words: 'I was exceedingly struck at reading the following Life, having long settled it in my mind that the entertaining wrong notions concerning *the Trinity*, was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. FIRMIN was *a pious man*, although his notions of the Trinity were quite erroneous.'"

In transcribing these paragraphs it has afforded me no small pleasure to observe how Mr. Wesley confirms the statement of Dr. William Richards, of Lynn, respecting Pelagius, and the conduct of John Calvin towards Servetus, in his *Welsh Nonconformists' Memorial*. They both reprobate "the cursed ungodliness of zeal," as altogether destructive of the gentle and forbearing spirit of our common Christianity.

JOHN WESLEY, with his peculiar imperfections, was a great and a good man. A "faultless monster" is not within the range of humanity. I shall subjoin his character by *Mr. Southey*, the latter part of which is entitled to special attention: "Such was the life and such the labours of JOHN WESLEY, a man of great views, great energy, and great virtues. That he awakened a zealous spirit not only in his own community, but in a church which *needed something* to quicken it, is acknowledged by the members of that church itself.—That he encouraged enthusiasm and extravagance, lent a ready ear to false and impossible relations, and spread superstition as well as piety, would hardly be denied by the candid and judicious among his own people. In its immediate effects, the powerful principle of religion which he and his preachers diffused, has reclaimed many from a course of sin, has supported many in poverty, sickness and affic-

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tion, and has imparted to many a triumphant joy in death! What WESLEY says of the miracles wrought at the tomb of the Abbé Paris may fitly be applied here,—'In many of these instances I see great superstition as well as strong faith, but God makes allowance for invincible ignorance, and blesses the faith notwithstanding the superstition.' Concerning the general and remoter consequences of *Methodism*, opinions will differ. They who consider the wide-spreading *schism* to which it has led, and who know that the welfare of the country is vitally connected with its *Church Establishment*, may think that the evil balances the good; but the good may endure and the evil be only for a time. In every other sect there is an inherent spirit of hostility to the Church of England, too often and too naturally connected with disensed political opinions! So it was in the beginning, and so it will continue to be as long as these sects endure. But *Methodism* is free from this. The extravagancies which accompanied its growth are no longer encouraged, and will be altogether discountenanced as their real nature is understood. This cannot be doubted. It is in the natural course of things that it should purify itself gradually from whatever is objectionable in its institutions. Nor is it beyond the bounds of reasonable hope that, conforming itself to the original intention of its founders, it may again draw towards *the Establishment* from which it has seceded, and deserve to be recognized as an auxiliary institution, its ministers being analogous to the regulars, and its members to the tertiaries and various confraternities of the Romish Church. The obstacles to this are surely not insuperable, perhaps not so difficult as they may appear. And were this effected, JOHN WESLEY would then be ranked, not only among the most remarkable and influential men of his age, but among the great benefactors of his country and kind."

There was a time when Mr. Southey, deeming the establishments, civil and ecclesiastical, of this country formidable barriers to the progress of truth and freedom, was about to bury himself in the wilderness of America! Since that period light has burst upon his enraptured vision, and he has resolved the public shall have the benefit of it. Be it so; but *the Poet-Laureat* may pause for a moment, and inquire, whether institutions, *once* the theme of his reprobation, can in reality, whilst they remain unreformed, contribute to the improvement of the human character, and of course to the amelioration of the world.

As to the *Church of England*, her *Athanasian Creed*, a prominent part of her service, holds forth no attractions. It contains nothing calculated to enlarge the understanding or to mend the heart. It is indeed the quintessence of repulsion. Its absurd doctrine and its damnatory clauses are alike subversive of the great end which Mr. Southey once professed to have in view throughout all his writings, that of forming mankind—to use his own words—

> —— into one brotherhood,
> One universal family of love!

Infallibility belongs not to mortals, either in their individual or collective capacity. All churches, indeed, have erred both in faith and in practice. No religious bodies can be pronounced models for imitation. *Let all sects*, patronized or unpatronized by the civil power, be "drawn towards" the moral excellence of the blessed Saviour, who declared, *My kingdom is not of this world!* The prominent precept of his religion, enjoining his disciples *to love one another, even as he hath loved them*, has never been realized to its full extent. Here is scope for the amplest emulation. The milk of human kindness cannot flow too copiously under the auspices of the gospel dispensation. Away with mystery and priestcraft. *Love to God* and *love to man* is the only test of scriptural Christianity. Its exemplification attracts the notice as well as commands the admiration of mankind. It is at once the felicity of earth and the glory of the heavenly world.

I conclude this letter in the words of Dr. Richard Watson, the late Bishop of Landaff:

"I entreat you to consider whether we were not members of *the Church of Christ* before we were members of *the Church of England*, and again and again to reflect whether we can promote the interests of the Church of Christ, by stifling the arguments of those who

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think that as the Church of *Jerusalem*, *Alexandria*, *Antioch* and *Rome* have erred, so also *the Church of England* hath erred not only in their living and manner of ceremonies, but also in matters of *faith!* And I take my leave of the reader with freely expressing a general wish, that we may all of us in our respective stations become more disposed to provoke one another unto *love* and *good works*, and less disposed to backbite and devour one another for our opinions, that Christianity may have its root in our hearts rather than in our heads—that it may shew forth its fruit in the purity and integrity of our lives, rather than in the vehemence and subtilty of our disputes; in a word, that the time may at length come, when every individual in the Church and out of the Church, *Trinitarian* and *Unitarian*, may love his own *heresy* less than *gospel charity!*"

J. EVANS.

Liverpool,

SIR, *August* 21, 1820.

MR. BELSHAM's Three Sermons, entitled "Christianity Pleading for the Patronage of the Civil Power, but Protesting against the Aid of Penal Laws," are, no doubt, eloquent and ingenious. Yet I think few, who are Dissenters upon principle, will be led by the perusal of them to agree with him as to the expediency of civil establishments of religion, or to desire the interference of Government further, than in protecting their persons and worship from insult and violence. For though there might be no great objection to an establishment so liberal and comprehensive as that which he has proposed, it is to little purpose to argue that such a scheme would be beneficial or desirable, unless there were some probability of realizing it; and this no one, acquainted with human nature and the actual state of the world, will suppose to be the case.

In considering this question it is not what might be done, but what is likely to be done, that ought to influence the decision. The adoption of a scheme like that which Mr. Belsham recommends, pre-supposes a government mainly intent on promoting piety to God and good-will amongst men, and a people disposed to lay aside the animosities of rival sects and parties, to discard all selfish views and interests, and to unite in promoting the same pious and benevolent design. How little past experience justifies the expectation of such a state of things needs not be said. The only instance in the world bearing any resemblance to it, is in the New England States, of North America, where tithes are directed by law to be paid to some minister of religion, and it is left to the party who pays them to say to whom. This regulation appears to have been one of the original articles of the constitution of those colonies at their first settlement, and it is an example not at all likely to find imitators amid the complex interests of the old world.

But Mr. Belsham, aware, perhaps, that his scheme is rather Utopian, proceeds to argue the question on the ground of experience. He maintains, that the interference of Government with the concerns of religion has, in fact, done more good than harm, notwithstanding various strong objections that may be urged against it; and with his usual candour he has stated the principal of them very fairly. He has, however, an answer to all objections; which is this—that the Christian religion owes its present existence in the world, under Providence, to the protection of the civil power. Hence he argues, that as Christianity is God's best gift to man, and its preservation from age to age an ample compensation for all the calamities to which it has incidentally given rise, we should be contented to take the evil with the good—the latter being greatly predominant. The proof of the foregoing position Mr. Belsham rests entirely on the circumstances which have resulted from the rise and progress of the Mahometan power. "In the beginning of the 7th century," says he, "a mighty power arose, which in a very short time overwhelmed, and almost annihilated, the profession of Christianity in many of those regions where it once flourished the most; so that at this day the Christian religion in these territories has either ceased to exist, or is reduced to the lowest state of degradation."

This, no doubt, is true—but is it con-

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clusive?—I conceive that the case is not exactly in point, for the following reasons:

1. The Christian religion *had* the support of the civil power in those countries; but when the government fell, the Church, deprived of its accustomed prop, was of course shaken. It might, perhaps, have fared better had it stood alone: at any rate, Christianity, so far as it was destroyed by the Mahometan invasion, suffered notwithstanding, and in spite of, the support of the civil power.

2. The power which succeeded was of a peculiar character; a military despotism, the chief of which was also the successor of the pretended Prophet, and the head of the new faith; the Christians were at once despised as a conquered people, and odious as unbelievers. No wonder that their numbers dwindled. The instance is not one of a government, neutral or indifferent as to religion, and extending its protection equally to all its subjects of every persuasion, which is what the enemies of religious establishments contend for; but of a barbarous power decidedly hostile, on grounds both political and religious. In fact, the melancholy picture of degradation, which Mr. Belsham has so forcibly drawn, has been the result of political oppression, even more perhaps than of religious intolerance.

3. Some of the towns which Mr. Belsham has enumerated as the seat of flourishing churches in ancient times, no longer exist. What is Carthage now but a heap of ruins? We shall look in vain in modern maps for Hippo or Antioch; whilst Alexandria and Jerusalem are but shadows of their former state. "If the professors and advocates of the Christian religion are cut off," asks Mr. B., "what becomes of Christianity itself?" The answer is obvious. But it only proves that there is a degree of oppression which neither Christianity nor human nature can survive, *not* that religion will not *stand if left to itself.* *

"Let us now," continues Mr. Belsham, "turn our eyes to Europe. In that favoured region we behold Christianity almost every where triumphant. Whence originates this glorious distinction? Under Providence, it is entirely owing to the protection and patronage of the civil power." And certainly, if the same barbarous conquerors who prevailed in Asia and Africa had over-run Europe, similar calamities, political and religious, would have been the consequence. But did the Governments of Europe fight for the preservation of the Christian religion? They fought for their own existence. The Crusades, indeed, had a religious object, which, however, was not attained; they were finally unsuccessful. An effectual stand against the formidable enemy was at last made on the banks of the Danube, the coasts of the Adriatic, and the mountains of Spain; to which, though Christianity is greatly indebted, yet it was benefited only incidentally, by the performance of what is on all hands allowed to be the first duty of every government, the protection of its people from foreign invasion, independently of any concern for religion. So that Mr. Belsham does not seem here to have exercised his accustomed discrimination.

Moreover, there is another striking historical fact connected with this argument, which Mr. Belsham has entirely overlooked; namely, the destruction of the Roman empire by the Northern barbarians.

But Christianity did not fall with her imperial protectors; the Pagan conquerors were themselves conquered and civilized by the mild and persuasive energy of gospel truth.

Nor are instances wanting in modern times to shew that religion may subsist independently of the civil power. The existence of the Catholic Church in Protestant countries, and of Dissenting sects in general, and the example of the United States of America,

* "Many important towns of antiquity have sunk into villages, and even the villages often into a mass of rubbish, under the destructive domination of the Turks, perhaps the only people whose sole occupation has been to destroy. The maps are crowded with many names now only known by miserable hamlets. The ancient and celebrated city of Jerusalem is reduced to a mean town, chiefly existing by the piety of pilgrims." Pinkerton's Geography.

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appear to settle this point. Nor can it be conceded that the example of the church in early ages is inapplicable to the question; for though Mr. Belsham may have shewn that great corruptions had taken place before the era of Constantine, and that the superior purity of those times has been too much insisted on; and though something may be due to the consideration urged by Mr. Belsham, that the tradition of the miraculous powers of the apostolic age was recent, and the impression on the minds of believers more fresh and vivid than it can be to us in the 19th century; yet let it be remembered, that we see even in our own times a zeal in the diffusion of the gospel worthy of the primitive church itself; witness the pious labours of a Wesley; witness the missionaries who are now traversing the world to propagate Christian truth, or what they conceive to be such, among the Heathen. And similar zeal will produce similar effects in the 18th or 19th, as in the 2nd or 3rd century.

If, then, there is no proof from history that Christianity cannot stand without the support of the civil power, but rather every presumption to the contrary, surely the strong objections to the interference of government, which Mr. Belsham himself has so fairly stated, ought to be decisive against it; for let it not be forgotten, that it is not what governments might do, or ought to do, but what they are likely to do, that is the question. If they meddle with religion at all, they are almost sure to make it an engine of state policy, than which nothing can be more at variance with the design and intention of him who said, "My kingdom is not of this world."

I know that governments are as little likely to abolish existing religious establishments, as they are to establish Christianity without distinction of sect or opinion, on Mr. Belsham's liberal basis. Let it not, however, be thought that this controversy is of no practical importance either way. Remove the objection which Dissenters in general feel to the interference of government with their religious concerns, and you take away one of the main pillars of Dissent. Admit the principle of interference, and the question of the *plus* and *minus* will be easily settled. There are so many inconveniences in dissent, and so many temptations to conformity, that unless men set a high value on perfect independence, they will reconcile their minds, without difficulty, to submit to what is established, on the plea that it is better government should interfere too much, than not at all; and though they find many things to disapprove, they will silently acquiesce in what they cannot hope to change.

Let Mr. Belsham consider how far such a time-serving spirit is likely to promote Christian truth, or reformation from Anti-Christian error. In this country it is amongst the Dissenters only that those just and rational views of scripture doctrine, which it has been a main object of his life to explain and enforce, have any sensible effect. He, then, should be one of the last to say any thing calculated to weaken the force of Dissenting principles; and while Trinitarianism is enshrined and consecrated by every established church in Christendom, I would beg respectfully to hint to the learned and able Unitarian advocate, that such texts as "He is the minister of God unto thee for good," and, "Submit yourselves to every ordinance of man for the Lord's sake," * may not be in his case the most appropriate topics of discourse, and to suggest to him the following as preferable:—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage." †

A DISSENTER.

SIR,

AMONG the various communications with which the prosecution of Mr. Carlile has induced your correspondents to favour the public, through the medium of your Repository, I have been most struck by the letter of Hylas, in the number for April, (p. 208,) and that signed a Nonconformist, in the number for May (p. 277). A greater contrast both in manner and spirit can scarcely be imagined, but it is not my present object to settle their comparative merits.

On first reading the letter of Hylas,

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* The texts of two of Mr. B.'s Three Sermons.

† Gal. v. 1.

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I was unpleasantly impressed by the distinction he seems to aim at establishing between that which is right in a *moral*, and that which is right in a *political* sense. It appears to me dangerously lowering our standard of morals to suppose that one rule of conduct is becoming in private persons, while the actions which would be justly condemned in them are allowable in the same individuals when they are associated as a public body. On this principle I have always admired the celebrated decision, "Nothing can be more advantageous than the project of Themistocles, nor any thing more unjust," and respected the people whose moral feeling was sufficiently powerful to overcome the temptations of interest. Whether a modern Aristides might have averted the fate of Copenhagen, or whether British ministers equal the rulers of Athens in reverence for justice, I shall not stop to inquire—"By their fruits we shall know them"—we have at least sufficient evidence that the bare apprehension of injustice operates like an electrical shock on the national feeling, to convince us, that were statesmen now actuated by virtuous principles, they would still meet with just applause. But to return to the distinction proposed by Hylas.

It has often been observed, that many tedious arguments might be easily settled, if the disputants employed the words they make use of in the same sense. If by right, I mean that which is conformable to the divine law, I use the word in a sense from which there is no appeal; but if by right, Hylas means becoming, suitable or convenient, his view of right must vary with the characters or objects spoken of. "The same things," said Cyrus, "are not *accounted just* here, and yonder in Persia." It is in this wider signification that I suppose your respectable correspondent to make use of the term which has excited such variety of remark and opposition, that it is evidently the sign of different ideas to different minds. If I am mistaken, I trust he will not be offended; indeed, his temperate and candid manner of writing induces me to believe that he may be likely to explain his meaning more distinctly, but not to resent its having been misunderstood.

Arguing on these principles, I think the conduct of Adrian towards Luther and his followers affords an apt illustration of the assertion, that an action may be morally right, and at the same time politically wrong or inexpedient. Dr. Robertson informs us, that "no pope was ever more bigoted or inflexible, with regard to points of doctrine, than Adrian; he not only maintained them as Leo had done, because they were ancient, or because it was dangerous for the Church to allow of innovations, but he adhered to them with the zeal of a theologian, and with the tenaciousness of a disputant. At the same time, his own manners being extremely simple, and uninfected with any of the vices which reigned in the court of Rome, he was as sensible of its corruptions as the Reformers themselves, and viewed them with *no* less indignation. The brief which he addressed to the diet of the empire, assembled at Nuremberg, and the instructions he gave his nuncio, were framed agreeably to these views. On one hand he condemned Luther's opinions with more asperity and rancour of expression than Leo had ever used ----- On the other, he, with great candour and in the most explicit terms, acknowledged the corruptions of the Roman court to be the source from which had flowed most of the evils that the Church now felt or dreaded; he promised to exert all his authority towards reforming these abuses, with as much despatch as the nature and inveteracy of the disorders would admit; and he requested of them to give him their advice, with regard to the most effectual means of suppressing that new heresy which had sprung up among them."

It appears that the Reformers were not slow in taking advantage of the candour of the Pope, and appealed to his own incautious declaration in support of their invectives against the corruptions of the Church, and the dissolute manners of the Papal Court. In the mean time, "at Rome, Adrian's conduct was considered as a proof of the most childish simplicity and imprudence. Men trained up amidst the artifices and corruptions of the Papal Court, and accustomed to judge of actions, not by what was just, but by what was useful, were astonished at a Pontiff who, departing from the wise maxims of his predecessors, acknow-

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lodged disorders which he ought to have concealed, and, forgetting his own dignity, asked advice of those to whom he was entitled to prescribe. By such an excess of impolitic sincerity, they were afraid that, instead of reclaiming the enemies of the Church, he would render them more presumptuous, and instead of extinguishing heresy, would weaken the foundations of the Papal power, or stop the chief sources from which wealth flowed into the Church. For this reason, the cardinals and other ecclesiastics of greatest eminence in the Papal Court, industriously opposed all his schemes of reformation, and, by throwing objections and difficulties in his way, endeavoured to retard or to defeat the execution of them. Adrian, amazed, on the one hand, at the obstinacy of the Lutherans, disgusted, on the other, with the manners and maxims of the Italians, and finding himself unable to correct either the one or the other, often lamented his own situation, and often looked back with pleasure on that period of his life when he was only Dean of Louvain, a more humble but happier station, in which little was expected from him, and there was nothing to frustrate his good intentions."*

On the principles of Hylas, Adrian was *morally right* in attempting to extirpate heresy; for he was "truly persuaded that by his interference he should benefit the community;" but he was *politically wrong*; for, not duly considering the actual state of men's minds, he attempted more than he could effect, and did "more harm than good by his interference."

We also learn, from the same historian, that Adrian, on his accession to the Pontificate, "discovered no intention of aggrandising his family; he even scrupled at retaining such territories as some of his predecessors had acquired by violence or fraud," and restored them to the original proprietors. It is impossible to suppose that the motives of such a man should be debased by the "pernicious amalgamations of selfish passions;" and, however I lament that he should have encouraged persecution, I am constrained to acknowledge, in the words of Hylas, that "I cannot condemn him, nor do I believe that he will be condemned at the supreme tribunal."

I must now, Mr. Editor, beg leave to offer some remarks on the letter of your Norwich Correspondent, to which I alluded in the beginning of this. I am quite ready to agree with the writer in thinking that "however much we may, and we ought to respect learning and eloquence, our attention is more taken up with the truth than with an elegant way of telling it:" but I cannot forget that the apostle who has enjoined us to "let all things be done decently," was careful not only to set an example of urbanity and politeness, but to declare that the most ardent zeal and the most perfect knowledge, unless combined with charity, profited him nothing. Even when reasoning before the profligate Felix, "of righteousness, temperance and judgment to come," he appears to have avoided offensive personalities, and to have left it to the conscience of his auditor to make the application. I would ask your correspondent what good end he proposes to himself in holding up "the *great bulk* of the clergy" to contempt and execration? Are the minds of the people generally prepared to receive a more simple and rational form of Christianity, than that taught by the Established Church? If not, which I fear we must acknowledge, vilifying the teachers will be far from promoting the interests of religion. Should our Christian brethren be treated with less respect, less delicacy, than the inspired apostle thought it incumbent upon him to shew to the idolaters of Athens? He appears, from his advice to Timothy, to have been sensible of the errors into which indiscreet zeal may betray those who are labouring for the reformation of others: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." St. Paul evidently considers those who are involved in error and prejudice as objects of compassion, who are to be won by kindness. It is true that the great and successful Reformer of the sixteenth century did not imitate this bright example; but the indecencies of which Luther was

* Robertson's Charles V., II. 270 and 275.

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guilty, are partly chargeable on the manners of the age: even his rude contemporaries appear to have been sensible that violence often defeated its own purpose; for when the contending parties were really desirous of accommodating their differences, they were careful to intrust their respective claims to men eminent for mildness and moderation. Although a Dissentar, both from education and principle, I would far rather than commit the defence of our doctrines to any fiery zealot, see them maintained by men of equal liberality with an anonymous writer, who after paying a just tribute of respect to some eminent prelates of the Church of England, thus concludes his observations: "Were it consistent with the plan of Divine Providence, that men of such character and station should be made to see the expediency, and undertake the work of widening the foundation of the National Church, and removing the obvious nuisances that encumber it, how many well-intentioned and enlightened men would join in the devout wish, 'ESTO PERPETUA!'"*

In what I have here advanced, I trust I shall be supported by the Reviewer of an Inquirer's Four Letters to Mr. Fox, who, while he admits that controversy cannot be excluded from the pulpit, asserts, that where his Unitarian brethren "feel bound by conscience to maintain a truth, or oppose an error, they endeavour to contend lawfully, and to preserve in every argument and remonstrance the spirit of peace and charity." Your Norwich Correspondent appears to be "*otherwise minded*;" and if he is not left to "*bear his own judgment*," we must infer that *the same things are not accounted charitable in the pulpit and out of it.*

Before I conclude, allow me to make a few pacific observations on a subject which too many of your Correspondents are apt to regard as a cry of battle. I mean the *corruptions of Christianity*. If Christian ministers, of all denominations, could be persuaded to imitate the conduct of the excellent Dr. Lardner, who is said never to have meddled in his discourses "with any of the disputable points that divide and alienate Protestants, and to have treated even Popery itself in such a manner as shewed him to be indeed an imitator of the meekness and gentleness of Christ,"* it is evident that the fire of contention must soon go out for want of fuel. Old things would then pass away and be forgotten, and opportunities arise for unfolding, to an unprejudiced generation, simpler and purer views of Christianity; views founded on its practical influence. Do you call this an Utopian idea? I trust it is not. While we are continually crying, "I am of Paul and I of Apollos," how can Christ be our Master? And what is the effect of controversy, but to increase the irritation and strengthen the prejudices of the contending parties? Would it not be most worthy of those who profess themselves rational Christians, to set the example of forgetting the errors and animosities of the dark night of apostacy, and while they "avoid foolish questions," be content to prove that "they have believed in God," by their carefulness "to maintain good works"? Then, though there might still be many members, they would feel that they constituted only one body, and the eye would no longer say to the hand, "*I have no need of thee.*"

But even were this bond of union perfected among Christians, I apprehend they would still feel the necessity of preventing the Infidel from "*doing his worst.*" In Christian countries, moral and social obligation is founded on the implied admission of Christian principles; Mr. Belsham, in the Number of your Repository for June, even contends that the civil power should interpose to *encourage* the promulgation of these principles; but at the same time he asserts that "nothing can promote the cause of Infidelity so much as visiting the impugners, or even the blasphemers of the Christian religion, with the penalties of law." In this paradoxical statement he perceives not "the shadow of contradiction"! Surely we have fallen on evil times, when "the wisdom of wise men shall perish, and the understanding of prudent men shall be hid"! Dr.

* See a Layman's Second Letter to Dr. Goddard.

* Kippis's Life of Lardner, p. xliii.

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Priestley reasoned more intelligibly, and I think also more justly: "As laws should not contradict themselves, so neither ought they to have any tendency to lessen the obligation of moral duties—they ought rather to enforce them."* But what would be the moral effect of Mr. B.'s proposed encouragement of Christianity? While, on the one hand, we offer a bounty to the promulgators of our faith, and, on the other, give complete indemnity and full license "*to do his worst*" to the scoffing Infidel, shall we not in all probability have to lament the inefficiency of the pleadings of our hired advocates, who will be very unequally matched with their opponents in the estimation of the multitude, both from their situation as mercenaries, and from its not being in their power to use the weapons of ribaldry and vulgar ridicule, which the Unbeliever wields with so much success? Neither are we sure that "none but readers of the worst character can be affected by them:" while we are philosophizing about "the omnipotence of Truth," the young, the ignorant and the presumptuous may be seduced from her standard and consigned to perdition.

I am ready to grant that "every bigot includes his own absurdities among the essentials of Christianity;" for bigots are apt to be absurd and unreasonable. But why should Mr. B. thus take it for granted that our civil magistrates *must be* bigots? Does he not perceive that if they are such, they must be quite as unfit to be trusted with the encouragement of Christianity, as with the punishment of the Infidel? Let us neither "call transubstantiation impious," nor "Athanasianism nonsense:" in the name of common sense let us leave them to their fate, and they will soon be forgotten. But Mr. Belsham will reply, Let us also leave the Infidel to his fate. I answer willingly, So long as he does not attempt to do mischief; but if he treats sacred things with levity and scorn, I cannot but agree with Blair in regarding him as "a public enemy to society," since, "by the example which he sets of contempt for religion, he becomes accessary to the crimes which that contempt occasions among others. By his scoffing at sacred institutions, he is encouraging the rabble to uproar and violence; he is emboldening the false witness to take the name of God in vain; he is, in effect, putting arms into the hands of the highwayman, and letting loose the robber on the streets by night."*

If this representation be just, are such disturbers of peace and good order to be permitted "*to do their worst*" with impunity? Even with regard to the offender himself, I should say with Bishop Waddington in the case of Woolston, that "if he could be restrained by the civil magistrate from writing on in the same outrageous manner, (with a liberty still to use reason instead of railing,) I don't see how this could be any prejudice to the Christian religion, any contradiction to the true, forbearing spirit of it, any injury to the just liberties of mankind, or any injustice to the writer himself, but, in my poor opinion, the greatest kindness that could possibly be done him."†

Perhaps some of your readers may think it little to the purpose, in an argument like this, to quote the opinions of orthodox or episcopal writers; I will therefore take leave to adduce one example from Pagan antiquity. It is well known, that the Romans protected the inhabitants of all the provinces they conquered in the exercise of their several religious institutions, esteeming all men's religion inviolable. Cicero, in one of his Orations against Verres, contends for that further interposition of the civil magistrate which has given such offence to "*a liberal minority*" in the case of Mr. Carlile. He maintains, that even if the religion of the Sicilians were different from that which was adopted at Rome, it ought not to be insulted with impunity; and he calls upon the judges "*to secure it by an exemplary punishment of him who had offered to violate it.*"‡

Since I have professed myself a Dissenter upon principle, I have too high an opinion of your candour, Mr. Editor, to suppose that you will class me among the slavish supporters of "*whatever is.*" In selecting the examples

* Lect. on Hist., II. 172.

* Sermons, III. 380, &c.
† Life of Lardner. App.
‡ Lardner's Works, I. 173.

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and authorities which I have taken the liberty of presenting to your notice, I have endeavoured to divest myself of those prejudices which are unbecoming the character of a rational Christian. He of all men should be most solicitous to prove his approbation of the liberal sentiment of the poet:

"Seize upon truth where'er 'tis found,
Amongst your friends, amongst your foes,
On Christian or on Heathen ground—
The flower's divine where'er it grows."

PHILALETHES.

Norwich,
November 4, 1820.

SIR, THOUGH the journal of the "Unitarian Traveller" may in some respects afford both instruction and amusement to the readers of the Repository, I think it already appears that his remarks will occasionally be productive of misapprehension, and of unpleasant feelings to some of those individuals who may fall under his notice. I have not the most distant idea who this gentleman is, but I would put it to you, Sir, whether a person who now and then makes a passing visit through a town, is likely to form so correct an estimate of the state of our congregations, the respective merits and defects of our preachers, and the various circumstances which, in some cases, have rendered our churches prosperous, and in others declining, as to authorize him to publish his opinions to the world? Even if his information were on every point unexceptionable, it might, I think, be doubted how far it is deserving of indiscriminate publication: but where facts are stated on the authority of an anonymous writer, it surely becomes him to be *quite certain* of their correctness before they are committed to the press. With regard to Ipswich, one misrepresentation has already been pointed out; and as far as my knowledge of Woodbridge and Beccles extends, there is nothing to warrant the remarks of the Traveller. I don't know of a place at which there is less of an opening for Unitarian preaching than Beccles. I believe it contains but a solitary Unitarian. The fact that, immediately after the removal of the minister alluded to at Lowestoft, a Calvinistic successor was chosen, and (as far as I have heard) with the unanimous concurrence of the society, is too true. The following paragraph is incorrect: "In the neighbourhood (of Yarmouth) is an endowed place, over which one family keeps the direction, and this has given cause of offence to the Yarmouth Unitarian congregation: the services of a gentleman of excellent character, sound learning, and true Christian ardour, have been declined, because he has not received an academical education," &c.

The congregation referred to is that at Filby, in the neighbourhood of which one of the trustees resides, and the other three are members of the Norwich congregation. Neither is it true that the services of my respected and excellent friend Mr. Bowles, "have been declined." He has preached there, I think, for ten years, and also occasionally at Yarmouth.

I mention these circumstances to shew the necessity of putting your Correspondent upon his guard, as well as to submit to you the propriety of admitting into the Monthly Repository statements for which no one is responsible. Opinions may fairly be discussed under anonymous signatures, but matters of fact (especially when they reflect on the character and motives of individuals) ought to be authenticated by the name of the person who makes them.

I have taken the liberty thus early to address you, because I observe that Norwich is to form the subject of the Traveller's next letter, and because I would not seem to be influenced in my opinion from any thing which may be said in relation to the Unitarian Society there.

EDWARD TAYLOR.

Dalston,
November 8, 1820.

SIR, YOU have in your last Number, [pp. 602—612,] with that impartiality which on all subjects characterizes the *Monthly Repository*, given us various letters, conveying very different sentiments and feelings of emigrants from this country to America; and had not some of those letters contained reflections as unjust as injurious to certain persons whose writings are before the public, and who from their distance cannot for a considerable period be able to answer for themselves,

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I should not have intruded on your readers on this occasion; but when I consider myself as having been the channel of conveyance of some of those communications, the truth of which is, in language the most unjustifiable, called in question, I deem it necessary to offer a few observations by way of defence of the calumniated.

I beg leave generally to remark, and I hope the remark will be attended to by all future writers on this subject, that many of the reflections cast on those who have encouraged emigration to the Illinois, and whose accounts are chiefly limited to the stations they have chosen for themselves, their families and neighbourhood, obviously arise from the very different stations the writers in question have chosen for their own residence. It is but common justice due to the favourable statements of Mr. Birkbeck, and to those of my brother, Richard Flower, at least equally favourable, constantly to bear in mind the precise spots they are describing. Had your correspondent I. W., with whose respectable character I am well acquainted, attended to this circumstance, he would not have so committed himself as to represent writers with whose characters for veracity he is not unacquainted, as merely intending to "amuse" their countrymen, by holding out "flattering statements, as baits to catch the unwary"—"concealing the main body of the picture;" for what I will call the base purpose of deluding them to a spot six thousand miles distant; and that they have wilfully kept back the truth "because it would damp the ardour for emigration:" nor would he have published what I doubt not all your readers (except I. W.) will agree with me in terming a gross, false and scandalous libel on Mr. Birkbeck, written by some *meek-spirited* Quaker, who, I will venture to guess, will himself be thrown into a *fit of quaking* when he finds his libel published to the world, and from which fit there may be some difficulty in recovering him, if he should preserve sufficient power to reflect, that he may be one day called upon to add his name to his libel. At present, however, I. W. is, as it regards his own character, responsible for sending to the press the libel, "that Birkbeck and his book ought to be burnt together, for imposing so grossly on the world." How I. W. can possibly justify this stab in the dark, is a serious question, which must be left to his own conscience to answer.

I cannot but express my surprise that any person of common reflection should allow himself to be imposed upon by such a writer as *William Cobbett*, whose sentiments on almost all subjects are as changeable as the moon; and who, when his strong prejudices and violent passions obtain the mastery over him, cares not how he outrages truth or decency, or how he libels all classes, even the greatest and best characters of the present and past ages. It is not only Birkbeck and Flower, but Waithman, Burdett and Fox, Locke and Addison, Sydney and Russel, Milton and Shakespeare, *cum multis aliis*, whom this man has reviled, and whose ignorance respecting the state of affairs at the Illinois has only been equalled by his effrontery. What can we think of the man who had never been near the Illinois; who, before Mr. B. had been settled a twelvemonth, exclaimed in the profane language which characterizes his conversation, "I'll be ——— if I don't write down Birkbeck and the settlement!"* This is the man of whom the correspondent of I. W. observes, "Although Mr. C. has in some instances committed errors in his report of this western country, yet the great body of his arguments are correct, and the picture he draws of disappointment to be experienced by English settlers is true; and whatever Mr. B. may say, cannot alter *what is*." Some apology, perhaps, may be made for this anonymous writer, by charitably supposing that he wrote, not for the press, but for some friend only, and that he had *heard* from others what he *imagined* might confirm Cobbett's assertions; but I know not what apology I. W. can offer for publishing a statement which he might easily have seen completely refuted in two pamphlets published nearly a twelvemonth since, one of which was impartially reviewed in the *Mon. Repos.*, [XIV. 763,] and in each of which it is proved to demonstra-

* Letters from the Illinois, by R. F., p. 32.

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tion, that C. in his statements respecting the Illinois, is utterly unworthy of credit.* The letter of R. F., (Mon. Repos. p. 453,) his letter inserted in your last, together with the letters from three persons of the Society of *Friends*, in the same number, afford additional evidence of the truth of my assertions.

The anonymous writer adds, "Where B. lives, it is *acknowledged by all*, society is worse than it is here; for we are certainly making efforts to moralise our neighbours, or drive the worst from us; while, from their quarrels, they are promoting every bad passion, and giving an example which will *infallibly* keep them behind us for years to come." I have to request of I. W., after reading this paragraph, to refer to that part of his friend's letter on the state of society where he resides, and that he would then look over the letter of R. F. and the letters in your last, already referred to, and, even without the aid of additional evidence I shall presently produce, I can scarcely doubt but he will blush on reflecting that he has, in an evil hour, not "*amused*," but *abused* your readers, by imposing on them trash so utterly contemptible!

The differences which have subsisted at the Illinois, and which the anonymous writer has indecently represented as quarrels promoting every bad passion, and, as falsely as indecently, degrading society to a worse state than at the wretched spot he has chosen for his residence, the public have nothing to do with, and the parties more immediately interested have very prudently avoided all mention of them in their various communications to the public. I beg leave, however, to lay before your readers an extract of a letter I received last year from Mr. Birkbeck, and which affords additional evidence of the ignorance, or something worse than ignorance, of the correspondent of I. W.

"*Wanborough, English Prairie, Illinois, August* 29, 1819.

"We are going on here even better than we had a right to expect. All, and more than I have called up for my own pleasant anticipation, is coming to pass; but you are too early in your expectation of *fruits* from our settlement. It is a great matter for a colony to have removed in twelve months across the Atlantic, and established itself one thousand miles inland. *This we have done;* but we have to ask another year before you call on us, '*for what has been done in the Illinois after tried experiments.*' When we assure you that we find the soil good, (and it is better than I believed it on my first observations,) the climate and situation agreeable and salubrious, it is as much as you ought to look for *on arrival*.

"I have sent a little packet for publication, containing a short reply to Mr. Cobbett's abusive nonsense, and two other things. The calumnies which have been published against us have not made us very uneasy, because we were all the time in the *act* of confuting them. The difference between some of us, which *has been* so greedily seized upon, has as much *to* do with the Cape of Good Hope as with our settlement; but it is food for scandal. In due season I hope the public will receive from the pen of your brother, statistical accounts of our colony, which will be gratifying to good men. I may (as on the present occasion) be occasionally aroused to self-defence by some gross, personal attack, but I am anxious that *others* should give the result to the public of this grand undertaking.

"It is with the most sincere delight I read a confirmation from your pen of what I had traced in various accounts of the state of the continent of Europe,* that the power of maintaining abuses and oppressions is weakened at the *root* by the increase of real knowledge of the principles of political and religious institutions, and by the general determination to reduce those principles to practice. What a grand epoch in the history of mankind was the establishment of *this* truly representative Government!

"Our settlement is already tolerably rich in books, and a disposition prevails

* Flower's Letters; Birkbeck's two Letters, 1819.

* This alludes to some observations I had made on the state of Europe during a six months' residence in the Netherlands, principally at Brussels, in the years 1818, 1819. When I consider the glorious revolutions which have since taken place, I, with the most heartfelt satisfaction, adopt the language of Mr. B. respecting the Illinois, "all, and more than I had called up for my own pleasant anticipation, is coming to pass;" and I cannot help adding, that my daily and earnest prayers to my God are, that revolutions equally glorious may follow in quick succession.

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to open our libraries for mutual benefit. This being the case, I am not disposed at present to make any considerable additions to my own, which is pretty bulky. The *Edinburgh* and *Quarterly* Reviews are re-published at New York, and we obtain them from thence. There are some other periodical works that we should gladly receive from you."

Then follow directions about books, astronomical instruments, &c. So much for the *correctness* of Mr. Cobbett, the *horrible* state of society at the Illinois, *acknowledged by all; quarrels promoting every bad passion, giving an example which will infallibly keep the people at the Illinois behind those at Indiana for years to come:* in short, for the whole mass of misrepresentation and falsehood in the paragraphs I have transcribed from the correspondent of I. W!

There is some confusion in the letters and extracts sent by I. W., respecting the *places* to which the remarks are meant to be applied. Part of them appears to relate to *George Town*, many hundreds of miles distant from the Illinois; and *these* are palmed on the public to shew that Mr. B. is an impostor, who, with his writings, "ought to be burnt together"!

The most curious part of the letter from the correspondent of I. W., still remains for a moment's notice. After all his whining, "Alas! for Mr. B.'s accounts" of the cheapness of living —accounts, as applied to the Illinois, perfectly correct; notwithstanding the degraded state of society around him, which he so feelingly deplores; after all his sighing, and wishing himself back at Plymouth, indications of a change of mind peep out at the close of his letter: "Travel," he adds, "cures one of many bigotries, and much instruction may be gathered from the world; but, independent of these reasons, and the political degradation to which England is sinking," [degradation, I will add, with a witness, when I consider the horrid proceedings in what Lord GREY has so justly termed the *abominable conspiracy against the Queen*,] "I do not repent my emigration; on the contrary, I feel that I have done right; for I see many ways before me in which I can rapidly accumulate property, though it will require enterprise and perseverance; after which, my disposition is to enjoy it." This certainly holds out such encouragement to emigration, that I wonder I. W. had not some suspicion that, notwithstanding the disgusting picture his correspondent has given, he had been "amusing" him by playing tricks somewhat similar to those with which he has charged B. and F., holding out "baits to catch the unwary, and concealing the main body of the picture"! After, however, his description of the wretched state of the country, and the brutal state of the society which he has chosen, he still reflects with satisfaction on his emigration from a place to which he is "casting so many longing, lingering looks behind." We may, therefore, in some measure account for the reflections of I. W., who considers the best moral feelings of our nature "as greatly blunted, or nearly extinguished, by emigration to America; while the only sources of delight which remain open, are the mere animal passions, the narrowest self-interest and personal consideration;" reflections which, how far they may be applicable to the friend of I. W. is no business of mine to inquire; but if meant to be applied to the state of society at the Illinois, are most disgracefully illiberal; and the only reply such reflections deserve is, that many persons are there settled who possess minds as cultivated, views as enlarged, feelings as disinterested and patriotic, as, perhaps, may enable their friends without dismay, to compare their characters with that of I. W. himself!

As I have no wish to conceal any thing respecting any undue colouring of the picture given by Mr. B., I must add, that I have heard complaints brought against him for not providing log-houses for the reception of emigrants on their arrival, agreeably to what he had held out in some of his letters. For his failure in this respect, I have heard reasons which certainly form some apology; but as they are not from authority, I decline stating them: indeed this circumstance was but of short duration, as my brother in one of his late letters informed me, "that log-houses, which afforded but poor accommodations for English emigrants, were no longer necessary; and that they might be certain of decent and comfortable habitations to dwell in, or, if preferred for a temporary resi-

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dence, good treatment at inns recently erected."

After all, Mr. Editor, emigration to America is such a serious matter, that a man should well examine himself respecting the turn of his own mind, his temper, disposition and circumstances, and obtain the best information respecting the precise spot he has in view. The correspondent of I. W. sets out with a sensible remark on this subject, which, had he kept in mind, would have prevented him from writing some of the mis-statements on which I have thought it my duty to animadvert. After stating—"America is not what the publications of England made me suppose it to be, and still less does the Western country answer my expectations," he adds, "perhaps, *the error was not theirs who wrote*, but in my keeping English scenery, English manners and English society too much in my thoughts." To this I may add, there are persons who have emigrated to America, who find that they are as unhappy there as they were in their own country. Some who are averse to labour, and fond of a luxurious life, have found to their cost, that America is not the country for them. Of persons of this description, one of the principal settlers at the Illinois lately exclaimed, "What are these people come here for?" They remind one of Dr. Franklin's emigrants, who expected to find "America the land of promise, in which the streets are paved with peck loaves, and the fowls, ready roasted, flying about, crying, *Pray eat me!*"

The letters from three apparently respectable persons of the Society of *Friends*, from the Illinois, inserted in your last, already referred to, render "assurance" respecting the general correctness of the statements of Mr. B. and my brother, "doubly sure." How superior do those writers appear to their *friend*, who so charitably dooms B. and his writings to the flames, and who doubtless would throw my brother, who is certainly chargeable with the same *crime* of giving a favourable account of the Illinois, with his writings, into the same fire, to increase the blaze! It is well I. W. has kept the name of this *inflammatory* Quaker a secret, as he may rest assured the whole fraternity would be ashamed to own him.

In the communication of R. F., inserted in your last, he observes, "I have not written many letters to my friends in England, because I was determined not to state any thing on presumption, or of mere opinion, but only matters of fact, which must stand uncontradicted, and bear the test of examination." It is to be regretted that there are others who have pursued a different course. I hope, however, they will in future be more cautious; but if they are determined to libel persons whose characters for veracity are yet unimpeached, they will at least affix their names to their libels; and I further hope, that persons of respectability in this country, will be equally cautious of circulating incorrect or calumnious effusions, which reflect disgrace on the writer, and no great honour on the circulator.

As truth, fairness and impartiality are the only objects I have in view in this communication, I will not detain your readers by offering any apology for what I have written.

BENJ. FLOWER.

P. S. I wish I. W. had informed us of the publication in which the account of the "three cases of Hindoo conversion is lately given in all the pomp of language and all the littleness of zeal." I perfectly agree with him in his remark respecting our missionary schemes, most of which have been marked with bigotry, folly, mismanagement and deception. Partial good may have been done by Missionary Societies, but I can scarcely hope that the great Governor of the world will honour the professing Christians of this country as his instruments in accomplishing the grand event predicted by inspired prophets in language the most sublime—THE CONVERSION OF THE HEATHEN WORLD—till they understand and practise Christianity much better themselves; although I confess that from what is now passing before us—when *Queens* are made the instruments of reviving the spirit of LIBERTY, and *standing armies*, of restoring the RIGHTS OF MAN—that the same sovereignty appears in the dispensations of Providence as of Grace!

SIR,

THE writer of the essay, entitled "An Attempt to distinguish between Genuine and Spurious Christianity," [pp. 448—452 and 525—

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580,] has hit upon a vastly neat and compendious method of conciliating those whom he chooses to designate "enlightened unbelievers." We are, it seems, to give up to them three out of the four Evangelists, with the exception of certain scattered facts and sayings, not specified, which they are to pick and choose for themselves. Whether the cutting off our *brush* will in reality improve the becomingness of our appearance in the eyes of these unbelieving illuminati, I have very strong doubts: certain I am, that the tribe of believers will scarcely be induced by this denuding metamorphosis to overcome their scruples in admitting us of their fraternity.

But it is not easy to say where the curtailing knife is to stop. The next step to cutting off improbable incidents is the lopping of incredible (shall I say inconvenient?) precepts: and, in fact, the detector of spurious Christianity, from his arguing on the unfitness and incredibility of what he terms the pretended dialogue between our Lord and *Nicodemus*, illustrates the natural tendency of this rage of capricious excision. "Our Saviour Christ," observes the writer, "says no such thing; but, on the contrary, offers mankind *very different terms* for obtaining eternal life." Luke x. 25—29. So, because Christ at one time made a particular declaration in general terms, he could not be allowed, at any other time, to express himself in more particular terms; he was to be tied down to the form of his original proposition. Every man, however loose in practice, will verbally assent to the propriety of "our loving God" (if he believe in a God) "with all our heart, and our neighbour as ourselves;" but this he may explain according to his own latitude of interpretation, reserving a salvo for his particular darling sin. It may possibly recommend the gospel to philosophers, if we *lower the standard* of Christ's morality, and if we render the conditions of obtaining heaven *more easy*; but it may be doubted how far this compliableness would have met with the approbation of that apostle, who ejaculated "woe is unto me if I preach not the gospel!" And, indeed, the experiment is not very promising as respects the philosophers. The attempt to bring down Christ to the level of Seneca, and to resolve into hyperbole all of gospel requirement that exceeds the measure of morals ascertainable by the light of nature, has been met by a list of moral aphorisms from ancient sages, Greek, Roman and Chinese, and the question, "Why the morality of Jesus should be matter of revelation at all?" Some of them have no objection to speak of Christ as a moralist and reformer, and to allow him the sort and degree of inspiration shared by poets and astronomers. That this would content the assertor of Genuine Christianity, I am not prepared to say: certainly it will not satisfy those who have drunk into the spirit of the gospel and have felt its power.

To prove that Christ "says no such thing," it should be shewn that the one declaration is contradictory to the other; but where is the contradiction? The question is, whether a man, by his own natural powers, (I do not allude to the foolish notions of transmitted sin and moral incapacity,) can love God with his *whole* heart, and love his neighbours *as himself*, unless he be "born again," or "renewed in the spirit of his mind," by the grace of the gospel. "The natural man," says Paul, (a phrase which *Lindsey*, from his dread of the doctrine of original sin, changes to *animal*,* and the Editors of the Improved Version to *sensual*, in my opinion mistakenly,) "the natural man receiveth not the things of the spirit of God," 1 Cor. ii. 14. In the letters of this Apostle, which the assertor of Genuine Christianity admits, though warily, to have been "as little interpolated and altered as any books of the New Testament," we find expressions full as strong as those in the conversation with Nicodemus: the "being a new creature," a "new man created after God in righteousness," 2 Cor. v. 17, Eph. iv. 24, is equivalent to being

* Carnal, which is the sense conveyed by *animal* and *sensual*, is by Paul expressed σαρκικος, 1 Cor. iii. 1; ψυχικος seems to designate the *rational* nature, as opposed to πνευματικος, the *spiritual*; "the natural man" is, therefore, a much better translation than either of the two proposed, both of them breaking the connexion of the apostle's reasoning; who is opposing the light of scripture to that of philosophy. See *Locke ad loc.*

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"born again:" and it is singular that in these acknowledgedly authentic epistles there should occur the phrase "he saved us by the washing of regeneration and renewing of the Holy Ghost," Tit. iii. 5. Now as *Paul* was "an apostle, not of men nor by men, but by *Jesus Christ*, and God the Father, who raised him from the dead," as he "neither received the gospel of men, neither was taught it but by the revelation of *Jesus Christ*," Gal. i. 1, 12; and as the words in the epistle to *Titus* are almost a paraphrase of those used by *Christ* to *Nicodemus*, we have an irresistible testimony to the genuineness of the latter. As *Paul* received the gospel by revelation from *Jesus Christ*, the words of *Paul* are the words of *Christ; Christ*, therefore, did *not* "offer to mankind very different terms for obtaining eternal life."

But, it seems, "the mysterious rite of baptism, in the orthodox church," is founded on this dialogue, and therefore it is "pretended," or spurious. That is to say, the words have been perverted to the purposes of superstition, and, therefore, Christ could not have spoken them: it is not the superstition that is to be blamed, but the passage that afforded a ground or colour for it; it is not the "false prophet" who is wrong, but Christ who gave occasion for his error: so that if any Spanish Jesuit or Bampton Lecturer twists out a false doctrine from any passage of Scripture, to save the credit of Christ the passage must be given up. What the writer means by "the mysterious rite in the orthodox church," which, by directly after specifying "our own church," he appears to extend beyond its particular pale, I do not exactly apprehend; for the *magical* property of baptism, its supposed effect in instantly regenerating or renewing the moral nature of the person baptised, is as much a Popish doctrine as transubstantiation, and is, I believe, retained exclusively by the Church of England; and even in that established sect, the more zealous and spiritually intelligent members, stigmatized by the name of *evangelical*, regard the baptismal sprinkling as a symbol only.

The writer all along proceeds upon the assumption, that the spurious doctrines of the Christian Churches are the natural suggestions of the Scripture itself; that they are legitimate conclusions from the premises: in other words, that so long as the canon of scripture stands, the opinions grounded or grafted upon it are not only warrantable, but inevitable. "The most striking corruptions have been established and are supported from Matthew and John:" the remedy suggested is the rejection of Matthew and John. The writer hopes that "he shall excite other talents to labour in the same cause of purifying the Christian Scriptures, by exposing and expunging the spurious books and *corrupt doctrines*:" he here begs the question, that "the corrupt doctrines" are really contained in the books; and this, notwithstanding his sneer at the Unitarian method of biblical exposition, which he charges with "dexterous management," "change of arrangement," "transposing of figurative language into plain and plain into figurative," and "the *endeavour* to explain away *strong passages*," can only be made out by bringing the Scripture to the creed, instead of the creed to the Scripture, running counter to the general tenor and testimony of prophets, evangelists and apostles, disregarding the lights of sound learning, and contradicting the fairest principles of criticism; and this has been shewn repeatedly and triumphantly by Unitarian expositors.

With what propriety the writer can contend that the passages in John, on which the "monstrous doctrine of transubstantiation and the kindred Church-of-England doctrine of consubstantiation" are founded, must needs be spurious, will appear on a bare inspection of the chapter in which they occur; where it is expressly stated, with the fairness of a sincere historian, that "many of the disciples said, this is a hard saying, who can hear it?" and that many "went back and walked no more with him," vi. 60—66; but as the doctrines above-mentioned might equally have been founded on the text of his exclusive favourite Luke, xxii. 19, and on the passage in Paul's authentic Epistle to the Corinthians, xi. 24, 25, the writer will perhaps inform us whether these passages also are to be submitted to the purifying process.

The Gospel of Matthew, though containing that imperishable monument of the wisdom that is from above,

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the Sermon on the Mount, is to be removed out of the way because the "inexplicable doctrine of the Trinity" has been founded on the baptismal commission, and the "blasphemous doctrine of eternal torments" on another passage. It has, indeed, been shewn by *Priestley* and others, that the commission of baptism warrants no such construction, and the original terms, supposed to imply the eternity of torment, have been critically sifted by *Simpson* in his "*Essays*;" but the method of erasure is confessedly more easy and concise than that of inquiry.

The proem to John's Gospel is said to be in such "metaphysical and undefined language, that from it the orthodox undertake to prove and defend the doctrine of the Trinity; Unitarians, though not agreeing amongst themselves about the meaning of it, defend the doctrine of the Divine Unity; and the Arians, with much greater plausibility, establish the foundation of their own peculiar hypothesis." It is no great objection to a writer, whose subject turns on metaphysical things, to say that he treats it metaphysically; and language may naturally appear undefined to those who are not conversant with the phraseology of an ancient writer and the opinions of his age. If three opinions be deduced from the passage, it is open to the fair judgment of every man, which of these opinions is best supported by philological reasons and the collateral evidence of scripture. The difficulty of interpretation arises from the distance of time at which we live from the period in which the apostle wrote, and from the perplexity thrown into the plainest truths from the scholastic subtleties and refinements introduced into Christianity. But that these refinements—that a sub-creator who was God the Son, or a sub-creator who was a superangelic spirit, was originally suggested by the proem of John, is more easily said than proved. The Gnostics and the Platonists, as in course of time the Aristotelians, endeavoured to adapt the Gospels and Epistles to their respective philosophies: and the notion of this writer, that the proem was the production of a "Greek converted to Christianity, and previously well versed in the Platonic philosophy of that time," is the reverse of the fact; for it is notorious that Justin Martyr, the *Platonic* convert, first imagined these resemblances to Platonism in Christianity, and these were so far from having been familiarized to the people by the proem of John, which was supposed to countenance them, that he evidently introduces them as a new discovery, which he ascribes to special illumination. I challenge the writer to shew that the general body of Christians, in the first ages, conceived of the word in any other manner than as the *wisdom* and *power* of GOD; nor is it easy to say, why the Arian interpretation should be greatly more plausible than the Unitarian, when *the word*, however it may have been adopted in the phraseology of the later Platonists, was in fact a Jewish term, equivalent to GOD himself; and when in the Targum, the name JEHOVAH is interpreted by the periphrasis of *the word of the Lord*.

The assumption of the writer, that the "whole style of the book, but particularly the introduction, *plainly discovers* that it *could not* be written by *John*, the son of *Zebedee*, the *Galilean fisherman*," reminds us of the reasoning of *Bolingbroke*, who, as *Warburton* has well observed, while noticing the assertion that *Paul* carried Christianity much further than lay within the conception or ability of the *poor fisherman Peter*, would have said *the poor Carpenter's Son*, if he dared. Has the writer, Sir, never read the assurance of *Jesus*, "Behold, I send the promise of my *Father* upon you"? Or the account of the powers shed forth on the apostles at the assembly of *Pentecost*? They rest on the testimony of that *Luke*, whom he would have us receive as the sole authentic gospel historian. Unless, however, he expects that we should discard the Epistles of *John* as equally apocryphal with his Gospel, the proem to these Epistles, in which the *word of life* is spoken of as having been seen and handled in the person of *Jesus*, to "whom the *word* came," sufficiently identifies the introduction to *John's* Gospel, as proceeding from one and the same pen.

In critical comparison, however, the writer seems less happy than positive. The transition from one person to another in the latter verses of *John's*

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Gospel is ascribed to a "determination to astound us with yet greater wonders" than the "standing miracle" of the pool of *Bethesda*. "This is the disciple which testifieth of these things, and *we* know that his testimony is true; and there are many other things which *Jesus* did, the which, if they should be written every one, *I* suppose that even the world itself could not contain the books that should be written." What there is "astounding" in the forms or hyperboles of Jewish speech, differing from those in modern usage, I profess myself too dull to perceive; but on turning to the tolerably genuine epistles of Paul, 1 Thess. xi. 18, I meet with a similar change of person: "Wherefore *we* would have come unto you, even *I* Paul, once and again." One should have thought that the education of the *poor fisherman*, Zebedee's son, might excuse this offence against perspicuity; but there is no satisfying this gentleman: at one time the writing is too refined to be that of *John*, and at another too unpolished.

"The standing miracle of the pool of Bethesda, in so public a part of the city of Jerusalem," we are assured, is "a most improbable fiction," though not so great a wonder, it seems, as the change in the speaker from one personal pronoun to another. One of the "enlightened unbelievers," I think *Chubb*, makes a great stir about this pool of Bethesda, and asks how the angel descended. Whether he came down sweep at once like a wild-duck into a pond. Whether he had any clothes on. Then comes the asserter of Genuine Christianity, and candidly blots out the story. Now, Sir, I would not blot a line of it. I shall not quarrel with a *Jew*, because he does not relate things as an *Englishman* or a *Frenchman* would relate them; and I profess, that in this whole narrative I can discover no standing miracle at all. Not to dwell on the latitude of the term *angel*, in *Jewish* phraseology, which meant *wind* and *flame* as often as any thing else, I see nothing here but a popular tradition, which the historian unaffectedly tells, as it was believed by the people.

Not to mince the matter, we have a doubt thrown on the *resurrection of Lazarus*. It is "improbable in a very high degree." Why, so is the resurrection of *Jesus*. It is "not noticed" by any other writer;" but other of the evangelists contain circumstances not noticed by *John*.

As the resurrection of Lazarus affords the only practical confirmation of the assurance, that "the dead shall hear the voice of the Son of God," John v. 25; or, that "God will raise us up by Jesus," 2 Cor. iv. 14, I am really unwilling to deliver it into the hands of the misbelieving illuminati. I suppose the writer picked up the objections dropt by *Woolston*; but I defy him to point out a narrative better circumstantiated, or more plainly stamped with the simplicity of historic truth. If this fact could be authenticated to his conviction, *Spinoza* avowed his readiness to "break in pieces" his own system. If this fact must be given up, there is an end of the matter. There can be no reason for believing or disbelieving the resurrection of *Jesus*, independent of the testimony of martyrdom, which will not equally apply to the resurrection of *Lazarus*. If we are to let this go, we may as well loose the whole thing at once, and lie down and moulder in the dust with the beasts that perish. If the resurrection of Lazarus fall, that of Jesus will fall with it; and be it noted, that in this evangelist we have the most credible and immediate witness to the latter fact; he who records it was personally present at the sepulchre, and ate with *Christ* at the sea of *Tiberias*, after he was risen from the dead.

It is remarkable that this most important and affecting record, which the Unitarians are desired to surrender, with so little ceremony, contains an unanswerable refutation of the deity of *Christ*: "*Father!* I thank thee that *thou hast heard me*. And I knew that thou *hearest me* always." John xi. 41, 42.

In *John* is contained the specific and unequivocal declaration, that "The *Father* is the *only true God*," and that "*Jesus* is the *Christ* whom *he hath sent*," xvii. 3. In *John* we find Christ's designation of himself as "a man who

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* See a reason suggested for this in Lindsey's "Sermon on the Resurrection of Lazarus." Ser. ix. i. 166.

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had told them the truth which he had heard of God," viii. 40. In *John* we meet with clear illustrations of such expressions as "being sent into the world," "being not of the world," "being one with the Father," xvii. 16, 21. In *John* we have the solid authentication of the Unitarian sense attached to the prophetic titles of *Isaiah*, "that they were called *gods* to whom the word of *God* came," x. 35. Yet this is the gospel which is described as "an extraordinary book," as "being so much of a piece, beginning, middle and end," as to discredit the tradition of its having been written by the apostle, as "having been the means of introducing corruptions into the pure religion of Jesus," as frustrating all expectation of the possibility of "converting an enlightened unbeliever," and as meriting to be joyously "expunged from the sacred volume."

As the writer says nothing of *Mark*, I am ignorant what offence is laid to the account of this Evangelist; but as we are told, that "had there been no other books extant than *Luke's Gospel* and the *Acts of the Apostles*, we should have had in them every thing we could want," (the resurrection of Lazarus being a matter of no interest, and the Sermon on the Mount, as well as the hortatory reasonings of the Epistles, descending perhaps too much *into particulars,*) we are, I suppose, to remain satisfied with *Luke* and *the Acts*, although the reason stated for wanting no more than Luke is, it must be owned, a little singular; namely, that in "one chapter only, and even a few passages of that chapter, are the terms and conditions of the new covenant clearly and distinctly laid down."

Let not the reader, however, imagine that he is to have even the whole of Luke. A "few gross interpolations, which may easily be detected," (according to this writer's canons of criticism,) are to be first "expunged," in order to our "having every thing we can *wish*, and nothing contrary to our (*query his?*) conceptions of the Divine character." In another place he mentions "the *pretended* dialogue between our Lord and Nicodemus;" and he here tells us of "the *pretended* miracle of the Gadarene demoniac and the herd of swine." The narrative of the resurrection of Lazarus displeased him because no other evangelist had noticed it; the present miracle happens to be recorded by all the four Evangelists; but the concurrence of testimony is now discovered to be nothing to the purpose. The miracle is "too absurd in itself not to be immediately rejected." Very summary and conclusive!

The transfer of the human madness to the swine is, I suppose, to be pronounced absurd, because the popular literal transmigration of devils is to be considered as justly founded; for the same reason the "temptation of Jesus by the devil" is to be rejected as "worse than doubtful:" in other words, the vulgar acceptation must naturally be more consonant with the spirit and meaning of the Jewish writers, when occupied with highly spiritual and mysterious subjects, than the conclusions of the learned and judicious Farmer.* The transfiguration is also dismissed as of a "very doubtful character," probably because the splendour reflected on the person of Christ, which, as on other occasions, symbolized the local presence of God, is thought by the orthodox to reveal his latent deity. If Moses was in the Mount with God, and if on descending he put a veil on his *face, which* "shone," I cannot see the incongruity of Jesus ascending up into a "high mountain" in the wilderness, to be prepared for his great mission, or being visibly distinguished in the presence of his disciples by the glory of the Shekinah.

In 2 Peter i. 18, there is a corroboratory allusion to this transaction: "And this voice, which came from heaven, we heard, when we were with him in the holy mount." It will be said that many of the churches did not receive the second Epistle general of Peter; but many believe in the genuineness of this glorious chapter, (containing, be it observed, a direct testimony to Unitarianism, vers. 16, 17,) who reject the second; and be this as it may, though not consistently with the rule, that no writing, not ascertained to be the work of an apostle, should be considered as of authority in matters of precept or doctrine, the work of an

* "Inquiry into the Nature and Design of Christ's Temptation in the Wilderness."

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apostolic elder, or of any presbyter, who lived near the time of the apostles, would be good authority as to the general reception of traditionary facts. But the probable genuineness of the first chapter may be inferred from this: that if Simeon, who succeeded James the Just, as bishop of Jerusalem, were its author, as some suppose, it is very unlikely that he would adopt the fiction of speaking in the person of Peter; though, if such a fiction were used, the passage would still supply unimpeachable evidence to the circumstance of no doubt being entertained in the ancient Christian Churches, respecting the presence of Peter on the Mount during the utterance of the voice from the cloud and the transfiguration of Jesus. The narrative is further valuable from the indirect testimony which it bears against "a voluntary humility or worshiping of angels," through a misapprehension of powers or glories derived from the Father of lights. The proposal to erect *three* tabernacles, stands as a beacon of warning against Christian idolatry.

But, Sir, I must contend that this deciding on the absurdity of any miracle from the assumed internal evidence of its improbability, is consistent with no rule of reasoning that can be considered as applicable to miraculous history. The story of the Magians, and the narrative of the supernatural conception, are opposed on very weak grounds, whenever they are opposed as improbable or incredible * in themselves. A miracle rests on testimony, not on a supposed inherent fitness, for this cannot be ascertained by previous reasoning. The suspicion attached to those narratives is justified on critical grounds of a widely different nature.

[To be concluded in the next Number.]

* Without opening up this controversy, it may be remarked, that the story of the Wise Men is historically consistent with Eastern manners. The *worship* (homage) with gifts of gold and myrrh was that paid to the princes of the East. As Daniel was the master of the Magians, they would probably retain a tradition of the one true God and the promised Messiah. That there was a general expectation of some great person in different parts of the world about the time of the birth of Jesus, is sufficiently authenticated. As the Magians were astrologers, the appearance of a star would be fitted to excite their attention; and some sort of luminous appearance had always been employed as a symbol of the Divine presence. The purpose of their pilgrimage may have been to indicate the flowing in of the Gentiles. That John the Baptist should not have known of this, presents a difficulty; but Mr. Grundy in his Lectures has, I think, allowed himself a flippancy in treating of this ancient traditionary record, inconsistent with the caution of patient criticism; he has shewn also a degree of modern fastidiousness, in regard to Luke i. 34, evincing a want of attention to the simplicity of ancient manners. These chapters of Luke are by no means unworthy of an apostolical penman. To a Unitarian they are important, (for the miraculous conception proves nothing of a superhuman nature,) as the manner in which Christ is spoken of consists strictly with the Humanitarian scheme, but can scarcely be reconciled either with the Trinitarian or Arian hypothesis. Luke i. 32—35, ii. 40—52.

Periodical Literature.

No. III.

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Ed. Rev. No. LXVII. Vol. XXXIV. p. 149.

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OBITUARY.

Crediton,
SIR, *October* 13, 1820.

I transmit you a memoir of the late Rev. WM. HAZLITT, who died at this place on 16th July last, at the advanced age of 84; after having for upwards of half a century laboured in the promulgation of the simple Unity of God, and the general rationality of gospel principles: and who may, therefore, be justly regarded as one of the fathers of the modern Unitarian church. From all that I have been able to learn of his general character, as well as from my short acquaintance with him, he was a man of sterling and inflexible principle; one who made every worldly interest submit to a steady and faithful adherence to what he conceived to be the path of rectitude; one who could not be deterred by the frowns, nor seduced by the smiles of the world, from maintaining a conscience void of offence: hence it followed, as a natural consequence, that throughout the whole of his useful life, he was the steady and inflexible advocate of the cause of civil and religious liberty. To this he sacrificed every earthly consideration, for this he lived, and for this he was ready to die—the determined enemy of every species of political tyranny, as well as spiritual domination; as his many contributions to your valuable Miscellany, both in its first and present series, as well as to other periodical works, sufficiently shew.

To him the admirable words of Watts apply with great propriety:

Like a strong mountain, or some stately tree,
My soul grows firm upright:
And as I stand and as I go
It keeps my body so:
No! I can never part with my creation's right.
Let slaves and asses stoop and bow,
I cannot make this iron knee
Bend to a meaner pow'r than that which form'd it free.

The venerable subject of the present memoir was born at Shraun Hill, near Tipperary, Ireland, the 18th April, 1737. At about the age of 19 he went to Glasgow University; remained there five years, and obtained the degree of Master of Arts. Though brought up in orthodox principles, it is supposed that he gradually imbibed rational views of religion: and at the time of his quitting the University, he may be considered as possessing general Unitarian sentiments. His first settlement was with the Presbyterian congregation at Wisbeach, Cambridgeshire, in the year 1764, where he remained for the space of two years; during which he formed an acquaintance with the daughter of Mr. Loftus, of that town, and which soon after his resignation of his charge in that place, was further strengthened by matrimonial ties: and by whom he had seven children, three of whom, with their mother, now survive him. From Wisbeach he removed to the charge of the Presbyterian congregation at Marshfield, Gloucestershire, where he remained about four years and a half. His next settle-

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ment was with the congregation in Mitre Lane, Maidstone, Kent, where he remained for about the space of ten years; during which time he enjoyed the acquaintance of the Rev. Dr. Caleb Fleming, of London; of the Rev. Mr. Bourn, of Norwich; of Thomas Viney, Esq., of Tenterden, where he several times had the happiness to meet with, and enjoy the society of the great Dr. Franklin. From Maidstone he removed, in the year 1780, to the charge of a congregation at Bandon, in the county of Cork, Ireland, where he continued three years, during which time (as he had always shewn himself a zealous advocate for American independence) he exerted himself in behalf of the American prisoners confined at Kinsale near that town; and his manly exposure in the public prints, of the wanton cruelties exercised towards them by the soldiery, produced a considerable amelioration of their condition. On the conclusion of the war with America, he removed from Bandon to New York, with his wife and family, where he arrived in May, 1783, and soon proceeded to Philadelphia; and on his way to that city, the Assembly of the States General for New Jersey, then sitting at Burlington, sent a deputation to invite him to preach before them, with which he complied. At Philadelphia he stayed fifteen months, and besides preaching occasionally at various places of worship there, he delivered, during the winter, in the College, a course of lectures on the Evidences of Christianity, which were exceedingly well attended and received. From Philadelphia he went by invitation to preach to a congregation at Boston; but a report of his heterodox principles arriving before him, prevented a settlement among them. Mr. Hazlitt's visit to this town was not, however, in vain; for in a short time he had the satisfaction of being chiefly instrumental in forming the first Unitarian Church in Boston, and thus laying the foundation of the present flourishing state of Unitarianism in that place. While in Boston, the University there offered to confer upon him the degree of Doctor of Divinity, but which he declined; and during his stay in that place, which was about four years and a half, he published various tracts in support of Unitarian principles; and after having thus prepared the way for the subsequent exertions of Dr. Priestley, (whose acquaintance he enjoyed, and by whom he was presented, at different times, with copies of his works on Electricity, and some other of his valuable productions,) he returned with his family to England, and became pastor of the Presbyterian congregation at Wem, in Shropshire, where he resided for upwards of 26 years; during which time he published three volumes of Sermons, with which, from their rapid and extensive sale, the Unitarian public must be too well acquainted to need any description. In the middle of the year 1813 he retired from Wem, and, through indisposition, from the ministry; and resided some time at Addlestone in Surrey, afterwards at Bath, and finally at Crediton in Devonshire, where, after a residence of ten months, he was released from the cumbrous load of mortality, and his remains were interred in the parish burial ground of Crediton: and the following Sunday, the circumstance of his death was improved in a sermon delivered in the Unitarian chapel in that town by the writer of this memoir, from Job vii. 1: "Is there not an appointed time for man upon earth? Are not his days also like the days of an hireling?" In closing my account of this excellent and venerable man, I cannot, perhaps, sum up his character better than by referring to a striking portrait of religious excellence drawn by one (well known to the literary world) to whom his memory will ever be most dear, I mean the son of our departed friend, in his Political Essays, p. 284; in which, though put in the plural number, I have undoubted reason to believe he had his venerable parent expressly in view. The passage is as follows:

"But we have known some such in happier days; who had been brought up and lived from youth to age in the one constant belief of God and of his Christ, and who thought all other things but dross, compared with the glory hereafter to be revealed. Their youthful hopes and vanity had been mortified in them, even in their boyish days, by the neglect and supercilious regards of the world; and they turned to look into their own minds for something else to build their hopes and confidence upon. They were true priests. They set up an image in their own minds, it was truth: they worshiped an idol there, it was justice. They looked on man as their brother, and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God, and lived, in thought, with those who had borne testimony of a good conscience; with the spirits of just men in all ages. They saw Moses when he slew the Egyptian, and the prophets who overturned the brazen images; and those who were stoned and sawn asunder. They were with Daniel in the lions' den, and with the three children who passed through the fiery furnace, Meshech, Shadrach and Abednego; they did not crucify Christ twice over, or deny him in their

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hearts, with St. Peter; the book of Martyrs was open to them; they read the story of William Tell, of John Huss, and Jerome of Prague, and the old one-eyed Zisca; they had Neale's History of the Puritans by heart, and Calamy's account of the Two Thousand Ejected Ministers, and gave it to their children to read, with the pictures of the polemical Baxter, the silver-tongued Bancroft, the mild-looking Calamy, and old honest Howe; they believed in Lardner's Credibility of the Gospel History; they were deep-read in the works of the Fratres Poloni, Pripscovius, Crellius, Cracovius, who sought out truth in texts of Scripture, and grew blind over Hebrew points; their aspiration after liberty was a sigh uttered from the towers "time-rent," of the Holy Inquisition; and their zeal for religious toleration was kindled at the fires of Smithfield. Their sympathy was not with the oppressors, but the oppressed. They cherished in their thoughts—and wished to transmit to their posterity—those rights and privileges for asserting which their ancestors had bled on scaffolds, or had pined in dungeons, or in foreign climes. Their creed, too, was 'glory to God, peace on earth, good-will to man.' This creed, since profaned and rendered vile, they kept fast through good report and evil report. This belief they had, that looks at something out of itself, fixed as the stars, deep as the firmament; that makes of its own heart an altar to truth, a place of worship for what is right, at which it does reverence with praise and prayer like a holy thing, apart and content; that feels that the greatest Being in the universe is always near it, and that all things work together for the good of his creatures, under his guiding hand. This covenant they kept, as the stars keep their courses: this principle they stuck by, as it sticks by them to the last. It grew with their growth, it does not wither in their decay. It lives when the almond-tree flourishes, and is not bowed down with the tottering knees. It glimmers with the last feeble eyesight, smiles in the faded cheek like infancy, and lights a path before them to the grave."

G. P. HINTON.

August 9, at *Liverpool*, Miss MARGARET M'AVOY, whose faculty of distinguishing colours, &c., by the touch, gave rise to so much discussion about three years since.

Sept. 5, at *Paisley*, HUGH THOMSON, Esq., a gentleman of piety and benevolence. Among other bequests, he has left to the British and Foreign Bible Society, £200; to the London Missionary Society, £200; to Hutcheson's Charity School, Paisley, £200; to the Paisley Sabbath School Society, £200; and to the Paisley Dispensary and House of Recovery, £200.

— 16, in *Stamford Street, Blackfriars*, the Rev. CHARLES EDWARD DE COETLOGON, M. A, Rector of Godstone, and a magistrate for the county of Surrey. He was son of the Chevalier Dennis De Coetlogon, Knight of St. Lazare, Member of the Academy of Angers, and author of a Dictionary of Arts and Sciences, published in 1740. The son was educated at Christ's Hospital, whence he proceeded to Pembroke Hall, Cambridge; B. A. 1770; M. A. 1773. He was patronized by the late Earl of Dartmouth, and Sir Sydney Stafford Smythe, and was appointed assistant Chaplain to the celebrated Martyn Madan, at the Lock Hospital, in which situation he became a popular preacher. His opinions were highly Calvinistical, and he bore also the character of an exceedingly loyal divine. He was an associate of the late Rev. W. Romaine, and in 1795 preached and printed his funeral sermon. Besides this, he published, during a long course of years, many single sermons, all bearing the stamp of *orthodoxy*, in relation to both Church and State. He is the author also of a volume of political sermons preached before the Lord Mayor, (Pickett,) to whom he was chaplain in 1789 and 1790; of another volume on the Fifty-first Psalm; of two volumes, entitled "The Portraiture of the Christian Penitent;" of "The Temple of Truth," 1800; and "Studies adapted to the Temple of Truth," 1809, which were extended to three volumes. He was the Editor of The Theological Miscellany, in seven volumes; and to his, is ascribed the bringing into notice of President Edwards's works.

On Thursday, Oct. the 5th, at *Stoke Newington*, aged 62, the Rev. JOHN FARRER, M. A., formerly of Queen's College, Oxford; Rector of the united parishes of St. Clement's, Eastcheap, and St. Martin Ongers, in the city of London, to which benefice he was presented by the Dean and Chapter of St. Paul's, in testimony of their sense of his merits as author of the Bampton Lectures, in 1803, and a volume of Sermons on the Parables of our Saviour. His remains were accompanied to the grave by many of his clerical brethren as pall-bearers, by his relatives, and several of his parishioners, who had desired to attend as mourners, as a token of respect for the memory of their departed Rector.

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Oct. 7, in her 79th year, sincerely lamented by a numerous circle of relatives and friends, to whom she was deservedly dear, ANNA MARIA, the wife of the Rev. Philip TAYLOR, of Harold's Cross, minister of the congregation assembling in Eustace Street Chapel, Dublin.

Oct. 12, at *Taunton*, the Rev. ISAAC TOZER, 25 years pastor of the Independent congregation, in that town.

— 27, at *Lympston*, in *Devonshire*, aged 68, the Rev. JOHN JERVIS, F. L. S. minister of the congregation of Protestant Dissenters in that place, during the long period of forty-seven years. He was distinguished by his talents and virtues, by his learning and acquirements, in various branches of knowledge, and particularly in the science of natural history. Botany and mineralogy were his favourite studies. His early attachment to these subjects, and his great ardour in the pursuit of them, were not abated in the advancing years of his life; while his attainments were proportioned to his unwearied application and diligence. Of the truth of this statement, a voluminous collection of plants, and choice specimens of minerals, selected by himself, and scientifically arranged by his own hand, with the greatest accuracy, skill and ingenuity, bear ample testimony. In these he found a rational, refined and permanent resource. While, with a philosophic eye, he surveyed the wonders of nature, he discerned the mighty hand which directs and regulates the vast system of the universe. He conversed with the Creator in his works; and felt the full force of that sublime truth,—"In wisdom hast thou made them all!" In the sequestered scenes of a beautiful and interesting country, to which the habits of his life were congenial, he delighted to explore the various productions of the natural world. In these researches he never failed to discover some object to interest his contemplative mind, extend his knowledge or excite his admiration:—

> "And this *his* life exempt from public haunt,
> Found tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

But the studies peculiarly connected with his profession, as a Christian minister, constituted the principal employment of his serious and sedentary hours. Zealous, upright and faithful in the discharge of his clerical duties, he exhibited to his flock a pattern of undeviating rectitude, genuine piety and disinterested benevolence. They long enjoyed the benefit of his instructions, and the light of his shining example. His compositions forthe pulpit were judicious, correct and instructive; and were addressed to his auditors in a natural, unaffected and impressive manner. His devotional services were conducted with great seriousness, propriety and pathos, and suitably adapted to the wants and infirmities of our common nature. On subjects of free inquiry and theological disquisition his sentiments were conscientious, liberal and enlightened. In the exercise of unlimited candour towards those who differed from him, his own views of the theory of religion were maintained with a just regard to the practical rules and precepts of the gospel. With that correctness of mind and singleness of heart which are honourable to our nature, he was incapable of duplicity and deceit. Probity and honour were the beacons by which he directed his course. His whole character was distinctly marked by an inflexible integrity and consistency of conduct, and a manly independence of mind. In private life his conversation was interesting; and he promoted the relish of social enjoyment by his gentle manners, urbanity and cheerfulness. It is not surprising that his sterling worth and unostentatious virtues should have endeared him to his friends; but they have the further gratification of knowing, that he was very highly esteemed, by persons of all classes and of every religious persuasion, in the neighbourhood in which he resided; where all have been desirous of shewing some marked testimony of regard and respect for his character and memory, and their deep regret at his loss. In him we have a striking instance of the inestimable value of "a good name." The poor especially, with unfeigned sorrow, lament the removal of a friend,—who was always ready to adjust their differences, to listen to their complaints, to advise, to comfort and assist them. "In all their afflictions he was afflicted;" and his sympathy and kindness soothed and alleviated the sorrows of their hearts. "The blessing of him who was ready to perish came upon him, and he caused the widow's heart to sing for joy."

His illness was sudden and of short continuance. A severe cold brought on an inflammation on the chest, which was rapid in its progress, and advanced with steady and irresistible pace to its fatal termination. After being confined to his bed a fortnight, he submitted to the awful stroke which has dissolved all earthly ties with the most exemplary patience and composure, with truly Christian fortitude and resignation. His mind continued calm, tranquil and collected, even

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in the last solemn scene; supported by a firm, yet humble, reliance on the hopes and promises of the gospel, which gives to man the joyful assurance of a blessed resurrection!

Mr. John Jervis had been much engaged during the last summer in superintending the building of a new chapel, for the better accommodation of his hearers, in a more central situation. His heart was in the undertaking; and to his indefatigable exertions and perseverance, it owes its final accomplishment. He lived just to see it completed. It was to have been opened on the 29th, two days after the sad event of his death. This has necessarily delayed, and, for a time, thrown a gloom over a circumstance which himself and his congregation had long been anticipating with much satisfaction and a lively interest. But "his purposes are broken off, even the thoughts of his heart." Alas! what are all human projects! Dark and mysterious are the dispensations of Providence. "O God, how unsearchable are thy judgments, and thy ways past finding out!" Thus did this excellent man close the labours of an honourable and useful life, in the active service of God, and the cause of religion.

T. J.

Lympston, November 18, 1820.

On November the 9th, aged 35, ELIZABETH, the wife of the Rev. Dr. H. DAVIES, minister of the United congregation at Taunton, lately under the pastoral instruction of the Rev. Mr. Ward and the Rev. Dr. Toulmin. She had been married in the beginning of the year, and, alas! thus soon finished her earthly career in labour, to which both the mother and child fell victims. She was the only child of the Rev. Theophilus Edwards, some time minister of the congregation of the *Mint*, in Exeter, formed by the revered and renowned Mr. Pierce, now residing at Taunton, whither he, with Mrs. Edwards, followed their only child on her marriage; an event once considered so auspicious, but now followed by lamentation and sorrow. As this is an occurrence in private life of more than ordinary interest, the readers of the Repository will be gratified, and probably edified, by the following short detail. The writer avows himself deeply impressed by sentiments of unfeigned friendship for all the parties, and especially for Mr. Edwards, whom he rejoices to call his own and his father's friend, and to hold in estimation, not far inferior to his talents, his learning and his excellence. Truth, however, will restrain the mere emotions of affection, and respect the delicacy and justice of the reader, as well as the feelings of the afflicted parents and husband.

There is every reason to believe that the whole course of Mrs. Davies's conduct was truly exemplary in every relation of life. Her temper, her modesty and her piety were such as to secure her "a good report of all." It will be pleasing to peruse the modest delineation given of this lady by her father in the moment that might have justified a more ardent panegyric. On the 11th he thus writes:

"Under our irreparable loss, it is a soothing reflection, that she whose death we deplore was held, and I believe deservedly, in very high estimation by all her old acquaintance at Exeter, and also by her recent ones at Taunton. Greater anxiety and solicitude for her welfare when living, and grief now for her death, have seldom been exhibited towards any person, of any rank or station, within the sphere of my connexion; indeed, I have never witnessed any scene of the kind in which so many characters, of various descriptions, have shewn so much interest and feeling. A better child, through the whole period of a life of 35 years, I believe seldom blessed any parents. Beloved by all who knew her; unassuming and retired in her habits, with an understanding, at least, equal to the generality of her associates; discharging all the duties of her situation with punctuality and fidelity; she is now removed from life's cares and troubles, leaving an almost heart-broken father and mother, and a deeply-affected and distressed husband, to lament her loss; to the *two former, irretrievable*, and to the latter, occasioning a pang and a wound not very soon to be healed."—"This awful event will greatly contribute to bring her afflicted mother's grey hairs and mine to the grave."

After observing that Mr. and Mrs. Edwards had given their daughter a very exact and ornamental education, and that Mrs. Davies was very highly accomplished, little more than another sentence or two from this interesting letter will complete the account of this amiable and excellent Christian lady.

"When I wrote to you last, it was to communicate information of an event pleasing to myself and to you; but now, alas! how different are my situation and feelings! She who had been for many years the chief contributor to the comfort of her mother and myself—*is no more*. Providence has laid a very heavy hand on us. Having been for many years one of the happiest little families in the world, we who remain are now reduced indeed—bereaved of our only child, the prop and stay of our fast-declining years!"

No words can add to the concern

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which, by this time, has taken possession of every heart that deserves the name of *heart*: and, to moralize on an event that admits no alleviation but from the hand of time, no remedy but from the hope of a re-union in that world into which "no sorrow enters," would be an attempt, a vain attempt, to anticipate reflections that must already have been suggested to every mind. Parents and husband! accept the tears and prayers of a friend, and the sympathy of friends and strangers:—it is all they can offer you.

C. Ll.

Nov. 14, at Jesus Lodge, *Cambridge*, in his 76th year, the Very Rev. WILLIAM PEARCE, D. D. F. R. S., Dean of the Cathedral Church of Ely, and Master of Jesus College: the Dean was formerly Public Orator of Cambridge, and Master of the Temple.

— 17, at his house in Guilford Street, the Rev. WILLIAM TOOKE, F. R. S.

Death of Professor Young.

(Extract of a letter.)

Glasgow, Nov. 19, 1820.

I take up my pen to inform you of an awful dispensation of Providence which has just involved us in astonishment and dismay. Death has struck one of the greatest ornaments of our College. Professor Young is no more. He died yesterday afternoon at 4 o'clock, while taking a warm bath at the George inn. The cause of his death is not yet known. Mr. Jeffray, the Professor of Anatomy, thinks that it is something connected with the heart. From the posture in which he was found, it is thought that he died in a moment. I saw him in the Trongate about a quarter before four; he was possessed of all his usual firmness and vigour, and the Lectures which he delivered during the week, were, if any ways altered, rather more animated than before. It is rather a strange thing, but in the Junior Greek Class yesterday morning, he was talking very much of the fear of death, though that subject was perfectly irrelevant to the lecture. He said, we all have a fear of death; we do not like the word *death*, and we are glad to pass it over by availing ourselves of the word dissolution. Several quotations which he made in illustration of his lecture, were likewise on the melancholy topic of death. In defending Homer from the charge of repetition for the sake of rhyme, he said that we find repetitions in every author, especially in the Holy Scriptures, as, "Thou shalt die, and thou shalt not live."

The family is in the greatest grief; Mrs. Young is quite inconsolable. Charles Young, the son, who is to be his successor to the Greek chair, is in a very bad state of health, and it is very doubtful whether his strength will be equal to the arduous duties of a Greek teacher.

These are all the particulars I have hitherto been able to collect, and I shall leave the melancholy subject with recording my deep-felt admiration of Mr. Young as a Greek scholar.

Lately, at *Bath*, FLETCHER PARIS, Esq. He has bequeathed £40,000 and a field, for the purpose of erecting thirty cottages, for the residence (with endowments) of the widows or daughters of ten poor clergymen, of ten reduced professional men, and of ten decayed merchants.

Lately, in London, the Rev. S. LYON, for many years Hebrew teacher to the Universities of Oxford and Cambridge and Eton College.

Nov. 13, at his Marine Retreat, at *Felpham*, *Sussex*, WM. HAYLEY, Esq., in the 76th year of his age.

Since this melancholy sheet was put together, we have received an account of the sudden death of our highly-esteemed correspondent and valued friend, the Rev. T. HOWE, *of Bridport.* [Further particulars hereafter.]

Deaths Abroad.

August 1, at *Washington*, in *Pennsylvania*, Mr. THOMAS SPRING, farmer and nurseryman, lately resident in the neighbourhood of Sheffield. He fell a victim to a disorder which had long afflicted him in England. He was journeying towards the Western States, when his life was terminated, and his family left without home, without friends, destitute of his paternal guidance and care.

At *Trieste*, Madame BACCIOCHI, Princess of Piombino, eldest sister of Buonaparte.

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REGISTER OF ECCLESIASTICAL DOCUMENTS.

Pope's Brief on Education.

[The following is a literal translation of a Brief lately received from the Holy See by the Roman Catholic Prelates of England and Ireland:—The original is in Latin of the customary species, being something between dog-Latin and law-Latin.]

Right Illustrious and Right Reverend Sir,—That forewarning speech of Jesus Christ, our Lord, long since uttered by him, when employing the parable of the husbandman, "who had sown the good seed in his field; but his enemy, while mankind were asleep, came, and made an after-sowing of tares in the midst of the wheat corn," (Matt. xiii. 24,) appears to be realizing in our days, particularly in Ireland, to the grievous loss and wrong of the Catholic weal.

For information has reached this sacred congregation, that schools of a Bible Society have been set up in almost every part of Ireland; upholden with the resources and by the patronage of the higher Anti-Catholic gentry; and that, in those schools, under the artificial complexion of charity, the untutored youth of either sex, especially those of the peasantry, and of the indigent class, allured by the cajolement, nay, by affectionate petty presents from the teachers, come to be tainted with the deadly poison of perverse doctrines. It is further stated, that the teachers in those schools, lately described, are Methodists, who make use of Bibles rendered into English by that Bible Society, and pregnant with errors; those teaching having in view the sole object of seducing the youthful population, and eradicating from their hearts and affections the truths of the orthodox faith.

Considering these things to be certain, your Lordship is already aware, that great solicitude, application and vigilance, are to be demanded of the shepherds, in sedulously guarding their flocks from the ambuscade of wolves, who come in sheep's clothing. If the shepherds will slumber during the while, quickly will the inimical man steal in, and sow his noxious seed; quickly will the aftergrowth of tares shew itself, and overlay the wheat corn.

Wherefore, it is indispensably requisite to make every possible effort, in order to recal the useful sort from the pernicious schools; and to admonish the parents, that they are not, by any means, to suffer their offspring to be led into error. However, for avoiding the snares of the adversaries, nothing appears more fitting than the setting up of Catholic schools, wherein to educate the poor and the peasantry, in a course of moral instruction and reputable learning. Perhaps it may be said, that a fund cannot be provided. As to this point, you will have naturally gained a lesson from those very seceders from the right faith: for, as we are told, they ask individually, from the people at large, a penny subscription by the week, for the support of those mentioned schools. What should hinder the Catholics from doing likewise?

Wherefore we exhort, and, by the tender sympathies of Jesus Christ, our Lord, we conjure you, my Lord, to guard with diligence your flock, in that best manner which your discretion may suggest, from such persons as insidiously are introducing themselves into the sheepfold of Christ, with the design of carrying away from him the incautious sheep; and to exert yourself most carefully, (recollecting the prophecy of Peter, the Apostle, who delivered of old in these words, "and amongst you shall there be lying teachers, who shall bring in sects of perdition,") to prevent the corrupting by those men of the Catholic youth. This object I hope you will easily attain by instituting within your diocese Catholic schools. And, in the well-founded hope that in this most important matter your Lordship will exert all your force and resoluteness to prevent the sound wheat from being choked by the tares, I beg of the Holy Divine Majesty to be your protector and safeguard for very many years.

Your Lordship's, in all brotherly affection,

JULIUS MARIA CARDINAL DEDLA SOMAGLIA, Proprefect,

C. M. PEDICINI, Secretary.

From the Palace of the Propaganda Fide. Rome, 14th August, 1820.

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INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Somersetshire and Dorsetshire Half-yearly Association of Ministers.

ON Tuesday, October 3, was held at Ilminster, the Fifth Meeting of the *Half-yearly Association* of ministers and friends residing in part of *Somersetshire* and *Dorsetshire*, who are united in the important principle, that God the Father is alone the object of worship. Dr. Southwood Smith, of Yeovil, and the Rev. Dr. Davies, of Taunton, conducted the devotional parts of the service, and the Rev. Mr. Lewis, of Dorchester, delivered an interesting and judicious discourse from 1 Cor. i. 13. Ministers and friends were present from Yeovil, Crewkerne, Dorchester, Bridport and Taunton. Several new members were added to the Society, and the friends had the satisfaction of perceiving that the congregation at Ilminster, so long destitute of a resident minister, has now formed a happy, and, it is hoped, permanent connexion with the Rev. Mr. Bowen, late of Walsall, whose services are much approved, who has already succeeded in establishing a Fellowship Fund, and who is zealously and judiciously exerting himself to make an endowed Sunday School belonging to the congregation, not only subservient to the religious education of the pupils themselves, but to the improvement of the young people generally, by causing them to assist in conducting the plan of instruction.

Law Proceedings.

[From the Newspapers.]

COURT OF KING'S BENCH, Oct. 23.

Sittings at Guildhall before Mr. Justice Best and a Special Jury.

THE Court was crowded at an early hour this morning, in consequence of the expected trial of Mrs. Carlile for uttering certain blasphemous publications. This trial, however, was preceded by that of Davison, who was indicted for a similar offence.

The King v. *Davison.*

The indictment was opened by Mr. Marriott, who said, that it was preferred against Thomas Davison, for uttering certain publications in contempt of the Holy Scriptures and the Christian religion.

Mr. GURNEY stated the case for the prosecution. It had been commenced, he said, by the Society for the Suppression of Vice, who deemed it to be their duty to bring one of the most profane, impious and abominable libels against Christianity before a Jury, to decide whether or not such open attacks upon their common faith, the source of their happiness here, and of their hopes hereafter, were any longer to be tolerated. For a long series of years this Society did not think it necessary to enforce the law upon this subject; as long as these writings were disseminated with caution and secresy, they did not consider that their situation, as the guardians of public morals, called for this description of interference. But of late, Infidelity had arrayed itself in so ostentatious a garb, had so openly displayed its banners, that it had become a question whether the law or the offender was to submit. The defendant carried on business in Duke Street, West Smithfield, and, as if a sort of successor to that man who had been convicted there twelve months ago, took up the trade and occupation of a vender of these and similar publications. With two of these publications they were then concerned, namely, *The Republican* and *The Deist's Magazine*. Of the former of these, if he was to believe the title, the person then convicted was the printer, and the defendant the publisher, and to Mr. Davison himself appertained the distinction of printing and publishing the latter. The Society sent persons to the shop of this defendant who procured copies of these publications, and they were now both included in one indictment, of which the defendant had no reason to complain, since he was saved some expense by this course of proceeding. The first of these publications to which he should call their attention was *The Republican*, and though every page of the sixteen which it contained was filled with either blasphemy to God, or libelling some of the most illustrious characters of the country, he should not wade through its filthy contents, but bring at once before the consideration of the Jury that part of it which was charged in this indictment.—[The Learned Counsel here read an extract from a letter addressed by a person who signed himself "Smith" to Carlile, treating of the lasting benefits that he had conferred upon society by his publications, and of Christianity, too, in language with which we shall not defile the

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columns of this paper.]—Was this (continued Mr. Gurney) fair, free, and manly discussion, was it argument or reasoning, was it not rather vulgar scoffing and scurrilous abuse? Whether it originated in gross ignorance or in knowledge perverted mattered nothing; but when the defendant held such language, as, that Christianity was calculated to degrade and to debase mankind, he was answered by those who knew what the state of the Heathen world was before its introduction, what savage acts were then practised, what deeds of atrocity were then committed, and they would beg of him to compare with these times the state of Christendom at the present day. Or he could be answered by those who knowing nothing of ancient history, were yet acquainted with the condition of those countries from which the light of the Gospel was still concealed. The horrors of the Jaggernaut, and the dreadful superstitions that prevail in those countries, must convince every man whose mind was not imbruted, that Christianity was for every purpose, here and hereafter, man's best and surest guide and protection. The other publication, which was printed and published by the defendant himself, was entitled *The Deist's Magazine*, which commenced, it appeared, in the month of March of the present year, and which was prefaced by an address to the reader, which was not included in the indictment, but it proceeds reviling and abusing Christianity, and endeavouring by every gross and vulgar insinuation to bring it into direct contempt.

Here Mr. Gurney was interrupted by the defendant, who, addressing his Lordship, observed, that a Gentleman who sat immediately behind him had remarked, that he hoped he (the defendant) would get two or three years' imprisonment.

Mr. Justice Best.—I perceive the Gentleman to whom you allude, and I am persuaded that you are mistaken. No Gentleman in Court feels more for the unfortunate situation in which you are now placed than that Gentleman.

A person who appeared to assist the defendant in the management of his case then observed that he had heard the observation.

Mr. Justice Best.—I am quite convinced, that, to say the least of it, you are mistaken. If, however, any remarks have been made, I request that they may not again be repeated.

Mr. Gurney proceeded. He was at a loss to conceive how such a remark, whispered, as it had been, if it were ever uttered, could prejudice the minds of the Jury; and in his opinion the wiser course would have been to have suffered it to pass in silence. He perceived that the defendant attended there to plead his own cause. What he could have to say in defence of these passages which he had read to them, it was indeed difficult to discover; but the usual topics which were selected in these cases were, the right of free discussion, the liberty of the press, the value of private judgment, and others of a similar nature; and no man living appreciated them more highly than himself. But we had the right to write and print good; had we therefore the right to villify all that was sacred, and to treat as ribaldry all those subjects that were held by those who believed in them as man's dearest possessions, upon which alone he rested his hopes of a futurity? Was it to be tolerated that a man should defame and villify the country in which he lived, and reprobate those who administered its government? Such was not the liberty of the press. Was it to be tolerated that he should go on and hold up religion itself as idle or worse than useless, as calculated to degrade and debase mankind? No; by their verdict that day they would vindicate the press from its most dangerous enemies, from those who would substitute licentiousness for liberty. He would leave the case to their consideration, fully assured that by their verdict they would, as far as in them lay, preserve the religion of their country from the desolating progress of infidelity and irreligion.

Andrew Thomas Frailey.—A pamphlet was handed to him, which he said was the 9th number of *The Republican*. He bought it on the 4th of February last, at Davison's, and paid two-pence for it. Davison lived then in Duke Street, West Smithfield. He made a mark on the book, by which he knows it.

In his cross-examination by the defendant, he said that he went there by the desire of Mr. Pritchard; he had a regular employment.

The pamphlet was then given in, and the part charged as libel was read by the Clerk of the Court.

John Branscomb purchased a publication he held in his hand, entitled *The Deist's Magazine*, on the 1st of April last, at Davison's, 19, Duke Street, West Smithfield, and he paid sixpence for it.

In his cross-examination by Davison, he said that he held a situation in the Hawker's Office; he resided near the City Road; he did not live once in Wellington-place; and he never left any house without first satisfying his landlord.

Mr. Justice Best told the defendant that he had a right to have the publication compared with the record, and the Judge then requested Mr. Brittany to compare them.

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The libels charged were then read.

Mr. GURNEY.—That is my case, my Lord.

Mr. Justice BEST, addressing the defendant, said, that if he had any observation to offer, the time had arrived when it was competent for him to proceed with his defence.

The defendant accordingly rose, and read from a written paper, the object of which was to shew to the Jury, that considerable talents, united to great legal learning, were enlisted against him. He proceeded in this line of defence for some time, and having made use of a phrase to this effect—"the inflated insignificance of official power"—

The JUDGE said, Sir, I will not suffer that scandalous language to be applied to those in power.

The defendant observed, that he must conduct his defence in his own way.

The JUDGE.—Perhaps, Sir, you conceive that I have only that power which has been lately delegated to me with so much courtesy by your concession, namely, to sit here to preserve order and to record the verdict; but remember that I have not only the power of confining you, but also of punishing you by fine; and I tell you now, that I will fine you as often as you repeat such insolent remarks.

The defendant.—If your dungeon is ready, my Lord, suffer me to give you the key.

The JUDGE.—I fine you twenty pounds for that contempt of Court.

The defendant then proceeded to state the difficulty under which he was placed by his ignorance of what was meant by libel, and also to observe upon the partial course of proceeding adopted by the Society for the Suppression of Vice, who selected their victims from the lower ranks, and allowed those to escape who were of weight and significance by their rank and station in society. He then made some coarse remarks upon Christianity, and was proceeding in that course, when he was interrupted by

The JUDGE.—I cannot sit here and allow the Christian religion to be reviled, and the empire of the laws to be thus wantonly insulted, without attempting at least to vindicate them. I have submitted patiently as long as your insults were confined to myself, but I will not preside here and hear the Christian religion scoffed at. I fine you for this second offence forty pounds.

The defendant said that he would read the whole dialogue.

The JUDGE.—Certainly, if you think it material.

The defendant, after reading the pamphlet in question, *The Deist's Magazine*, proceeded to observe, that the infidelity of the Nobility and the scepticism of the Bishops was not to be doubted.

The JUDGE—You are stating what you know to be false. The Reverend Bishops are not before the Court, and I should be acting as ungenerously as you are if I suffered such language to be applied to them. I fine you for this insult forty pounds; and remember, no matter what may be the result of the present trial, these fines must be paid. The defendant said, that he was not worth ten pounds in the world; he judged from the arrangement of the libraries of those persons in which he had frequently been; and he there observed the works of Shaftesbury, Bolingbroke and Gibbon. He meant no offence to his Lordship.

The JUDGE.—Your language, Sir, is too contemptible to offend me.

The defendant then proceeded to read some extracts from a published work, and concluded by calling on the Jury to believe that he was actuated in the course of conduct which he had pursued, solely by a love of that truth which, however eclipsed for a season, must ultimately prevail.

Mr. Justice BEST.—No man could be more convinced than he was, of the absolute necessity of preserving a calm and unruffled temper during the discussion of such a question as that which was before them; but if it be necessary for the preservation of that temper to sit there and hear the Christian religion insulted, its precepts directly and openly scoffed at, without preventing the repetition of such a course of proceeding, he confessed that he was altogether unfitted for that situation. But he hoped he should convince the defendant that his conduct would have no weight in the decision of his fate on that occasion. A Judge was placed in a delicate and difficult situation. If he committed the defendant, the Jury might say, and justly, that if the defendant had not been committed, it was possible for him to have addressed something to them that might explain or justify his conduct. And the law, wisely perceiving the difficult situation in which the Judge was placed, armed him with that other power of fining the defendant, who dared to insult the Court by insolent language, or to traduce the Ministers of the Government under which he lived, when that conduct was not in issue before them. The fines, therefore, having had the effect of preventing that deluge of blasphemy with which they were threatened, it was enough to shew the defendant that the Court possessed that power, and to add, that the fines were then remitted. The learned Judge then passed on to the consideration of the question, and having replied to the various topics relied on by

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the defendant, concluded by telling the Jury that it was for them to say whether the publication in question was not an attack upon the truth of the Christian religion, whether it was fair argument or scurrilous abuse: if they viewed it in that light they would find the defendant guilty; if it were possible for them to think otherwise, they would give the defendant the benefit of their doubts by an acquittal.

The Jury, without leaving the box, returned a verdict of *Guilty*.

Mr. GURNEY.—My Lord, I move that the defendant be committed.

The JUDGE.—Certainly.

The Judge then told the defendant that he was at liberty to put in bail, himself in £500, and two securities in £100 each, to keep the peace; and if he continued the sale of such publications as those for uttering which he had been just found guilty, the recognizances would be escheated.

The King v. *Jane Carlile.*

This was an indictment against the defendant for uttering certain blasphemous publications.

Before this case was opened to the Jury, Mr. HILL, who was Counsel for Mrs. Carlile, addressed the Court upon the subject of challenging a Special Juror; the ground, however, appeared to the Court to be insufficient to warrant the challenge.

Mr. GURNEY stated the case, and called Thomas Vere, who proved that he purchased the publication which he held in his hand, *The Memoirs of Thomas Paine*, on the 28th of January last, at the shop of Mrs. Carlile, and also *The Republican* in the same shop.

Cross-examined by Mr. HILL.—How do you know that the shop was Mrs. Carlile's? I inquired from a young man whom I saw in the shop, who carried on the business? And he told me that it was carried on by Mrs. Carlile.

Mr. HILL.—My Lord, I apprehend this is not evidence.

The JUDGE.—I think it is not.

Mr. GURNEY to Witness.—Have you ever seen Mrs. Carlile herself in the shop? I have, three or four times, I have been served by her.

Mr. HILL.—Was it before or after you bought those books that you saw Mrs. Carlile there? Before.

Wm. March, the Collector of Poor's-rates for the parish of St. Dunstan, proved that the shop was occupied by Mrs. Carlile.

This was Mr. GURNEY's case.

Mr. HILL addressed the Jury on the part of Mrs. Carlile, and entered very ably into her defence, not attempting to justify the course of argument or attack pursued in those publications, but endeavouring to shew, with great ability, that from the character and formation of a person's mind, what might appear absurd and incredible to one, obtained the implicit credence of another, and citing several of the divines in proof of the position, that Christianity was advanced rather than retarded in its progress by the attacks of Infidelity.

The JUDGE payed a well-merited tribute of approbation to the talents of the gentleman who conducted the defendant's cause, and called upon the Jury, if they believed that the publication in question were sold under her direction, and that they were direct attacks upon the Christian religion, they would find her guilty; if they thought otherwise, they would in such case acquit her of the charge which was preferred against her.

The Jury returned a verdict of *Guilty*, without leaving the box.

FOREIGN.

FRANCE.

Consecration of a Protestant place of Worship in the Collége Royal de Louis-le-Grand, at Paris.

THE Protestants of France had long occasion to lament that their children had no means of obtaining religious instruction in the establishments for public education; and they were fully aware of the painful situation of the Protestant pupils, who were unable to frequent the temples for religious worship, whilst their Catholic companions were attending the service of the chapels belonging to those establishments. The *Lyceum* at Strasburg was the only institution which, from the time it was founded, possessed a Protestant preacher. The propriety, and even necessity, of allowing a similar privilege to other colleges in which there were Protestant students, was evident: several consistories and pastors—those of Paris in particular—took repeated opportunities of representing this to the competent authorities, by petitions for the establishing of Protestant worship in some of the places of education. The last appeal of this kind was a memorial presented, in 1818, to his Excellency the Minister of the Interior, by one of the pastors belonging to the church of the Augsburgh Confession, at Paris. The Consistory supported the memorial by a petition, which they considered the more likely to avail, because the Protestants of Bordeaux had just addressed to the Chamber of Deputies a petition respecting the religious instruction of Protestant pupils in

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establishments for public education. The subject of these numerous appeals was discussed under the former ministry, by the Protestant commission, over which the minister himself presided. In consequence of its deliberations, and according to the decision of his Excellency, the Commission of Public Instruction has begun to promote the religious interests of the Protestant pupils, by granting them a chapel in the *College Royal, Louis-le-Grand*, at Paris. The consecration of that place was performed on the 27th of July, 1828, by the Pastor, President Marron. All the pastors of the churches in Paris, the members of the Consistories, several of the deacons and assistants belonging to those bodies, were present at the ceremony, as well as the provisor, steward and visitor of the College, and the Protestant pupils, with their relations. Fervent prayers, and an affecting discourse on the words, *I was glad when they said unto me, Let us go into the house of the Lord*, expressed the sentiments which we ought to feel on this occasion towards our Heavenly Father, who is perpetually showering down his blessings upon us, and towards the protecting Government which is daily affording us fresh proofs of its justice.

The assistant Pastor, M. Monod, the younger, has undertaken to give religious instruction, on the Thursday of every week, to the Protestant pupils now in the *College, Louis-le-Grand*, and to conduct their worship every Sunday, until the nomination of a Protestant chaplain to perform those functions.

There is no doubt that what has been done for the *College, Louis-le-Grand*, will subsequently be done for other colleges; and we trust that Protestant parents will give the preference to institutions in which so beneficial a change has been brought about, when they are selecting a place of education for their children.

Public Meeting of the Consistory of the Reformed Church of Paris, July 16, 1829, at the conclusion of Divine Service in the Temple of the Rue Saint Honoré, for the reception of the Pastor Monod as a Knight of the Legion of Honour.

After calling upon the holy name of the Almighty, M. Marron, the President, spoke as follows:

"My dear Brethren, Members of the Consistory, Elders and Deacons of this Church,

"The occasion is of an interesting nature which brings you together in this public meeting. In his benevolence and justice, the King has nominated M. Monod, our dear and much-respected colleague, a Knight of the Legion of Honour. It will give you pleasure, Gentlemen, to contemplate in this nomination a fresh proof of the kind protection which his Majesty, faithful to the Charter for which we are indebted to him, grants to the Protestant worship, equally with the worship of the majority of our countrymen; a protection daily proved by such varied benefits, and claiming our liveliest gratitude to Divine Providence. Our highly-esteemed colleague has given us a precious pledge of fraternity, by requesting of the Grand Chancellor of the Legion of Honour, permission to receive his knighthood by our hand; and his Excellency has been pleased to accede to the request."

Here the Pastor, M. Marron, read what related to the promotion of M. Monod; he administered to him the oath; declared him Knight of the Legion of Honour; presented him with the decoration of the order; gave him the embrace, and thus addressed him:

"Honour and Country. You read on your insignia the sacramental words, *Honour and Country!* These words do not now become sacred to you: true *Honour* has ever distinguished your character: your *Country*, the idol of every good Frenchman, is also your idol. For her sake, you love the King—the father of his people; for her sake, you love the government created by the laws, and at the head of which Providence has placed him.

"All that appertains to your country, all that is connected with the person of its illustrious head, obtains the homage of your loyal affection, the tribute of your respectful devotion. On one side, behold that revered emblem, the *fleurs de lys*; on the other, the image of the good Henry; of him who, of all the monarchs of France, is preserved most affectionately in the memory of the people; of him whose statue they were so lately ornamenting with garlands of flowers.

"He it was who gave to the Protestants of France their constitutional Charter; that Charter, the revocation of which cost the country so many citizens, so much treasure, so many tears. Would it were possible to exempt his memory from reproach! Yet he atoned for a serious fault by so many excellencies, by so much glory, that, even whilst contemplating his error, we are induced to acquit, or at least to pardon him. God save the King."

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THE

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No. CLXXX.] DECEMBER, 1820. [Vol. XV.

Sketch of the Character of the late Rev. William Hawkes, of Manchester. By the Rev. J. Corrie, F. R. S.

Integritate vitæ Cato.

[Mr. Hawkes was born February 10, 1759. He received his academical education in part under the Rev. Mr. Robins, at Daventry; and in part under the Rev. Dr. Aikin, at Warrington. He afterwards continued his theological studies for some time under the direction of the Rev. William Turner, of Wakefield. He first settled as a minister at Dob-lane, near Manchester, whence he afterwards removed to Bolton, where he, for a few years, officiated as assistant to the Rev. Philip Holland.

About the year 1789, a number of most respectable and intelligent gentlemen in Manchester, from their high opinion of Mr. Hawkes's talents and merit, were desirous to have the benefit of his instructions as a minister, and with this view erected the chapel in Mosley Street, at which he continued to preach, from the time it was opened till his death, August the 1st, 1820.]

THE late Mr. Hawkes was so averse from every species of notoriety, not necessarily implied in the discharge of his professional duties, that he was much less generally known, than from his eminent talents might have been expected. By his friends, however, he was always highly valued; and they may now indulge the melancholy satisfaction of recollecting and recording, as well as they are able, those various excellencies of his character which, in their opinion, justly entitled him to respect and veneration.

The distinguishing faculty of his understanding was a most clear and vigorous judgment. This was discovered, not merely in the correctness with which he discriminated the various kinds of evidence, and pointed out the nice gradations by which probability ascends to moral certainty, but in particular, by the justness with which he estimated the real value, and marked the relative importance of different truths.* He appeared always to seine and dwell upon those which were most sound, substantial and practical. His mind was more exercised in meditation than in reading, and hence it was not so much the compass, as the excellence of his knowledge; not so much its extent, as its selectness, that was admirable. On the subjects which he studied, however, his information was sufficiently ample, and his discourses from the pulpit were not less distinguished by the comprehensiveness of view which they discovered, than by the precision with which the truths he proposed to inculcate were stated, and the unexceptionable nature of the evidence by which they were substantiated.

The tenor of his preaching was rather moral than doctrinal. On proper occasions he stated and explained his theological opinions; yet whilst he expressed himself on these subjects with that decision which became his powerful understanding, his language never assumed the peremptory tone of controversy, and his mind appeared to be always pure from the slightest taint of intolerance.

We may hope, indeed, from the mercy of God, that opinions which from the very first ages of the gospel have been matter of perpetual controversy, and respecting the truth of which, men of the greatest learning, acuteness and integrity, continue to form the most opposite conclusions, cannot be of essential importance, either to the present or future happiness of mankind; and a minister may therefore reasonably be excused, if he

* Our condition had been extremely miserable, if our final state had been placed on an uncertain hill, and the way to it had been upon the waters, upon which no spirit but that of contradiction and discord did ever move.

Jeremy Taylor.

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do not make them a very prominent object of his preaching. But whatever interest Mr. Hawkes might feel in the more dubious articles of his creed, he was deeply sensible of the infinite value of the great doctrine of a future state of existence and retribution, and of the supreme excellence of that pure and merciful system of morals, which Christianity enforces by the most powerful sanctions. With the former of these topics a variety of interesting inquiries are connected, which have in all ages exercised and perplexed the sagacity of the ablest men, and Mr. Hawkes would occasionally pursue these inquiries with that subtlety and precision of reasoning which they require: he sometimes likewise discussed those curious and difficult questions which embarrass the theory of morals; but his ordinary, his habitual and favourite subjects were those on which there is happily little difference of opinion amongst the wise and good; upon which, by the united aid of reason and revelation, we can make some near approach to certainty; and which have an immediate bearing on the great concerns of life.

These subjects afforded ample opportunity to discover the strength and soundness of his understanding. A mere grammarian is a most incompetent interpreter of those concise maxims, in which the great founder of our religion has compressed the spirit of his morality. Thoroughly to understand and properly to apply them, a knowledge of the terms in which they are promulgated, must be united with a knowledge of the subject to which they relate; a knowledge of the world as it really exists, and of human nature as modified by the circumstances in which men are actually placed. They must be studied with the aid, as it were, of a reflected light. In Mr. Hawkes, that enlargement of mind and familiarity with general and abstract principles, which are the fruits of a liberal education, were happily combined with that knowledge of life which is the result of attentive observation and experience. He was eminently successful in exhibiting the Christian character under a form of high, but attainable and practicable excellence; in demonstrating the profound wisdom of our Saviour's precepts; in pointing out the necessary and blessed tendency of Christianity to refine, to exalt and ennoble human nature; in shewing, that, far from rejecting, it adds new purity and lustre to the light of reason: that, far from disdaining, it adopts and enforces with a deeper insight into the nature of man, and a more tender mercy for his infirmities, every virtue which has adorned the lives, or been recommended in the writings of the great philosophers of ancient and modern times; and that whatever be the form of his devotion, and whatever the articles of his creed, he is the truest disciple of Christ who discharges most steadily, wisely and magnanimously, the great moral duties of life.

These observations relate to the matter of Mr. Hawkes's discourses. That in fact was what arrested the attention of his auditors; it was only on reflection, that they adverted to the inferior merits of style and delivery. They then recollected, that he spoke with the earnestness and solemnity which necessarily attend a deep conviction of the truth and importance of what is delivered;* that his manner was perfectly easy and natural; that his language was correct and pure; his style simple, forcible, and of the most lucid perspicuity. It was rarely indeed, if ever, sufficiently impassioned to admit the bolder figures of rhetoric; but there was always that smooth and melodious flow of diction, that structure and modulation of the periods, which distinguish a finished composition, and discover a cultivated ear, and a taste formed on the best models. The tones of his voice, too, happily accorded with the weight and value of the sentiments he expressed, and contributed to render his "strong reason and masculine sense," still more interesting and impressive.

In his morning public services Mr. Hawkes used a printed Liturgy.† This

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* Reconditas, et exquisitas sententias mollis et pellucens, vestiebat oratio—nec vero hæc soluta, nec diffluentia, sed adstricta numeris; non apertè, nec eodem modo semper, sed variè, dissimulariterque conclusis.

Cic. ad Brutum, 274.

But the eloquence of Mr. Hawkes had more power than Cicero ascribes to that of Calidius.

† In the afternoon service, during

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was prepared by himself, and is principally a compilation from other similar works. Of the four forms of which it consists, two are taken, with little alteration, from the Liturgy of our Established Church. But though in this work Mr. Hawkes has not the merit of originality, he has in an eminent degree that of judicious selection. The sentiments are every where pure, holy, rational; the style, even in those services which are not adopted from the national ritual, is characterized by a dignified simplicity, not unworthy of that venerable formulary; and though every word appears to have been weighed and scrutinized with the utmost severity of judgment, there is still diffused over the whole that chastened and temperate fervour of devotion which ought to animate our addresses to Him, who is not only the greatest, but the best of beings. It is perfectly rational, without being cold or meagre, and gratifies the feelings, without offending the understanding.

It is in the professional character of Mr. Hawkes alone that the public can be interested; but it may be allowable to add, that he discharged all the duties of social and domestic life, with scrupulous correctness and propriety. In all he said and all he did, there appeared a calm consciousness of ability to judge aright, and of rectitude of intention; which produced a manly firmness and steadiness of conduct. His manners, though perfectly plain, were those of a person habituated to good society. There was a little reserve in them, not unbecoming the simplicity and dignity of his character. He was entirely free from affectation. His nature was abhorrent of all disguise, parade or art; and of every thing mean or sordid. Manchester abounds in men eminent for general ability, and in particular for strength and energy of mind; and it is a sufficient proof of the vigour of Mr. Hawkes's understanding, and the superiority of his intellectual powers, that by persons of this description, he was, during his whole life, beloved, admired and honoured.

It has been already remarked, that Mr. Hawkes was perhaps not so extensively known to the world, as from his profession and talents might have been expected. The noblest reputation to which a minister can aspire, is that which arises from the faithful discharge of his ministerial duties; from his exemplary labours for the improvement of his flock in Christian knowledge, and their edification in the virtues and graces of the Christian character; and this reputation Mr. Hawkes enjoyed in a truly honourable degree. It is not surprising that he should have disdained all the petty intrigues and artifices by which some persons build up for themselves a little fabric of celebrity among the writers or preachers of their day; yet while there is true wisdom as well as true greatness of mind, in estimating the possession infinitely above the reputation of talents and acquirements, it is greatly to be lamented that, in minds of this high order, there is too frequently a reluctance to appear before the world; a want of what is surely a generous ambition to assume that rank among men of letters or philosophers,* which they are eminently fitted to adorn. They indulge a fastidiousness of judgment which they find themselves unable to satisfy. They compare their own performances, only with models of the choicest excellence, or perhaps with some ideal image they have formed of unattainable perfection; and are discouraged by an inferiority which could be discovered by themselves alone. It is happy for society when men thus highly-gifted are placed in circumstances that call forth the utmost exertion of their faculties. Had Mr. Hawkes been thus situated, his fame would undoubtedly have been perpetuated by some masterly productions; that would have descended to a remote posterity with those of a Butler, a Balguy, a Law and a Paley.

several of the latter years of his life, he used manuscript forms of his own composition.

* Est enim gloria solida quædam res, et expressa, non adumbrata: ea est consentiens laus bonorum, incorrupta vox bene judicantium de excellente virtute: ea virtuti resonat tanquam imago; quæ quia rectè factorum plerumque comes est, non est bonis viris repudianda.

Cic. Tuscul. 14, 2.

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Letter of Mr. Jefferson's to a Quaker, in Answer to a Letter expressing great Concern for his Soul.

(From the American Newspapers.)

Monticello,

SIR, *September* 13, 1813.

I HAVE duly received your favour of August 29, and am sensible of the kind intentions from which it flows, and truly thankful for them, the more so as they could only be the result of a favourable estimate of my public course—as much devoted to study as a faithful transaction of the trust committed to me would permit.

No subject has occupied more of my consideration, than our relations with all the beings around us, our duties, and our future prospect. After hearing all which probably can be suggested concerning them, I have formed the best judgment I could, as to the course they prescribe, and in the due observation of that course I have no recollections which give me uneasiness. An eloquent preacher of your religious Society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation, that "he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist, in heaven." Having paused to give his congregation time to stare and wonder, he added, that in "heaven God knows no distinction, but considered all good men as his children, and brethren of the same family."

I believe with the Quaker preacher, that he who observes the moral precepts in which all religions concur, will never be questioned at the gates of heaven, as to the dogmas in which all differ; that on entering there the Aristides and Catos, the Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all the principles which are in concert with the Supreme Mind. Of all the systems of morality, ancient and modern, which have come under my observation, none appears to me as pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannot comprehend the subtilties and mysteries erected on his doctrines by those who, calling themselves his special followers and favourites, would make him come into the world to lay snares for all understandings but *theirs*. Their metaphysical heads, usurping the judgment-seat of God, denounce as *his* enemies all who cannot perceive the geometrical logic of Euclid, in the demonstrations of St. Athanasius, that three are one and one three. In all essential points you and I are of the same religion, and I am too old to go into unessentials. Repeating, therefore, my thankfulness for the kind concern you have been so good as to express, I salute you with friendship and brotherly love,

TH. JEFFERSON.

Omelia del Cittadino Cardinal Chiaramonti, Vescovo d' Imola, &c. &c. Imola: Nella Stamperia de la Nazione, Anno VI *della Libertà*: Homily of the Citizen Chiaramonti, Bishop of Imola, *now Pope Pius the VIIth, addressed to the People of his Diocese*, 1797.

THE genuineness of this curious document, though once denied, is now so fully recognised as to require no observation. A great many editions were printed of the Italian text; two French translations appeared, one of which was made by the celebrated Grégoire; a German translation was published at Sulzbach, and a Spanish one at Philadelphia, by a South American. If the sentiments of the holy father are those of the bishop of Imola, it will be a pleasing discovery for distrustful politicians, that there is one sovereign at least (and not the most contemptible) who recognizes in their full extent the claims of civil liberty, and who has been their spontaneous and their eloquent advocate.

It is not our object to criticise the high-priest of Rome. That were, indeed, an adventurous task. We merely mean to shew, and we do it with heart-felt satisfaction, that political freedom has a voice to thunder in the Vatican, and that the chair of St. Peter (mirabile dictu!) is at last filled by an honest Republican. For the rest we shall merely give a few extracts from the Pontiff's address. We shall then leave them to the consideration of our readers, persuaded that they will find matter there for serious reflection, and that our impressions will be anticipated by their own.

"When his duties to God are discharged, there are many inferior ones

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which man owes to himself. The pure principles of reason, his own physical constitution, as well as an irresistible impulse towards his own felicity, teach him to watch over his preservation—his betterment—his well-being in general. All his views, tending to that sublime end to which the Almighty has destined him, controlling his desires and leading his heart to virtue, while he advances his own perfection, he impedes not, but rather promotes the perfection of society. Shrink not, beloved brethren, from the duties that are imposed on you—deem not the lesson too severe—call it not unfriendly to liberty. It is the essence of liberty; of that genuine liberty which is founded on philosophy and religion; and not the spurious principle which allows the monstrous privilege of doing well or ill, of acting viciously or virtuously, according to the waywardness of an unbridled will. Happy, my brethren, will ye be, if the liberty ye enjoy serve but to promote the glory of God, to regulate and controul your own conduct, and to increase the comfort of your fellow-men; thrice happy if you know and claim that higher, nobler freedom spoken of in those golden words of our Saviour, 'Si ergo vos Filius liberaverit vere liberi eritis.'" *

"The Democratic form of government adopted among us, my beloved brethren, is not only not opposed to these views, not only in accordance with the spirit of the gospel, but it requires the especial exercise of those sublime virtues which are learned only in the school of Jesus Christ, and which, if religiously practised, will establish your own felicity, as well as the glory and splendour of your republic. Banish, then, from you the spirit of party, of passion, of selfish interest and ambition, and every unholy desire; for these are unworthy of the virtuous man and the Christian; these will bring you no enjoyment, but delude you to your ruin, through the delusive glimmerings of false and fantastic glory. Let our Democracy be founded on that elevating virtue which leads man upward to the ineffable Divinity—that virtue which is awakened by our natural sense of right, and guided by the purer radiance of the gospel."

"I speak not of Athens, of Sparta, of the laws of Lycurgus or Solon, nor of Carthage, though the rival of Rome; but to the Roman Republic itself our affections, our dearest recollections turn. A thousand pens have celebrated virtues on which I shall now be silent; but learn, my brethren, a lesson from him of whom it was said, that when fame most caressed him, he was least anxious for her smiles; learn from Cato of Utica, the means by which the Romans established their fame and extended their republic. 'Think not,' said he to his fellow-citizens, 'think not that the arms of our ancestors alone enlarged our Republic. Were it so, that Republic would be wider and fairer at the present moment; for we are stronger in citizens, in arms and horses, than our forefathers were; but their views were different from ours—their virtues we have abandoned. Their system was one of industry at home, of moderation abroad, of prudence and foresight—not misled by passion nor degraded by vice.' The virtues, indeed, of these illustrious Republicans extorted the praises of the venerable fathers of the church. St. Augustine commemorates them with honour, and draws their outlines in a way worthy of himself. Their glorious fame was the fit reward of their labours and their virtues. It was conferred on them by that Supreme Being who has crowns for the deserving. Their conduct, indeed, gave additional radiance to their liberty. Our moral virtues, which are, in other words, a love of order and decorum, will make us good Democrats; members of a pure Democracy, anxious only for the common prosperity, and far removed from hate and perfidy and ambition; from the encroachment on others' rights, or the neglect of our own duties. Thus shall we preserve a genuine equality, maintained by laws acting equally on every member of society, to direct, to protect or to punish; laws, requiring from every individual of the Democracy the discharge of the duties he owes to God, to his neighbour and to himself; laws which give the fullest scope to his

* John viii. 36.

* Sallust, i. in Catil. 4.

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exertions for his own and for the general good, while he receives in return every blessing which the protection of society can confer;—a beautiful system of equality, derived from the rights of nature, and adorned by the influence of philosophy. The high end of our Democracy should be to effect the greatest possible union of sentiments and feelings, of moral strength, to make society, as it were, a brotherhood; such a brotherhood must be raised on the foundation of the greatest possible virtue, which is the only root of so lovely a union.

"Such are your duties—such be your cares! Mark what a mighty influence such principles must have on the virtue and the happiness of man. A civil equality, a regulated liberty, affection and peace delightfully blended, these are the essentials, these are the honour of the Democratic form of governments. Other systems may be satisfied with minor virtues; but all these are required by ours: to be genuine Democrats you must be citizens of genuine virtue; study, follow the gospel, and you will be the joy of the Republic.

"Bow down with me, my brethren, before the inscrutable designs of Providence. Let the Catholic religion be the object most precious to your heart, to your devotion, to all your feelings. Believe not that it is opposed to a Democratic government. Live united to your Saviour, and you may indulge the hope of eternal happiness; you will secure your own temporal well-doing and that of your fellow-men; you will honour the Republic and those who direct it. Yes! my dear brethren, be good Christians, and you will be the best Democrats.*

"And you, my beloved co-labourers, to whom are assigned the different portions of my Christian flock,—you, who bear with me the spiritual weight of the people of God,—unite with me to support the Catholic religion, and use every effort, that the followers of Jesus Christ may be obedient to the magistrates and to the Republic."

B.

* Si, miei cari Fratelli, siate buoni Cristiani e sarete ottimi Democratici.

SIR, *September* 1, 1820.

A CAMBRIDGE man, [p. 344,] proud, no doubt, of the honour of his Alma Mater, appears to be somewhat angry because one of our Dissenting body is said to have received collegiate honours from beyond the mighty Atlantic waters; and he asks, how many of our brethren plume themselves upon what he is pleased to regard as half-fledged dignities. I am not aware that literary distinctions are the more valuable because they spring up in a soil that is subject to the regulations of the King of Great Britain: but I know that our English dignitaries have not unfrequently shone in lights borrowed from the universities of the continent, and I can see no reason why your cis-atlantic correspondent should speak in so slighting a manner of those that emanate from American professors. Every thing in this life has a comparative value; and if the Colleges of Oxford gave titles of honour in the days of Alfred, the College of Jesuits at Rome might, with much better reason, have ridiculed in those days the honours worn by our Saxon forefathers, than any one can now disdain the growing science and taste of American society. Brown University in Rhode Island, and that of Columbia in Carolina, and others which are *rising* on those desert spots where but lately the backwoodsman hunted the deer and lived in his wigwam, are, I conceive, beyond comparison more eminent when compared with an English university, than was Oxford when compared with Rome in the days of Alfred. Can those seats of learning alone be wise which are loaded with wealth? Let them speak for themselves. Even in them, it is the servitors, the sizers, who are generally the best scholars, and have turned out the cleverest men. Can a Magister Artium, or a Doctor Divinitatis, have a legalized existence only where royal favours are bestowed? There is something ultra-royal in all this. Alas! for poor America, if monarchy alone can give literary honours! Alas! for that State which thinks itself wise in incurring only those expenses in its government which Milton calls "the trappings of a monarchy"! If they do not renounce all pretensions to learning, they must at least resign the imaginary plumes of science and of the arts.

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And if it be thus, I fain would ask, wherein consists the mighty difference between the honours of a poor Scotch college, and those of a poor American university? When I use the term *poor*, I beg I may not be misunderstood. I am referring to an anecdote in the life of Dr. Johnson, who, when he visited the University of St. Andrew's, I think, heard great complaints of the poverty of the College, and, in the pure strain of urbanity for which he was renowned, confronted them with the persuasion that *they would get rich by Degrees*. I have not yet heard that the American literary men are attempting to get rich in this way. I believe they never sell their honours. And I would have your correspondent in Cambridge be so good as to recollect, that we Dissenters cannot expect to receive literary distinctions from the Church Universities of England at any rates; and therefore, if we are desirous of having them, in order to render our names profitable to the booksellers who pay us for the use of them, or to give celebrity to an academical institution or a school, or to add an importance to our own dear selves, we are compelled either to receive them for nothing from a transatlantic seat of learning, or to pay the price of the day to one of the royal institutions of Scotland. I have seen the whole process of doctor-making, and I have known the cost of it; but having for many years resided at an inconvenient distance from these seats of learning and springs of honour, I cannot tell how the "commutation strange" is now brought about, nor on what terms; but, until I learn otherwise, I shall apprehend the same elaboration is employed which some thirty years ago I witnessed "pour ériger en oracle" the voice of a reverend divine in the West of England, now dead; in order that theology might, through his honoured lips, be better distilled, and better suit a certain class of professing Christians.

Let me enter a caveat, however, against lessening the merit of those gentlemen who have received their academical titles as the fit reward of their industry at college, or the extraordinary abilities they there displayed. I know some who richly deserve the honours they wear, and I respect these honours when I see them appended to their names. Those gentlemen dignify their titles; their titles add nothing to them.

But who of us, Mr. Editor, that are not Cambridge *or* Oxford men, are so aristocratical as to think that we should be "guilty of petty treason," were we to receive, and to avail ourselves of, a diploma from Boston, or even from Emanville or the Prairie of Birkbeck? If any body of professors can qualify a man to act either as a divine, a physician or a philosopher, they may surely give him an authority to instruct others when his college education is completed. The "Go teach all nations," is the property of one as well as of another set of learned men, nor will our American brethren suffer the mother country to monopolize this privilege, although a Cambridge, and after him an Oxford scholar, be disposed to enter the lists with them to forbid them the prize. "Of all the cants that are canted in this canting world," surely the cant of a monopoly of learning is the most intolerable.

With a high respect for true genius and learning, even in a plain Mr., I am, Sir, from every assumption of a literary aristocracy,

A DISSENTER.

Sir W. Scott's Judgment on the Patent Coffin Case.

CONSISTORY COURT, DOCTORS' COMMONS, NOV. 8.

The office of the Judge promoted by Gilbert against *Busward and Boyer.*

THIS important and novel proceeding, which had been argued at great length on a former day, came on for judgment before Sir WM. SCOTT this morning, who proceeded to the following effect:—

This suit is brought by John Gilbert, parishioner of St. Andrew, Holborn, against John Busward and Wm. Boyer, churchwardens, for the offence of obstructing the interment of his wife, Mary Gilbert. The criminating articles state in substance, that she was a parishioner, that she died 2nd March, 1819; the body was deposited in an iron coffin, and proper notice given of the intended interment on the 9th; but that the churchwardens prevented by force the burial taking place, and in consequence thereof the body was deposited in the bone-house; that such

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iron coffin takes up less space than a wooden coffin, and is so constructed as to prevent the corpse from being taken out. That again on the 14th April, in the present year, a written notice was given to the rector, churchwardens and sexton, of an intended funeral on the 18th, and a written answer returned by the churchwardens, that they would not permit it; that the demand for interment was made on the day mentioned, but the churchwardens refused to permit the interment, unless the body was taken out of the iron coffin, and forbade any grave to be prepared.

The defensive allegation states in substance, that the account given by Gilbert misrepresents the transaction; that nothing was said by Gilbert or the undertaker about an iron coffin in the first inquiries, though then informed that the parish would not receive one; but Gilbert said, it was to be of wood. He paid the usual fees, and then declared it to be of iron, refusing to take back the fees; that a Select Vestry being assembled, and informed of it, passed a resolution not to admit the iron coffin, and a copy of such resolution was served upon the undertaker, who threatened the officer who brought it. That on March 9, a forcible entry was made into the burial ground and church-yard, and a disturbance created; but the body was returned to the bone-house; that the parish is large and populous, 30,000 parishioners, and increasing; annual burials above 800, and increasing; three burial-grounds, besides the church-yard, all nearly filled with corpses; that they would all soon be rendered useless by the introduction of iron coffins; that it is not possible to get a new burial-ground but at a great expense, and also at a great distance; and that their proceedings had been all guided and authorized by the Select Vestry, and by the parish at large.

It appears that the suit was begun under great mutual irritation, which is now properly subsided; and the parties have agreed to take the opinion of the Court on the dry question of right, without introducing with that question any imputation of the conduct on either side, or engrafting on it any demand of penalties to be inflicted, or of costs to be decreed. In this act of amnesty the Court entirely concurs, and therefore forbears to repeat any of the wanderings into which this case has strayed since the transaction which gave it birth.

Before entering upon the immediate question, it may not be totally useless or foreign to remark briefly, that the most ancient modes of disposing of the remains of the dead, recorded by history, are by burial or burning, of which the former appears the more ancient. Many proofs of this occur in the sacred history of the patriarchial ages, in which places of sepulture appear to have been objects of anxious acquirement, and the use of them is distinctly and repeatedly recorded. The example of the divine Founder of our religion, in the immediate disposal of his own person and those of his followers, has confirmed the indulgence of that natural feeling which appears to prevail against the instant and entire dispersion of the body by fire, and has very generally established sepulture in the customary practice of Christian nations. Sir Thomas Brown, in his treatise on urn-burial, thus expresses himself (it is his quaint but energetic manner):—"Men have been fantastical in the singular contrivances of their corporal dissolution; but the soberest nations have rested in two ways, of simple inhumation and burning. That interment is of the elder date, the examples of Abraham and the patriarchs are sufficient to illustrate. But Christians abhorred the way of obsequies by burning; and though they stuck not to give their bodies to be burnt in their lives, detested that mode after death, affecting rather a depositure than absumption, and properly submitting unto the sentence of God, to return not unto ashes but unto dust again." But burning was not fully disused till Christianity was fully established, which gave the final extinction to the sepulchral bonfires. The mode of depositing in the earth has, however, itself varied in the practice of nations. "*Mihi quidem*," says Cicero, "*antiquissimum sepulturæ genus id videtur fuisse quo apud Xenophontem Cyrus utitur.*" That great man is made by that author to say, in his celebrated dying speech, "that he desired to be buried neither in gold nor in silver, nor in any thing else, but to be immediately returned to the earth. "What," says he, "can be more blessed than to mix at once with

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that which produces and nourishes every thing excellent and beneficial to mankind?" There certainly, however, occurs very ancient mention (indeed the passage itself rather insinuates it indirectly) of sepulchral chests, or what we call coffins, in which the bodies, being enclosed, were deposited so as not to come into immediate contact with the earth. It is recorded specially of the patriarch Joseph, that, when dead, he was put into a coffin and embalmed; both of them, perhaps, marks of distinction to a person who had acquired other great and merited honours in that country. It is thought to be strongly intimated by several passages in the Sacred History, both Old and New, that the use of coffins, in our sense of that word, was made by the Jews. It is an opinion that they were not in the use of the two polished nations of antiquity. It is some proof that they were not, that there is perhaps hardly, in either of them, a word exactly synonymous to the word coffin; the words in the Grecian language usually adduced, referring to the feretrum or bier on which the body was conveyed, rather than to a chest in which it was enclosed and deposited; and the Roman terms are either of the like signification, or are mere general words, chests or repositories for any purposes, (*arca* and *coculus*, &c.,) without any funeral meaning, and without any final destinations of their deposition in the earth.

The practice of the sepulture has also varied with respect to the places where performed. In ancient times, caves were in high request; mere private gardens or other demesnes of the families; enclosed spaces out of the walls of towns, or by the sides of roads; and, finally, in Christian countries, churches and church-yards, where the deceased could receive the pious wish of the faithful who resorted thither in the various calls of public worship. In our own country, the practice of burying in churches is said to be anterior to that of burying in what are now called church-yards, but was reserved for persons of pre-eminent sanctity of life: men of less memorable merit were buried in enclosed places not connected with the sacred edifices themselves. But a connexion, imported from Rome in 750, by an Archbishop Cuthbert, took place at that time, and churches were surrounded by church-yards, appropriated entirely to the burial of those who had in their lives continued to attend divine service in those churches, and who now became entitled by law to render back into those places their remains into the earth, the common mother of mankind, without payment for the ground which they were to occupy, or for the pious offices which solemnized the acts of interment.

In what way the mortal remains are to be conveyed to their last abode, and there deposited, I do not find any positive rule of law or of religion that prescribes. The authority under which they exist is to be found in our manners rather than in our laws; they have their origin in sentiments and suggestions of public decency and private respect; they are ratified by common usage and consent; and, being attached to subjects of the gravest and most impressive kind, remain unaffected by private caprice and fancy, amidst all the giddy revolutions that are perpetually varying the modes and fashions that belong to lighter circumstances in human life. That a body should be carried in a state of naked exposure, would be a real offence to the living, as well as an apparent indignity to the dead. Some coverings have been deemed necessary in all civilized and Christian countries; but chests containing the bodies, and descending into the grave along with them, and there remaining in decay, don't plead the same degree of necessity, nor the same universal use. In the western part of Europe, the use of sepulchral chests has been pretty general. An attempt was made in our own time, by an European sovereign, to abolish their use in his Italian dominions; much commended by some philosophers, on the physical ground that the dissolution of bodies would be accelerated, and the virulence of the fermentation disarmed by the speedy absorption of all noxious particles into the surrounding soil. Whatever might be the truth of the theory, the measure was enforced by regulations prescribing that bodies, of every age and of both sexes, of all ranks and conditions, and of all species of mortal disease, and every form of death, however hideous and loathsome, should be nightly tum-

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bled, naked and in the state they died, at the sound of a bell, into a night-cart, and thence carried to a pit beyond the city walls, there to rot in one mass of undistinguished putrefaction. This system was so strongly encountered by the established habits, as well as by the natural feelings of a highly civilized and polished people, that it was deemed advisable, at no great distance of time, to bury the edict itself by a total revocation. In the southern American establishments of the European nations, coffins do not appear to be used.

In our country, the use of coffins is extremely ancient. They are found of great apparent antiquity, of various forms and of various materials—of wood, of stone, of metals, of marble, and even of glass. (See *Gough's Sepulchral Monuments.)* Coffins, says Dr. Johnson, are made of wood and various other matters. From the original expense of some of these materials, or from the labour necessary for the preparation of them for this use, or from both, it is evident that several of them must have been occupied by persons who had filled the loftiest stations of life. In modern practice, chests or coffins of wood or lead, or both, are commonly used for persons who can afford to pay for them; for persons of abject poverty, whom the civil law distinguishes by the title of the *miseraliter egeni*, what is called a *shell* is used, and which I understand to be an imperfect coffin, and in very populous parishes is used successively for different individuals, unless charity, public or private, supplies them with a better. Persons dying at sea, are, I believe, usually committed to the deep in their bed-clothes and hammock; but I am not aware that any of these are nominally and directly required. A statute, 30th Charles II., has required that the funeral vestment shall be made of wool, and coffins must, by the same statute, be lined with wool, but the use not enjoined. I observe that in the funeral service of the Church of England, there is no mention (and, indeed, as I should rather collect, a studied avoidance of the mention) of coffins. It is throughout the whole of that service, the *corpse* or the *body*. The officiating priest is to meet the *corpse* at the gate of the church-yard; at certain parts of the service, dust is to be thrown, not upon the *coffin*, but upon the *body*. Certain parts of the service are to be recited while the *corpse* is making ready to be put into the grave. I observe likewise, that in old tables of parish fees, a distinction is stated between coffined funerals and uncoffined funerals in point of payment. There is one of 1627, quoted by Sir Henry Spelman, in his *Tract de Sepultura*, where a certain sum is charged for coffined burials, and half the same sum for uncoffined burials, and expressly under those general heads of coffined and uncoffined funerals. From whence I draw this conclusion of fact, that uncoffined funerals were at that time by no means so unfrequent as not to require a particular notice and provision.

The argument, therefore, that rests the right of admission for particular coffins upon the naked right of the parishioner to be buried in his churchyard, seems rather to stop short of what is requisite to be proved,—the right of being buried in a large chest or trunk of any material, metallic or other, that his executors think fit. The law to be found in many of our authoritative text-writers, certainly says, that a parishioner has a right to be buried in his own parish churchyard; but it is not quite so easy to find the rule in those authorities that gives him the right of burying a large chest or trunk along with himself. This is no part of his original abstract right, nor is it necessarily involved in it. That right, strictly taken, is, to be returned to his parent earth for dissolution, and to be carried there for that purpose in a decent and inoffensive manner: when those purposes are answered, his rights are perhaps satisfied, in the strict sense in which *his claims, in the nature of absolute rights*, can be supposed to extend. At the same time, it is not to be denied that very natural and laudable feelings prompt to something beyond this—to the continuation of the frame of the body beyond its immediate consignment to the grave; and an indulgence of such feelings very naturally engrafts itself upon the original rights, so as to appear inseparably with it, in countries where the practice of it is habitually indulged. For, however men may feel, or affect to feel, an indifference about the fate of their own mortal remains, few have firmness, or rather hardness of mind, sufficient to

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contemplate without pain, the total and immediate extinction of the remains of those who were justly dear to them in life. A feeling of this kind has been supposed to have caused the preference of burial to the process of burning, and has likewise given rise to extravagant means for preserving human remains for a period of time long after the term at which any memory of the individuals themselves, or any affection of their survivors, can be supposed to extend. Amongst such extravagances the use of coffins is not to be numbered; they are temporary securities, certainly not of longer duration than is necessary for the protection of the bodies they contain from the ravages of the reptiles of the earth, if any such ravages are to be apprehended. In later ages, and in populous cities, other more formidable invasions are to be apprehended; more, I mean, committed by persons employed in furnishing subjects for dissection; an employment which, whatever be its necessity, is certainly conducted not without lamentable violations of natural feelings, and occasionally of public decency itself.

It is particularly, I presume, with a view to prevent such spoliations of the dead, that the use of the coffins in question is pressed in the present application to the Court. The purpose of security against such spoliations is, as I understand, proposed to be effected by some ingenious mechanical contrivance which prevents these iron coffins being opened when once effectually closed. I don't find that any objection is made to the contrivance itself on the ground of inefficacy or any other. The objection is to the metal of which the coffin is composed, the metal of iron; and I must say, that, knowing of no rule of law that prescribes coffins, and certainly none that prescribes coffins of wood exclusively, and knowing that modern and frequent usage admits coffins of lead, a metal of a much more indestructible nature than iron, I find a difficulty in pronouncing that the use of this latter metal is clearly and universally unlawful in the structure of coffins, and that coffins so composed are inadmissible upon any terms whatever. These coffins, being composed of thin lamina, occupy, I presume it is alleged, rather less space than those of wood itself;—there is, then, no objection on that ground; and the objection that they may be magnified to any inconvenient size, seems to apply to coffins constructed of this substance no more than to those of any other. But the claim on the part of these coffins is, (which is quarrelled with, though not distinctly avowed,) that they shall be admitted on the same terms of pecuniary payment as the ordinary wood. This claim cannot, I think, be reasonably maintained but under the support of one or other of these propositions: either that there is no difference in the duration of the coffins of wood and coffins of iron, or that the difference of duration, be it what it may, ought to make no difference in the terms of admission.

Upon the first of these points, the comparative duration, a wish was expressed by the Court, that it might be assisted by opinions obtained from persons more scientifically conversant in such subjects than I can describe myself to be; but, being left to my own unassisted apprehensions on such a matter, I must confess that it was not without a violent revolt of every notion that I entertain, that I heard it rather, indeed, insinuated in argument than directly asserted or maintained, that iron coffins would not keep a longer possession of the ground than those of wood. To me it appears, without any experimental knowledge that I can venture to claim, that, upon all common theory, it must be otherwise: rust is the process by which iron travels to its decomposition. If the iron coffin deposited in the ground contracts no rust at all from want of air or moisture, then it preserves its integrity unimpaired; but, contra, if from the moisture of the soil in which it is deposited, or from the occasional access of a little air, it contracts rust, that rust, until it scales off, forms an external covering, which protects the interior parts, and retards their decomposition; whereas the decay of the external parts of the wood, propagates inwardly its own corruption, and promotes and hastens the dissolution of the whole. It is the fault of the party complainant, if, being left by him to judge of this matter without sufficient information, I judge amiss in holding that coffins of iron are much more, perhaps doubly more, durable than those of wood.

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It being assumed that the Court is justified in holding this opinion, upon the fact of comparative duration, the pretension of these coffins to be admitted on equal terms, must resort to the other proposition, which declares that the difference of duration ought to make no difference in the terms of admission. Accordingly, it has been argued, that the ground once given to the interment of a body, is appropriated *for ever* to that body; that it is not only the *domus ultima*, but the *domus æterna* of that tenant, who is never to be disturbed, be the condition of that tenant himself what it may. It is his for ever, and the insertion of any other body into that space, at any other time, however distant, is an unwarrantable intrusion. If these positions be true, the question of comparative duration sinks into utter insignificance.

In support of them it seems to be assumed, that the tenant himself is imperishable; for surely there cannot be an inextinguishable title, a perpetuity of possession, belonging to a perishable thing; but the fact is, that "man" and "for ever" are terms quite incompatible in any state of his existence, dead or alive, in this world. The time must come when his posthumous remains must mingle with and compose a part of the soil in which they have been deposited. Precious embalmments and splendid monuments may preserve for centuries the remains of those who have filled the more commanding stations of human life; but the common lot of mankind furnishes them with no such means of conservation. With reference to men, the *domus æterna* is a mere flourish of rhetoric. The process of nature will resolve them into an intimate mixture with their kindred earth, and will furnish a place of repose for other occupants of the grave in succession. It is objected, that no precise time can be fixed, at which the mortal remains and even the chest which contains them, shall undergo the complete process of dissolution; and it certainly cannot, being dependent upon circumstances that differ, upon difference of soils and exposure of climate and seasons; but observation can ascertain it sufficiently for practical use. The experience of not many years, is required, to furnish a certainty sufficient for such purposes. Founded on these facts and considerations, the legal doctrine certainly is, and remains unaffected, that the common cemetery is not *res unius ætatis*, the exclusive property of one generation, now departed; but is likewise the common property of the living, and of generations yet unborn, and subject only to temporary appropriation. There exists a right of succession in the whole, a right which can only be lawfully obstructed in a portion of it, by public authority, that of the ecclesiastical magistrate, who gives occasionally an exclusive title in a part of the public cemetery, to the succession of a single family, or to an individual who has a claim to such a distinction; but does not do that with just consideration of its expediency, and a due attention to the objections of those who oppose such an alienation from the common use. Even a brick grave without such authority, is an aggression upon the common freehold interest, and carries the pretensions of the dead to an extent that violates the just rights of the living.

If this view of the matter be just, all contrivances that, whether intentionally or not, prolong the time of dissolution beyond the period at which common local usage has fixed it, is an act of injustice, unless compensated in one way or other. *In country parishes, where the population is small, and the cemeteries are large, it is a matter less worthy of consideration.* More can be spared, and less is wanting. But in populous parishes, in large and crowded cities, the exclusive possession is unavoidably limited; for unless limited, evils of formidable magnitude would take place. Churchyards cannot be made commensurate to a large and increasing population: the period of decay and dissolution does not arrive fast enough in the accustomed mode of depositing bodies in the earth, to evacuate the ground for the use of succeeding claimants. Now cemeteries are to be purchased at an enormous expense to the parish, and to be used at an increased expense to the families, and at the inconvenience of their being compelled to resort to very incommodious distances for attendance upon the offices of interment: three additional burial-grounds in this very parish have been so bought. This is the known progress of things in their ordinary course, and if to this is

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to be added the general introduction of a new mode of interment, which is to insure to the bodies a much longer possession, the evil will be intolerable. A comparatively small portion of the dead will shoulder out the living and their posterity. The whole environs of this metropolis must be surrounded by a circumvallation of church-yards, perpetually enlarging, by becoming themselves surcharged with bodies; if, indeed, land-owners can be found willing to divert their ground from the beneficial uses of the living to the barren preservation of the dead; contrary to the humane maxim quoted by Tully from *Plato's Republic*, "*Quæ terra fruges ferre, et, ut mater, cibos suppeditare possit, eam ne quis notis minuat neve vivus neve mortuus.*"

If, therefore, these iron coffins are to bring additional charges upon parishes, they ought to bring with them a proportionate compensation; upon all common principles of estimated value, one must pay for the longer lease which you actually take of the ground. And what is the exception to be pleaded for iron? If you wish to protect your deceased relative from the spoliators of the dead, by additional securities which will press upon the convenience of the parish, we do not blame the purpose nor reject the measure; but it is you and not *the parish* who must pay for that purpose. I am aware, (as I have already hinted,) that very ancient canons forbid the taking of money for interment, upon the notion that consecrated grounds were among the *res sacræ*, and that money payments for them were therefore acts of a demoniacal complexion. But this has not been the way of considering that matter since the Reformation, for the practice certainly goes up at least as far: it appears founded upon reasonable considerations, and is subjected to the proper controul of an authority of inspection. To inland and populous parishes, where funerals are very frequent, the expense of keeping church-yards in an orderly and seemly condition is not small, and that of purchasing new church-yards, when the old ones are likely to become surcharged, is extremely oppressive. To answer such charges, both certain and contingent, it is surely not unreasonable that the actual use should contribute when it is called for. At the same time, parishes are not left to carve for themselves in imposing these rates; they are submitted to the examination of the Ecclesiastical Magistrate, the Ordinary, who exercises his judgment and expresses the result by a confirmation of the propriety, pronounced in terms of very guarded caution. It is difficult to say where that authority could be more properly lodged, or more conveniently exercised.

Having already declared sufficiently my opinion on the question of right, it remains only that I should direct the parish to exhibit a table of burial fees for the consideration of the Ordinary. It will be for their own consideration, in the first instance, how far these coffins should be placed upon the same footing as those of lead. It is certain that they occupy less room, and that they are less temporary in duration; but it is to be remembered, that being much more accessible in point of original expense, and therefore likely to be much more numerous, they are on that account more likely to convert these cemeteries into mines of iron, than there is any hazard of their being converted into mines of lead. It may be said that this will operate indirectly as a prohibition in populous parishes and crowded church-yards; and if it should have that effect, it is still better than that the parish should be robbed of the fair and convenient use of their public cemetery. Patent rights (and on which it seems these coffins are constructed) must be held by the same tenure as all other rights, *ita utere jure tuo alieno ne lædas*; they must not infringe upon rights more ancient, more public, and such as this Court is peculiarly bound to protect. I would recommend, in the mean time, that the body should be committed to the grave without further obstruction, but without prejudice to the present question, or to the rights of the parish. No prohibitory resolutions existed at the time of the death, and I willingly lay hold of that circumstance to recommend a measure of peace and charity to the living and to the dead.

I shall admit affidavits to be brought in on both sides before confirming the tables of burial fees.

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Brief Notes on the Bible.

No. XVI.

Matthew vii. 11: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?"

THE efficacy of prayer has been doubted even by some Christians, with the above and other harmonizing texts, urgent, if not imperative, in full array against them. Our Saviour, in dwelling on the paternal character of God, beautifully illustrates it by a comparison of it with that of an earthly Father, who, when his children ask for bread, is not so unnatural as to tender them a stone; and assures us of the superior benignity of our heavenly Father. A more encouraging, a more heart-refreshing assurance to weak and dependent mortals never issued from his lips.

True it is that the age of miracles, of special and visible divine interposition in human affairs, has long since passed, and apparently for ever, or for ages to come; and that, if we ask for particular mercies, we have no reason to expect that they will be distinctly conceded to us, or that any unequivocal dispensation will take place in our favour; yet the prayer of an humble and devout heart may, if not in terms, in effect, be granted circuitously or equivalently, and, as all men who reflect on past events must acknowledge, more to our advantage than in the specific mode we supplicated for them.

To contend that the Deity concerns himself only with the *race* of mankind, or with any other race in the multitude of worlds that he may have created, having, once for all, ordained the wisest and most benevolent general laws for their government and welfare, is an exclusion of his *infinity*. And it is the inattention to this, his most sublime attribute, which I apprehend to be the source of all the imperfect and erroneous ideas that have prevailed on the subject. The word itself is so vast in its import, as, if not to exceed, certainly to lull, human comprehension; but if it once obtain possession of the mind, without disturbing it, every difficulty seems to vanish before it. An absolutely infinite Being must be competent, whilst superintending worlds and systems, to take cognizance of, and to bestow his attention equally upon, every atom of his different creations abounding in the universe, and without ever withdrawing it for an instant. Otherwise he would not be infinite. Assign the remotest boundary to his superintendence; say that he observes not the transient movement of a muscle, the slightest fluctuation of the mind, the most fugitive thought that enters and escapes it, the progress and aberrations even of the pen I am using, and the very formation of its characters; what is it less than saying that his observation is short of infinite?

It is this cheering word, *Infinity*, awful as it is, that inspires *my mind* with unhesitating confidence in the article of prayer; which assures me that the Being whom I address, while intent upon the lives and the prayers of myriads of his creatures, is intent also upon mine and regardful of my particular welfare. When I invoke him in a room, I feel a consciousness that He is in the centre and in every corner of it; in my bed, that He is within the curtains; in the air, that He encompasses me; that He is equally present to every other individual in the extended universe, and the recipient of all their prayers; necessarily so, because He is infinite, which implies his omnipresence; in other words, that his actual presence can by no possibility be any where excluded. Why, then, admit the appalling apprehension that our petitions may be unheard or unnoticed by the universal Parent; by Him who cannot—I repeat it, *cannot*, his auricular like his other faculties being infinite,—fail to hear every prayer addressed to him, and whose paternal regard for all his offspring is equally unbounded?

Further; the advocates for the inefficacy of prayer, on the assumption of the Deity's having withdrawn himself from communication with individuals, contemplate a limitation of the Divine agency. They ascribe to Him an outline merely, which he is either unable or disinclined to fill up. His omnipotence repels the former supposition; his unlimited goodness the latter.

I cannot but think that many Chris-

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tian advocates for prayer have injured the argument by insisting, so much as they have done, on its tendency to generate moral habits, and induce a virtuous life, independently of human petitions reaching the ears of the Almighty. It is an apologetical strain; which the stronger view of the subject, presented by the injunctions of our Saviour and by the infinity of the Divine attributes, seems to render futile, or at the best a sceptical supererogation.

I must claim the indulgence granted to the elder Cato in his frequent denunciation of a rival state; and observe, that the God who heareth prayer, whose presence I acknowledge, and whose mercy I invoke, is the *one* and indivisible Jehovah—as in the Lord's Prayer, that pearl above all price and inestimable legacy to Christians. Did a triple deity, an assemblage of three divine persons in my oratory, ever cross my mind in the act of devotion, what a dissipation of the mental powers, when they should be most intense and collected, would ensue! The bifronted Janus was an object of worship more cognizable than a Trinity in Unity. It is consoling, however, to reflect on the gradual disrepute into which this anomaly is falling. Nor should we be surprised at the clamours raised in consequence; for, at what time are the noise and the confusion on board so great, as when a bark is in peril and the mariners conscious of it?

BREVIS.

SIR,

ON reading the candid and ingenious remarks of N., (594—597,) respecting the nature and issue of Jeptha's vow, I turned to the "Notes on Scripture" of Dr. Priestley: as his commentary on this portion of Scripture history contains some suggestions which appear to meet satisfactorily the acute objections of the "Annotator on passages of the Old Testament," perhaps you will allow me to transcribe them for the consideration of your readers.

Judges xi. 31. "This must, no doubt, be understood of something that it was *lawful* to sacrifice. No worshiper of the true God would intend to act contrary to his express prohibition, by way of doing a thing that was acceptable to him."

Verse 37. "Had she been to be sacrificed, the apprehension of a violent death would, no doubt, have been more upon her mind than merely dying a virgin. She was devoted to pass a single life, though there does not appear to have been any proper obligation to do so."

Verse 39. "When any persons were devoted to God, so that he might be said to have a right to take their lives, *as was the case with respect to all the first-born of the Israelites*, who were spared when those of the Egyptians were destroyed, *a redemption was accepted*, and no doubt this was the case here, as an equivalent for the life of his daughter. *This would have satisfied the law*, without devoting her to a single life. But, perhaps, he might think himself obliged to deprive himself as much as he lawfully could of any satisfaction he might have received from her or her offspring: she being no longer his, but given to God, as Samuel was by his mother. Had this young woman been really sacrificed, *the father must have taken her to the national altar, and the priests must have killed her* AND PRESENTED THE BLOOD. And what priest would have done this? *His killing her with his own hands would not have been a* SACRIFICE, according to the intent and meaning of his vow, but a *murder*, for which his own life would have been forfeited. If the conduct of Jeptha in devoting his daughter to death could be justified, any other person might have murdered another after a previous similar vow. For the law of Moses would no more authorize a person to kill his daughter, than it would any other person. The vow was not to devote any thing to *destruction*, but to offer it as a *burnt-offering*; and a vow once made could not be changed."

These comments appear to me extremely pertinent; for the degeneracy of the Jewish nation at that period, as instanced by the annotator, would scarcely lead us to the admission that an act so utterly abhorrent from the Jewish ritual could on any supposition have taken place. I own that the statement of Josephus, who might have been expected to solve this difficulty by a similar interpretation to

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that proposed by Dr. Priestley, if it were well founded, is extraordinary; but it must be remembered that Josephus was, after all, a *modern* Jew.

SCRIBA.

Sir, *Nov.* 13, 1820.

In the last Number of the Monthly Repository, (p. 624,) I have read with pleasure, the notice announcing the completion of that *truly national* work, the "Cyclopædia" of Dr. Abraham Rees. It is, indeed, "a lasting monument of the science, talents, judgment and industry," of the learned and venerable Editor. The remarks on the intended Dedication are *instructive*, as well as amusing.

To me it seems surprising that, in the present day, kings should not recognize the origin of their brightest glory in the improved knowledge of the countries which they govern. Is not the noblest homage which they can receive that homage which results from the intelligence and virtue of a learned and enterprising people? Do they know that there are men, in the retired walks of life, so elevated, in all that dignifies humanity, that no titular distinction can add to their importance in the estimation of society? *We* know that there are such men; but we know, too, that they are seldom to be found in the vicinity of a throne.

The Dedication would have *conferred honour* on the Sovereign of our country. To others it must be perfectly unimportant.

These remarks have been induced from happening to recollect that I had included, not long ago, in a bundle of "shreds and patches," some remarks on *asking permission to dedicate*, extracted from an "Apology for the Life and Writings of David Hume," 1777. They follow.

"Ask permission! for what? For distinguishing a man? For circulating the knowledge of his good qualities beyond the narrow circle of, very likely, a set of frivolous companions! Require leave to do this! Was there ever heard such an inconsistency? The point is misconceived. Be it again remarked, that in true science there is a greatness which can seldom *receive*, though it may often *confer*, obligations. Genius may more properly be said to patronize than to be patronized.

"If a production be fit for the eye of men of taste, it ought to be acceptable to men of rank; who are ready enough to be thought in possession of a fine taste themselves, and very frequently, no doubt, pay liberally for their dedications solely upon that principle.

"If, on the other hand, a performance be crude, trifling and ill-written, and, notwithstanding such defects, is, without the consent of the patron, adorned with a name which it disgraces, such patron ought publicly to renounce his protection, and treat the pretender as every pretender, of whatever profession, deserves to be treated; still, however, with this salvo, that if the production could have done any service to literature, or have promoted, but in a small degree, the cause of science, he would have been the first man to *acknowledge his obligations* for having been thought a fit patron to assist that cause, and to strengthen those services."

Again, as to Patronage, what says Johnson?

"Seven years, my Lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not deserve, for I never had a patron before.

"Is not a patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron which Providence has enabled me to do for myself."—*Letter to the Earl of Chesterfield*, 1755.

So much for *Patronage* and *Dedi-*

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cations: subjects that justly rank with others on which men should think correctly.

J. P.

December 4, 1820.

Notes on a few Passages in the New Testament.

MATT. i. ii. A summary of *Griesbach's* * observations concerning the authenticity of these chapters, may not be unacceptable to a particular class of readers.

(1) No testimonies of ancient writers can be adduced which ought to throw a doubt on the first and second chapters of this evangelist. We meet with them in all those Greek MSS. which are entire: they exist in every ancient version which is not mutilated; nor can it be proved that they have been introduced into these translations at a later period, and by another hand. The *Codex Ebnerianus* † does not furnish an exception: both chapters are contained in that MS., which merely follows the earlier *codices* in the arrangement of the sections and the titles; "in omnibus, quotquot κεφαλαιων notatione et τιτλοις instructi sunt, codicibus, Matthæi κεφαλαιων A seu primum inscribitur περι των μαγων, et incipit Matth. ii. 1. Similiter Marci κεφ. A, titulum præ se ferens, περι τ⁹ δαιμονιζομενω, inchoat Marc i. 29, &c.—Quin in epistolis quoque plerisque eadem est των κεφαλαιων ratio. Primum, v. c., epistolæ ad Romanos κεφαλαιων incipit Rom. i. 18.—Sic accidisse videtur ut primæ libri cujusque particulæ in enumerandis κεφαλαιως mentio fieret nulla. Ex quibus omnibus patet, Novi Testamenti librorum pæne omnium initia fore resecanda, si eam sacri contextus partem, quæ primum κεφαλαιων antecedit, in ὑποθεσις suspicionem adducere fas esset."

Dr. Williams ‡ has in vain appealed against these chapters to the Latin MSS.: in all of them, the whole of the introductory narrative occurs. In some, it is true, we find the genealogy detached from the history: but the separation is arbitrary and unwarranted. At the end of the seventeenth verse of the first chapter the Harleian MS. marked 1775, and of the age of the 6th or 7th century, exhibits the words, *Genealogia hucusque*: INCIPIT EVANGELIUM SECUNDUM MATTHÆUM. These sentences, however, are not placed in the text: nor were they written by the original transcriber; they stand in the margin, and were the addition of some later possessor or copyist. * Latin MSS., of the 10th, 11th or 12th century, may also be produced in which the genealogy is, in like manner, distinguished from the narration. To these, nevertheless, we oppose the evidence of far older and better *codices*, both in the Latin tongue and in other languages. The utmost, indeed, which the MSS. alleged by the objector can prove is, that in the middle ages some individuals existed who looked on the genealogy not as belonging to the history, but in the light of an appendix, or rather an introduction to it. Now the suspicion indulged by these men does not affect the authenticity of much the larger portion of the chapters, or even intimate the *spuriousness* of the genealogy, but merely aims at separating it from the body of the history; in consequence of this pedigree (as they supposed) not having been drawn up by the evangelist himself, though he judged fit to adopt it, by way of preface to his narrative.

(2) Further: These chapters cannot be fairly arraigned by any thing that we know of the gospel according to the Hebrews or of that of the Nazarenes or Ebionites. It is far from being certain that the genealogy and the history of our Lord's miraculous birth were originally wanting in *all* of them: nor can Matthew's Gospel be so connected with them as to make it probable that whatever is not found in those apocryphal works was also passed in silence by our Evangelist.

(3) Equally irrelevant, in this view, are the conjectures of some learned men in favour of the existence of an original gospel, [*urevangelium*,] from which Matthew, Mark and Luke drew

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* Comment. Critic. in Text. Græc. N. T. Partic. ii. 47—65.

† Michaelis' Introd. to N. T. (Marsh) ii. 257, 258 (1793).

‡ "Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel. Edit. 2, Lond. 1789." Griesbach.

* "Vide *Symbolas* nostras *criticas*. Tom. I. p. 309." Griesbach.

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as from a common source. Should we even allow that such a document was in being, and that it had no such materials as are contained in these chapters, still it by no means follows that they did not proceed from the pen of the Evangelist. For if any other individual could make this addition to the primitive gospel, why might it not have been made by Matthew?

(4) No argument, moreover, can be deduced, against the chapters, from Mark's silence. Granting that he availed himself of the Gospel of Matthew, in framing his own, he, nevertheless, is not its epitomist: he contented himself with selecting from it what suited his purpose; omitting every thing besides, as, for example, the Sermon on the Mount.

(5) Luke was in the same situation. Between his introductory chapters and those of Matthew there are variations, and even apparent discrepancies. The probability is, that he used a former and more concise *edition*, as we may term it, of his predecessor's gospel.

(6) That there are many and great difficulties in these chapters, cannot be denied. But this circumstance is no sufficient reason for calling their authenticity in question. In the introduction to this Gospel we have nothing which Matthew *could* not have written. Although from the nature of the case, he could not be an eye-witness of the events here recorded, or even receive his knowledge of them from those who were either the spectators or the subjects of the transactions, he might still derive his information from unexceptionable sources. Some *obscurity* would, at the same time, attend the narrative, as the consequence of the interval between the date of the facts and that of their being thus committed to writing.

(7) The objections of Faustus the Manichæan it cannot be important specifically to notice: they regard the difficulties to which we have just adverted, and, in particular, the genealogy, which he wishes to separate from the history.

(8) Such, then, and so feeble, being the arguments brought against the introduction to Matthew's Gospel, we do not hesitate in receiving these chapters as authentic.

(9) We have now only to inquire, whether the Evangelist himself collected, from unexceptionable witnesses, the events recorded in this portion of his history, or found it already reduced to writing, and judged it worthy of being prefixed to his narrative? Our opinion is, that there are sufficient indications of the two first chapters both of Matthew and of Luke having proceeded respectively from those authors; the style and manner corresponding in each case to the severally acknowledged characteristics of the two Evangelists.

As Luke's histories are distinguished by the relation of *angelic appearances*, by the frequent occurrence of *concise speeches* from some of the principal personages, and by occasional *Hebraisms*, so in Matthew's introductory chapters we see presumptions that the author of them is no other than the author of the body of the narration. This Evangelist is remarkable for pretty numerous appeals to the prophecies of the Old Testament: and these are often alleged through the *whole* of his Gospel. It further seems to have been his fixed persuasion that the Deity not seldom interposes *by dreams* to admonish men what they should do, or to warn them of what they should avoid. Matthew, accordingly, relates that the wife of Pilate endeavoured, in the following manner, to prevent the governor from condemning Jesus to death: "have thou nothing to do with that just man; for I have suffered many things this day *in a dream* because of him." * The phrase KAT' ONAP is employed by no other writer in the New Testament: nor does it ever occur in the LXX; we meet with it however in Matthew's Gospel six times.

It is probable that both this Evangelist and Luke prefixed the *genealogy* to their Gospels, as they received it from the family of Joseph or of Mary. The errors of it are therefore attributable not to these historians, but to the unknown authors of the document. From the first ages attempts have been made to reconcile the dissonances in the pedigrees, the authenticity of which, nevertheless, was not brought in question. To their existence in the respective narratives of Matthew and of

* Matt. xxvii. 19. Griesbach shews that there is no just reason for disputing the authenticity of this verse.

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Luke, friends and foes bear testimony. And, on a review of the whole of the evidence, external and internal, we must declare it to be our conviction, (1) that the Greek Gospel of Matthew always contained these chapters; (2) that proof is wanting of there having been formerly any gospel, the source, as it were, of this, from which they were absent; and, (3) that, in all probability, Matthew was the author of the chapters; with the exception however of the genealogy, which he borrowed from some quarter not distinctly known to us, and prefixed to his own composition.

Matt. xxiii. 14: "Woe unto you, Scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater condemnation." "Griesbach," says Mr. Wallace,* "transposes the 13th and 14th verses, on good evidence. The editors of the I. V., on evidence equally strong, reject the 14th verse, and consider it as an interpolation from Mark xii. 40, and Luke xx. 47." The biblical student may not be displeased with a reference to Griesbach's latest thoughts† on this part of the text of the N. T. That learned man delivers his opinion as follows: "delendum eum esse pronuntiarem, nisi recurrentia verba *ουαι δε υμιν, γραμματεις και φαρισαιοι, υποκριται, ότι* omissioni ansam præbuerit tam facilem, ut mirum profecto esset, si librarii omittendo non peccassent; uti etiam eandem ob causam, Bengelio teste, codex 86 et latini nonnulli libri versum 13 neglexerant, a correctoribus jam in marginibus suppletum.—In medio ergo res retinquenda, et lectori, qui tamen de gravibus suspicionis adversus versum 14 causis admoneri debet, judicium permittendum esse videtur."

Acts iii. 1: "Now Peter and John went up together into the temple, *at the hour of prayer*, being the ninth hour." These apostles of Christ, we perceive, set apart certain times for the more immediate expression of the feelings of devotion. The practice is founded on the frame and laws of the mind, no less than on the commands of Divine Revelation, and on the examples of eminently wise and good men in every age and country. If there be those who would persuade us that piety and devotion cannot be regulated by the figures of a dial, or that religious affections cannot be excited in large bodies of men, and, by analogy of reasoning, in individuals, by the tolling of a bell, we may fairly infer from the use of such arguments, the want of a just knowledge of human nature in those who employ them. Nothing can well be more obvious and satisfactory than the answer which they admit: habits of devotion must be formed in the same manner in which other mental habits are acquired. So long, therefore, as religious services are considered as the *means*, instead of being made the *end*, the advantage, and even the necessity, of them, must be evident. If it be once granted that they are proper, we plainly see that, whether they are social or retired, there must be fixed times for the performance of them: nor is there any thing more irrational and visionary in piety and devotion being regulated by the figures of a dial, or in the religious affections being excited by the tolling of a bell, than in the lively recurrence of other feelings at the seasons, and as the effect of the circumstances in which they are accustomed to receive a peculiar gratification. If habits depend on regular and duly-repeated acts, no man whose experience gives him this conviction can be at a loss in replying to the objector. He alone will despise stated hours of prayer who either questions the duty and efficacy of the practice, or so relies on supernatural assistance as to fancy himself exalted above the need of ordinances: thus nearly related, in this point, to each other, are the apparently opposite characters of the enthusiast and the sceptic!

Rom. xiii. 1—8: "Let every soul be subject unto the higher powers," &c. Paul glances, in this passage, with united delicacy and force, at the obligations of rulers, and describes what HE should be, let his title be what it may, in whom the supreme functions of the state are lodged: "he is the minister of God to thee for good:" on which sentence I transcribe the comment of one of the best Scriptural critics of any age or nation:—

"As Christianity," says Dr. John

* Plain Statement, &c., p. 74.

† Comm. Critic. &c. Partic. ii. 11.—15.

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Taylor;* " was then growing, and the powers of the world began to take notice of it, it was not unlikely this letter would fall into the hands of the Roman magistrates; and whenever that happened, it was right, not only that they should see Christianity was no favourer of sedition, but likewise that they should have an opportunity of reading their own duty and obligations.—The apostle with a masterly hand delineates, and strongly inculcates, the magistrate's duty, while he is pleading his cause with the subject, and establishing his authority upon the most true and solid ground. He dexterously sides with the magistrate, and vindicates his power, against any subject who might have imbibed seditious principles, or might be inclined to give the government any disturbance; and under that advantage, reads the magistrate a fine and close lecture upon the nature and ends of government. A way of conveyance so ingenious and unexceptionable, that Nero himself, had this epistle fallen into his hands, could not well have missed of seeing his duty, and yet would have met with nothing flattering on the one hand, nor offensive or disgusting on the other."

1 Cor. i. 12: " — and I of Christ." Bishop Pearce (in loc.) suspects " that these words were not in the original." Yet we have no authority for omitting them; nor should either the text or the translation be disturbed. The writer complains of schisms in the church at Corinth, and of the propensity of its members to enrol themselves under the banners of human, uncommissioned leaders. What he laments and censures is, that some individuals declared their attachment to one apostle or minister, to Paul, to Apollos, to Peter; although he does others the justice to own that *they* acknowledged HIM alone " who is the head"—*I am of Christ*. It was mortifying that the name of *Christ* should appear to be on no higher level than the names of his servants. Hence the writer immediately asks, *Is Christ divided?* Nothing can be more in our author's manner.

N.

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* Paraphrase, &c. on the epistle to the Romans. For the high value of this work, see Bishop Watson's Collection of Theol. Tracts, Vol. III., at the beginning. Of the descendants of Dr. Taylor, so well known throughout a wide circle for their talents and their virtues, for their several attainments in Science, Learning and the Arts, for their amiable manners, their generous public spirit, and their enlightened attachment to Truth and Liberty and Religion, it may with eminent propriety be said, that they have shewn

" ——— quid mens rite quid indoles
Nutrita sanctis sub penetralibus
Posset——."

York,
October 28, 1820.

SIR,

ON the night of the 11th inst., after I had been some time retired to rest, and, not being immediately disposed to sleep, was occupied in observing and admiring the planet Jupiter, now in all its beauty, and interested in forming conjectures whether at some future period in the revolution of ages, we may not be permitted to join with the inhabitants of other planetary worlds in one general hymn of thanksgiving and praise,—in an instant my room was illumined by a blaze of light which could hardly, I think, have been produced by a thousand flaming flambeaux. On drawing aside the curtain, I saw a tremendous column of fire towering up to a prodigious height, and emitting sparks in every direction. The sight was most inexpressibly awful, at once sublime and terrific. Happily for the inhabitants of this street, (Lendal,) the large corn-mill from which the conflagration proceeded was at some distance, and on the opposite side of the river Ouse, which runs parallel with it. Still, however, the sight was most overwhelming: if we were not personally in danger, doubtless there were many others that were; and when this all-devouring element has once gained the ascendancy, who shall say where its ravages may terminate? In this afflicting event, however, as doubtless in every other, we may point out many alleviating circumstances which human wisdom could not have controlled, and of favourable coincidences which human foresight could not have produced, and which afford a striking proof that the great Supreme Disposer of all events, in the midst of judgment, remembers mercy. I shall merely state one or two instances.—If the night had not been unusually calm and tranquil, not even a breath of air

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to fan the flame, or to convey the flakes of fire that now fell into the river, to the tops of the neighbouring houses, whole streets must have been destroyed. Again, if some part of this same river had not been drawn off two days preceding for very different purposes, the necessary engines would not have been efficiently placed, one side of the building on fire being close to the margin of the water. Once more, if three vessels laden from the mill had not been got under sail the day before the accident, they and their cargoes must not only have been inevitably destroyed, but the dreadful conflagration would have been tenfold increased! "O that men would praise the Lord for his goodness;" that they would consider themselves as ever under his guardian care, and declare his mighty works to the children of men!

How forcibly, Mr. Editor, did this bring to my mind what must be the horrors of a besieged city, where spectacles of this kind surround the wretched inhabitants on every side, and where, if any should escape the flames, the poor forlorn fugitives are subjected to massacre and death, in a thousand frightful forms, or to cruel outrages from the infuriated soldiery, still more to be dreaded than even these! Yet, to fight bravely, and to conquer in any cause, in itself however unjust, especially if decked in military array, is denominated *glorious*; the victor is crowned with laurel, and suppliant crowds bow the knee before him! And do we use this language and yet call ourselves Christians—the humble disciples of Him "who, when he was reviled, reviled not again"—of Him who "endured the cross, despising the shame," that he might demonstrate to succeeding generations in what true glory really consists—of Him who, having risen from the grave, and shewn that death is not the end of man, has "for ever sat down on the right hand of the Majesty on high"? Can we think on these things and reflect for a moment on the dreadful evils of which war is the prolific parent, (evils evidently not less destructive to the conquerors than to the conquered,) without unfeignedly rejoicing in the formation of Peace Societies, and sincerely endeavouring to aid their success? Their leading object, in my mind, should be, not so much to discuss the question how far war can, in any case, be justified on Christian principles, as to discourage the war spirit, to point out from time to time the malignant passions it engenders and inflames, the horrid crimes to which it leads, and the ruin and desolation which it fails not to spread on every side. Respecting the strenuous advocates for this dreadful practice, may we not say, with the good old patriarch, "O my soul, enter not thou into their secret; unto their assembly, mine honour be not thou united"?

C. CAPPE.

SIR, *October*, 1820.

THE commendations passed most deservedly (pp. 163—168) on the Family Sermons published by the Rev. Mr. Butcher, induce me to suggest that he could make the treasure more complete to families unable to attend public worship on account of distance, &c., by composing a short introductory prayer, and another longer prayer, (for immediate subsequent delivery, condensing the subject discussed,) distinctly suitable to each sermon. I need not point out the usefulness of such a book of prayers to families who have no Unitarian places of worship, within many miles, to attend. And who can do it so well as the devout author of these Sermons himself? One volume possibly might contain the substance of the three volumes of Sermons.

G. M. D.

The Canonical Gospels the support of Unitarian Christianity.

(Concluded from p. 672.)

WE have then the old objection as to the difficulty of reconciling the evangelists:* but the writer does

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* The disagreement in particulars of the gospel historians is a favourite topic with Infidels. They can only make a handle of it, if the plenary inspiration for which Bolingbroke so zealously contends, be conceded to them. It should be shewn that the *historical* writers of the Bible ever pretended to inspiration. Mr. Evanson gave up this point to them in his "Dissonance." He, too, thought, by "expunging" the disagreeing gospels, to remove stumbling-blocks out of the way of those who would not thank him for

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not seem fortunate in the selection of his instances. He asks, "What can be more impracticable than all attempts to reconcile Luke iv. 22, and Matt. xiii. 55, both proving that Jesus was the son of Joseph and Mary, with Matt. i. 18, and John i. 9, 14?" Now, admitting the fact of the miraculous conception, the text, Luke iii. 23, "being, as was *supposed*, the son of Joseph," whether we read the word *supposed* or *registered*, at once removes this exceedingly trifling objection. With regard to John i. 9, 14, the objecter first begs the question, that the texts can only be explained in his own manner, and then decides that they cannot be reconciled with the testimony of Jesus being the son of Joseph. How Christ being "the true light," (ver. 9,) is inconsistent with his being the son of Joseph, he does not condescend to say; but as to the "word being *made* flesh," (ver. 14,) he must know that the original may be rendered "the word *was* flesh;" and that in this case, so far from any impracticability of reconcilement, the texts literally coalesce; and if, as I have before proved, the *word* in Jewish phraseology was a mere periphrasis for God himself, operating by his wisdom and power, "the word becoming flesh," however foreign to our mode of expression, means no more than the man Christ Jesus being "the power of God and the wisdom of God," or anointed with his wisdom and power, and is equally consistent (admitting the fact) with Jesus being the son of Joseph. The words, on either scheme of interpretation, form a significant refutation of the phantasmist heresy, and, as harmonizing with passages to the same effect in the acknowledged writings of the Apostle John, carry with them their own evidence of authenticity.

That no gospel of apostolical authority was extant at the period when Luke wrote his, (which Lardner has, I think, satisfactorily shewn,) may be allowed without leaping to the very summary conclusion, that no other gospel was written afterwards. It is said, that of Matthew's having written any gospel, "the only testimony we have is that of Papias:" but, if this were so, what is there to impugn the testimony of Papias? He is thought to have been acquainted with John, the Apostle: but Irenæus, who knew John's disciple, Polycarp, bears also testimony to Matthew's having written a gospel; and the same writer gives a similar attestation to the fact of Mark and John having each written a gospel, and quotes, as a part of the gospel written by John, the opening of the very proem which so much perplexes and astounds the detecter of Spurious Christianity—"In the beginning was the Word."

It is one of the strong holds of Unitarian Christianity, that THREE out of the four evangelists afford no intimation of the deity of the Son of God. The conclusion follows, that any thing in the fourth gospel which should appear to introduce doctrines incompatible with the simple humanity of the Messiah, must have been intended by the writer in some different sense; for this is not the addition of any omitted fact, but the addition of a stupendous revelation, altering the whole basis both of the Jewish and Christian systems. As Matthew was himself a disciple, and as Mark and Luke transcribed the things related by Peter and Paul, the latter of whom heard the history of Jesus from the older apostles, the three first evangelists must have been qualified to tell whatever was known respecting the person and character of Jesus; and the supposition that John declared something omitted by them, in an article affecting the very essence of Christianity, is both disparaging to the former apostles and incredible in itself. The more so as, since the gospels were not written for the original promulgation of Christianity, but for the purpose of recording the facts and discourses which had already been promulgated by preaching, had the apostles preached the literal doctrine of a deity or a super-angelical spirit incarnate in the human nature of Jesus of Nazareth, the people of the churches which they founded would necessarily be astonished that all the three evangelists should have over-

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the office. He was not aware that he was also removing one of the strongest supports of Christianity,—the argument from the independence of testimony. Had the gospels concurred in the choice and particularity of facts, we should then have been told of a plan of concerted imposture.

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looked a truth of such importance. That the apostles preached no such doctrine is apparent from the epistles left by them, which were first written, and which, notwithstanding the attempt to wrest passages grammatically ambiguous, wherever they are plain in the letter, contain express testimony to the sole deity of "the God of our Lord Jesus Christ." John would therefore contradict not merely the preceding evangelical historians, but the pastoral letters of the apostles, including his own. But, notwithstanding the *Gnostic* or *Platonic* glosses put upon the text of the proem to his gospel, there is, in fact, no such contradiction. So far from agreeing that we should have all that we could "wish or want" in the meagre and mutilated gospel offered to us by the detecter of Spurious Christianity, we, as Unitarians, neither want nor wish to be deprived of an argument which, though of a negative kind, is equivalent to a demonstration of what was *not* the faith of the primitive Christians.

If revelation is to be brought to the standard of every man's private reason as to what is probable or congruous with his abstract notions of the possible or desirable attributes of the Deity, it may as well be given up. A writer who rejects facts because opposed to common experience, may reject books that he might not *want* and that he might not wish. But the question is one of testimony. The books, now esteemed canonical, were acknowledged as such by the elders and the churches of the second century, and had been so acknowledged by the elders and churches of the century preceding. "This canon," says Lardner, "was not determined by the authority of councils; but the books, of which it consists, were known to be the genuine writings of the apostles and evangelists, in the same way and manner that we know the works of Cæsar, Cicero, Virgil, Horace, Tacitus, to be theirs. And the canon has been formed upon the ground of an unanimous or generally-concurring testimony and tradition."

As the Unitarians are accused, as a thing of course, with straining or mutilating scripture to their purpose, and are taunted with the admonition, that the context of scripture is against them, the assertor of Genuine Christianity has kindly come forward to help them by allowing the charge, and proposing to expunge at once the impracticable gospels:

Non tali auxilio nec defensoribus istis.

We defy the charge; we disclaim the assistance.

But, it seems the "enlightened Unbeliever" cannot assent to revelation in the present state of the written gospel. This, as has been already shewn, is begging the question, that whatever he chooses to charge upon the received Scriptures is really contained in them. As to the enlightened Unbeliever, a man is not the more enlightened for being wise in his own eyes. He may be an enlightened politician, an enlightened historian, an enlightened natural philosopher, but this does not make him an enlightened Unbeliever. Aversion from fair inquiry, and dogmatism accompanied with superficial knowledge, do not entitle a man to be thought enlightened; yet this is very commonly the character of those who take upon them to expose the impostures of Moses and Jesus. Gibbon's cold and sneering evasion of Dr. Priestley's challenge of discussion is well known.

The reasoning which the writer has put into the mouth of his enlightened Unbeliever is completely inconsequent. It may be allowed to be characteristic. "Doctrines contrary to the Divine perfections, as discovered by the light of nature," (in other words, as approved by his individual judgment,) are "embraced and professed by *all* the churches in Christendom, and *said* by them to be contained in, and capable of proof from, the New Testament. Now on such evidence I cannot believe in Christianity."—The objector assumes what is false in fact, that such doctrines are embraced by *all* the churches; the Unitarian church, as is well known, disclaiming those to which the allusion is particularly made. He then adds, that these doctrines are *said* to be contained in the gospel; and, without further inquiry, rejects Christianity. But the only justifying reason for his incredulity would be, not that the doctrines are *said* to be contained in the books of the New Testament, but that the books do actually contain them: and, in reply to Mr. Cobbett, who talks of God the Father, God the Son, and God the Holy Ghost, who are not three

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Gods, but one God, and of the wicked Jews killing God; or Mr. Carlile, who, borrowing the former writer's syllogism, sealed also with the approbation of the Lord Bishop of St. David's, affirms that the *Trinity* is the fundamental doctrine of Christianity, and consequently that an unbeliever in the Trinity is not a Christian,—they may simply be challenged to shew, that the Bible, from the beginning to the end, contains one word about God the Son, or God the Holy Ghost, or killing God, or Trinity.

In another part of the same paper in which the writer insists on the "impracticability of converting the Unbeliever by argument," he adverts to the prediction of APOSTACY IN THE CHRISTIAN CHURCHES. What in this case becomes of the proposition of his Unbeliever, that the doctrines of all the churches in Christendom, *said* by them to be contained in, and capable of proof from, the New Testament, the writers of which, they affirm, were inspired, "are contrary to just notions of the Divine perfections, and therefore warrant the rejection of Christianity"? What becomes of that objection, which he confesses to be a *formidable* one, "that there are scarcely two teachers of the different doctrines which they embrace that can agree upon what this revelation, said to be from God, does teach"? Or what title has this Unbeliever to the epithet of enlightened, when, on finding the natural and necessary consequences of the corruption thus predicted, he infers from the prediction and its accomplishment the false pretensions of Christianity?

The writer is not content with shewing us (in the manner we have seen) that one class of Unbelievers is *too enlightened* to be convinced, but he finds out that another class is *too ignorant*. The "labouring classes of the people" are "concluded all under" unbelief. Why the manufacturers of the North are to represent the whole common people of England, I cannot see: but, as the labouring classes have gone on for centuries contented with their creeds or their hymn-books, and neither in this nor in any other country are apt much to complain of things "hard to be understood" in matters of established credence, I presume to doubt this sudden flood of sceptical illumination. With respect to the degree of *religious* disaffection, the four gospels are certainly not in fault. The Radical Reformers, indeed, in their wisdom, have mixed up Paine's gross and illiterate infidelity with his axioms in politics: but this is accidental. The prime movers of popular disaffection were *decay of trade and want of food*; and if any thing of a religious complexion blended itself with their feeling of the benefit which would accrue to them from reform, it arose from the opportunity which the Church and State alliance gave for the identifying Christianity with the political system; from the secular character and political officiousness of the established clergy; the grievance of tithes, and other matters *of similar*ly deep theological import.

As to the writer's most complacent proposition, that these "classes are neither from education nor inquiry capable of understanding the subject," let me ask, *what* subject? That of creeds, or decretals, or half-popish formularies? The subtleties and contradictions contained in these, form a distinct subject from the teachings of the Holy Scriptures, though the writer, in order to substantiate the preferableness of expunging to explaining the gospels, chooses to confound them together. "Incapable of understanding" the things of God! Why, Sir, it was "THE POOR" that had the "gospel preached unto them." Whatever may be the case among those who have been parroted in the church creeds and catechism, and who are apt, like their betters, to imagine that religion has its essence in certain *forms* appointed by law, and in a scrupulous periodical attendance at their own parish church, the state of intellect among the *Dissenting* poor (whatever may be the speculative errors of the particular sect, which yet are quite compatible with the sharpening of the understanding) offers a complete contradiction to this writer's supercilious assumption, that the labouring classes are incapable of understanding religious questions. As regards the Unitarian faith especially, a more gratuitous assertion has never been hazarded; and the daily progress which its clear and scripturally-grounded principles are making among the less educated classes, offers a practical confutation of the

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writer's argument, that the difficulties which clog the existing gospels oppose themselves to its reception. Are there "any perplexities to be unravelled" in the declaration that "there is one God, and one Mediator between God and men, the man Christ Jesus"?—in the preaching of Peter, that "Jesus of Nazareth was a man approved of God by miracles and wonders and signs which God did by him"?—or in that of Paul, that "God had appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead"? The writer may shut us out of "the churches of Christendom;" but, as he has confessed the authenticity of the book of Acts, and of Paul's general epistles, he has in that very admission borne testimony that we are the church of Christ: "So we preach and so they believe." When the writer, therefore, ventures to assert that "Christianity has never been proposed to the Unbeliever in its native purity," he contradicts both himself and the facts: for as to his implication that the canonical gospels do not so exhibit it, this is a mere begging of the question in dispute; and wherever the Unitarian faith has made proselytes, it is by the aid of those very gospels which he describes as exclusively favourable to the corruptions of Christianity.

Yet we are to admit the necessity of government's interfering with prosecutions for blasphemy, because it is impracticable to convince Unbelievers by argument, in the existing state of the written word, and because government is the guardian of the public tranquillity. What is meant by "the torrent threatening to overwhelm the peace and security of the nation," I cannot guess. I have seen and heard of tumultuous meetings for reform, but I have neither heard of nor seen any insurrectionary prayer-meetings in honour of the "unknown God." It seems this writer, who gives the orthodox credit for their doctrines being justified by scripture, admits, with equally respectful acquiescence, that religion and the state are necessarily conjoined; so that a belief in Christianity and "submission to the laws of their country," is one and the same thing. Dr. Horsley might well threaten Dr. Priestley with the sword of the magistrate, when this convenient doctrine of state-craft and priest-craft finds a defender in one who stands forth as an assertor of "the native purity" of the religion of him who said, "My kingdom is not of this world."

But if, politically speaking, government would be justified in repressing the expression of infidel opinions "by the strong arm of the law," it would only be, I suppose, from the probability that the remedy would be effectual. Now it is notorious that the reverse is the case. Persecution adds importance to the man, and the stimulus of curiosity to the matter: nor is this all; for the inference is naturally drawn, that as they who have recourse to the power of the law are reduced to this mode of defence through the impotence of argument, the Infidel is imprisoned because he cannot be answered. The government are, therefore, defended by the necessity of extirpating opinions subversive of national peace and security, (meaning private judgments in matters of religion,) in their adoption of means which have an inevitable tendency to propagate what they are applied to extirpate.

If, then, the writer mean that this "torrent" threatened to overwhelm the religion of the STATE, the same necessity of repression by the "strong arm of the law," (a most goodly and all-justifying phrase,) may be made out for the wholesome discipline of imprisonment and fine being applied to the *Nonconformist*. The door is again opened to travelling ecclesiastical commissions, and the Bishop of *St. David's*, and the Archdeacon of *Sarum*, may yet adopt the prayer of *Simeon* in the temple, when they see not only the God-denying Unitarian, but even the nonconforming Methodist, apostolically questioned by the method of the rack.*

* "The commissioners were empowered to visit and reform all errors, heresies, schisms; in a word, to regulate all opinions, as well as to punish all breach of uniformity. They were directed to make inquiry, not only by the legal methods of juries and witnesses, but by all other

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I cannot see, Sir, that these enlightened objections are so formidable as to call either for coercion or concession, allowing that either would be consistent with Christian principle, or would answer the end if it were. But the experiment of concession has in fact been tried, and has totally failed: the compromise has been proposed, and has been met with scorn. Of a believer who disclaimed some three of the gospels, Cobbett asked, how many weeks would pass before he gave up the remaining one? Thus it is—if we give up three gospels, they will demand the fourth; if we allow them the epistles, they will claim the Acts. *Demo unum, demo etiam unum.* That the writer's enlightened theist "wishes for light," is only another of that congeries of gratuitous assumptions which he has heaped together as first propositions. Till he can prove his point, that this enlightened unbelief arises from no rational view of Christianity or no pure and native form of gospel truth having been presented to the acceptance of the Deist, I shall persist in the opinion, that Dr. Priestley's Series of Letters to a Philosophical Unbeliever, was calculated to satisfy any person capable of being satisfied by reasonable proof. "If they believe not Moses and the prophets, neither would they believe though one rose from the dead."

CEPHAS.

SIR, *Torquay.*

I READ with painful feelings in your Numbers for August and September, [pp. 448—452 and 525—530,] a paper entitled, *An Attempt to distinguish between Genuine and Spurious Christianity;* and I am desirous of doing my feeble endeavour to deter my fellow-christians from entertaining the views which it recommends. Indeed, could it make good its pretensions, and enable us to distinguish with satisfaction what is genuine from what is corrupt in the records of our holy religion, it would deserve our most serious attention; but if, as I fear is the real case, the only result of such speculations must be to destroy entirely the authority of revelation, and leave us destitute of its light and comfort in a sea of doubts without bottom or shore, let us consider the matter well before we suffer all the foundations of our faith to be thus undermined. The writer of this paper, indeed, professes to be a Christian, nay, he appears zealous for Christianity, and desirous to convert Unbelievers. But meanwhile he is labouring to discredit the only historical monuments by which the truth of Christianity is attested, and in so doing is fighting on the favourite ground of the Infidels, and among the foremost of their ranks. For who and what is a Christian, if not he who believes and receives the religion of Christ as taught in the New Testament? As to the man that rejects the authority of this standard, who can say what he is? Can he pretend to know the doctrines which Jesus taught, or to believe in the miracles by which his mission was attested, if he denies the authenticity and credibility of the only narratives by which we can have any knowledge or evidence of either? Such Christianity as this will, as it appears to me, neither benefit the possessor nor convert the unbeliever. To be convinced of this, we must observe, that the reform of Christianity which your correspondent proposes, does not consist in bringing back religious faith and practice to the standard of the Scriptures, that good work in which a true and enlightened Christian is always ready cordially to join; no, but in reforming the Scripture itself, according to the standard of our own judgment of what it ought to be. If any story recorded in the Gospels should appear to us a little strange, we are at once to expunge it as a fable. It is not by the lawful processes of criticism, as applied to other ancient writings, to endeavour to remove corruptions and restore the sacred text to its genuine state: it is not to make allowance for the occasional inaccuracies and mis-statements which are found in all historical works: it is not to allow the fallibility of the sacred writers on minor points, not involving the grand principles of the religion they were commissioned to teach: "for," says your correspondent,

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means and ways which they could devise; that is, by the rack, by torture, by inquisition, by imprisonment."—Hume's Hist. of England, V. 263.

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"though these are very useful and laudable objects when bestowed on books that are authentic, of what use can it be when applied to books that are spurious?"—No: we see it is to reject a great part of the New Testament as spurious. And these books that are to be regarded as spurious are not those seven of whose authority some doubt from the first ages existed in the church, but three at least out of the four Gospels; the fourth itself also being treated with very little ceremony. It is maintained that we cannot rely on the authority of either of the Gospels but that of Luke. Such is the opinion of this writer; but, perhaps, if we were to ask the opinion of three others, each would name one of the other three Gospels as that most entitled to credit. And to shew that this is not mere conjecture, I refer the reader to Bishop Marsh's valuable Dissertation in his edition of Michaelis.

Thus, while we cannot agree which Gospel to assume as genuine, the authority of all the four will be destroyed. But not only does your correspondent reject the three Gospels of Matthew, Mark and John, but even in that of Luke he supposes there is, I know not how much, fable and falsehood. Thus he not only sets aside the two first chapters as a fabrication, but pours contempt on the account of the Gadarene demoniac, the transfiguration and the temptation as contained in this Gospel. Now it is not my business here, even were I competent to the task, to enter on a defence of the authenticity and credibility of the Gospel histories: it is obvious that this forms a main part of what is called the evidence of Christianity, and is treated in works on that subject, among which I would especially recommend to the reader *Lardner's Credibility* and *Michaelis's Introduction to the New Testament*. No doubt the subject presents considerable difficulties, and admits of much variety of opinion among Christians; but I wish to call attention to this important point: viz. that *if we yield to the persuasion that the Gospel histories are not authentic and credible, we do in fact resign our belief of the Christian religion*. The Christian religion is embodied in facts; and if the evidence of those facts be destroyed, the authority of the religion is also destroyed: we shall be brought to regard the Gospel as a vague and uncertain tradition; and, as such, how can it direct our conduct or support our hopes? The plan proposed for ascertaining what is genuine in the Gospel history is, moreover, so unsettled and arbitrary, that there does not appear the smallest chance that it could ever produce any union in the judgments of Christians in relation to its object. Divided, as the Church of Christ has ever been, yet in past days there has existed in the canonical Scriptures a common standard for appeal, both in disputes among themselves and with Unbelievers; but the plan now proposed would make every thing disputable, and, removing the only common ground on which parties could meet, would annihilate every hope and every semblance of union. How practical piety could flourish amidst this confusion and uncertainty, or how Infidels should be inclined to submit their freedom of thought to a revelation thus divested of authority, I cannot conceive. In fact, the grand practical question in regard to the truth of Christianity is, not whether God once gave a revelation to man by Jesus Christ, which is now lost or obscured; but, whether that religion which is contained in *the existing records of Christianity*, is or is not a revelation from God. I trust, Sir, the importance of the subject will excuse my troubling you with these imperfect remarks. In concluding, I cannot but venture to express a wish, that the Editor of the Monthly Repository saw it advisable to be somewhat less liberal, as I would call it, in the communications to which he gives publicity. Far be it that I should trespass on ground that does not belong to me; but I would, with much deference, submit it to his judgment, whether the liberal principles on which he conducts his work do really require that he should lend its pages to the propagation of doctrines which tend so directly to undermine the common faith of all Christians, Unitarians as well as others. The free admission of such papers certainly renders the work less fit for us to put into the hands of our children and our families, and, indeed, of our friends in general; while it tends to harass our own minds with a succession of the petty assaults of unbelief, without any equivalent advantage resulting from it.

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But again I apologize, and leave the matter to your better judgment, remaining your constant reader,

EUELPIS.

Uffculm,
October 9, 1820.

SIR,

ABOUT four years ago a very particular friend of mine proposed a question to me, which, he said, he thought was not generally understood by professing Christians; it was—What do you think of Jesus Christ? It struck me as being a very extraordinary question; for as I had been educated in the belief of the Trinity, and had always been in the habit of hearing that doctrine inculcated, I did not entertain a doubt of its being perfectly consonant with scripture and with reason. At that time I was totally unacquainted with every controversial publication on the subject, and only recollected a few texts which I quoted to him, and which (from the prejudice of education) appeared to me to be quite conclusive. My friend told me he apprehended I did not understand the real import of the texts on which I rested my belief in the generally-received opinions, and strongly recommended me to give the subject a candid and impartial investigation, and finding me disposed to do so, he kindly supplied me with two tracts, "Penn's Sandy Foundation Shaken," and "Elwall's Trial," the perusal of which gave rise to doubts respecting my former creed, and excited a spirit of inquiry which induced me to adopt every means in my power to form correct ideas of the primitive doctrines of Christianity. By reading a number of works on each side of the question, and by comparing them with the New Testament, I became perfectly convinced of the Unity, love and mercy of the God and Father of our Lord Jesus Christ. I was particularly interested with Foster's Narrative of the proceedings of the Friends in his case; and I confess that, in my opinion, the members of that highly-respectable Society (as it is frequently called) have given the world a very poor specimen of that free toleration which they so much profess to revere. It strikes me that an impartial reader may easily perceive, from the general tenor of the works of the early writers of that Society, that they were, in the strict sense of the word, Unitarians, particulary when he sees the numerous and warm controversies in which they were so frequently engaged with persons who held the opposite doctrine. Under this impression of the genuine principles of the Society, I cannot regard their recent proceedings but as a proof of degeneracy, and as a deviation from those liberal sentiments and that Christian charity by which I conceive their ancestors were actuated when they wisely concluded not to adopt a creed. I have expressed these sentiments to a number of persons in that connexion, (for I have an extensive acquaintance with them,) and have found many of them, and even some who were present at the Yearly Meeting when Mr. Foster's excommunication was confirmed, totally ignorant of the points on which he is said to differ from the Society. I have invariably endeavoured to impress them with the necessity of becoming acquainted with their own principles, by which alone they would be able to appreciate and defend them, and I have also recommended the perusal of such works as I thought most likely to be of assistance to them in so laudable an engagement. In many instances I have succeeded far beyond my expectation; and it has been most gratifying to me to observe with what frankness and zeal they have applied themselves to the interesting and important subject; and I now know several persons of talent and influence in the Society, and who are reputed very consistent members, who publicly avow their belief in their primitive Unitarian principles, and who openly express their disapprobation of those attempts to restrict the exercise of private judgment, which were so strikingly exhibited in the proceedings against Mrs. Barnard and Mr. Foster. I have lately made a tour through the principal places of England, and have no hesitation in saying, that these sentiments and feelings are becoming very general, especially among the younger part of the Society; and one person told me, he was pretty certain we should hear of no more disownments on account of Unitarian principles—"in short," said he, "if Friends were to continue to disown persons on those grounds, they would soon have to disown the majority of their members."

But it is not to the Society of Friends only that my observations have been

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confined. I have found, in my own neighbourhood, and throughout my late tour, persons of almost every denomination disposed to bring their religious tenets to the test of reason, and to the uniform declarations of Christ and his apostles; and I have witnessed them dismissing their former mysterious notions, and embracing the rational and consistent belief, that there is but one God, the Father, and one Mediator between God and men, the man Christ Jesus.

On the whole, Sir, I cannot but congratulate the friends of Truth on the progress which it is evidently making in the world.—The time, I believe, is fast approaching when Christianity shall be released from the fetters of superstition and bigotry, and, resting on the basis of reason, shall meet with equal approbation from the peasant and the philosopher.

JOHN JONES.

P. S. On observing in your Monthly Repository for August, [p. 471,] the question by "An Unitarian Traveller"—"Is Unitarianism increasing or decreasing?" I thought that a letter from me on the subject might not be unacceptable to some of your readers. If you are of the same opinion you will please to insert it.

Dudley,
December 7, 1820.

SIR,

MAY I be allowed to pay a humble tribute to the memory of the Rev. THOMAS HOWE, of Bridport, whose death is briefly announced in the last Number of the Monthly Repository? It is impossible for me to discharge this duty, without feelings of deep and sincere regret. I esteem it among the highest privileges of my life, that for nearly twenty years I have been honoured with his unreserved and affectionate friendship; and the more I have seen of his heart and his character, the more reason have I found to admire and love him. The few imperfect notices that I shall offer are by no means intended to supersede a more regular and connected memoir, which I hope will soon be furnished by some other hand.

Mr. HOWE was born at Ufficulm, a village near Tiverton, in the county of Devon. He pursued his studies for the ministry under the able superintendence of Dr. Rippis and Dr. Rees, at the academy which, a few years before, had been removed from Wellclose Square, London, to Hoxton. Among his fellow-students were several individuals who have filled important stations in the Dissenting churches, and some who have risen to considerable eminence in the republic of letters.

It was, I believe, immediately on quitting the academy, where he distinguished himself by the most regular and persevering industry, that Mr. Howe preached, for a few months, at Exeter, as an assistant to the learned and pious Micaiah Towgood, a name deservedly held in the most grateful remembrance by every friend to the sacred rights of conscience, for his incomparable "Letters" in vindication of Protestant Dissent *

Mr. Howe, soon afterwards, engaged himself as chaplain to the Rev. Sir Harry Trelawny, who, having become dissatisfied with the doctrines of the Established Church, (though he was always enthusiastially attached to the splendour of its rites and ceremonies,) at that time officiated as "minister of the Presbyterian Church at West Loe, in Cornwall." With this gentleman, notwithstanding his singular fluctuations in opinion, † the history of which

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* See "A Dissent from the Church of England fully justified," by Micaiah Towgood. See also Manning's Life of Towgood, p. 25. It is a subject, I think, of regret, that Mr. Manning should not have enriched his volume with a short account of the distinguished ministers in Exeter and its neighbourhood, who were Mr. Towgood's contemporaries and friends. The public has, at length, been gratified by an interesting outline of the character of one among them, the Rev. Samuel Merivale. It is found in the posthumous Discourses of his pupil, the Rev. Joseph Bretland; himself one of the most accomplished, the purest and the kindest of human beings.

"Oh, I could stop and linger, if I might!"

† See "Orton's Letters to Dissenting Ministers," Vol. II. p. 20 and p. 200. Sir Harry Trelawny, just before he relapsed into the bosom of the Establishment, published a pamphlet in defence of Nonconformity. During the short time that he exhibited himself in what some persons

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will hereafter be both entertaining and instructive, Mr. Howe continued, through life, to maintain a friendly and agreeable intercourse. He determined some years ago to inscribe a work, which he was on the eve of publishing, to his early patron, and had actually drawn up a very respectful dedication. The delicacy of his mind, however, led him to abandon the idea. He was apprehensive that the tenor of his performance might awake painful recollections where his only wish was to gratify.

From Trelawne, the family-mansion of the Reverend Baronet, Mr. Howe removed to Ringwood, in Hampshire, and there, as the pastor of a congregation, most tenderly attached to him, he spent several happy years of his life.

I think it was in the summer of 1787, that he accepted an invitation from the flourishing and highly respectable society of Protestant Dissenters at Bridport, to succeed the Rev. George Waters, "a man," as he is described by one who knew him well, * "of distinguished modesty, humility and piety." Mr. Howe was ordained to the pastoral office, at Bridport, on July 10th, 1788.† The services of the day, all excellent in their kind, were afterwards printed; and I cannot omit this opportunity of affectionately recommending Dr. Kippis's most admirable "Charge," to the diligent and repeated perusal of every young person, the desire of whose heart it is to engage with pleasure and success in the interesting duties of the Christian ministry.

It was at Bridport, a spot endeared to me by a thousand tender recollections, that I first became acquainted with Mr. Howe. He was then an inmate in the family of the Rev. Samuel Fawcett, at Mountfield-House, an elegant

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may regard "his happiest phases," he preached and printed two eloquent sermons; one from 1 Cor. iii. 9, before an assembly of Ministers at Exeter, Sept. 9, 1778; the other from 2 Cor. x. 7, on a similar occasion, at Taunton, June 26, 1779. The following extract from the latter discourse is inserted here as a specimen of the preacher's style.

"Many of those who are now called Unitarians were once Calvinists. When they were, what was their character? They were generous, pious, charitable, benevolent, zealous, worthy men. Upon farther study, constantly praying for light and knowledge, still continuing serious and exemplary, they saw reason to change their sentiments; and then observe the enormous metamorphosis. Their generosity becomes prodigality, their piety slavish superstition, their charity springs from pride, their zeal evidences their hatred of Christ, their benevolence is spite in disguise, and, in one word, they are the children of the devil, and the enemies of all real righteousness.

"How discerning must our judges be! Blessed God, thou seest not as man seeth. To thee they commit their cause, and it shall be re-heard at the last decisive day. Suppose now an Unitarian in the wrong. He has lived, as far as he knew, according to the laws of reason, conscience and religion. His faith in God has guided him steadily through life: his hope of immortality has supported him in the hour of death. He approaches the judgment-seat, and finds that He whom he respected as the first and most favoured creature of God, is really God himself. With reverence, joy and awe, will he prostrate himself before the throne, and say,

"'Most adorable Judge! From the first day that I knew thee by the revelation of thy word, till this solemn season, thou knowest that I have loved, served and honoured thee with unfeigned sincerity. To exalt thee among men, and proclaim thy glories and goodness, has been my delight. As the Messenger of the Most High, the only-begotten of the Father, full of grace and truth, I have ever respected thee myself, and warmly exhorted others to respect thee; I find that thou art far higher than I conceived. Forgive, most compassionately, my mistake, and suffer me, from henceforth, for ever to adore thee with that homage, worship and honour, which are thy eternal right.'

"Can you imagine the kind Saviour would frown upon him? Would he not embrace him in the arms of his tender mercy, accept his services, and crown him with everlasting life?"

* See Dr. Toulmin's Sermon at Mr. Howe's Ordination, p. 13.

† On this occasion Mr., afterwards Dr., Toulmin preached; Dr. Rees proposed the questions; and Dr. Kippis delivered the Charge. A very liberal and masterly Charge was delivered at Bridport, September 26, 1738, by Dr. William Prior. It passed through three editions within a few months; and it richly deserves republication.

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seats, in the immediate neighbourhood of the town. Beneath that roof all was regularity and order; there was a continual interchange of those pleasing offices, those testimonies of confidence and esteem, those exercises of self-denial and self-control, and those facilities for mental and moral improvement, which "make it life to live;" and in that happy dwelling I have often witnessed how much the spirit of devotion can heighten every enjoyment and sanctify every grief. Only a single member of the family now survives, venerable for years and virtues, and best beloved where he is most intimately known. "Late be the hour, and distant be the day," when I can, with propriety, speak of him, as the feelings of gratitude and affection prompt! But there was one, who has long since made her bed in darkness, and whom the accents of human praise cannot reach. It may, therefore, be permitted me to say, that the memory of that silent, unpretending piety with which she adorned her Christian profession, of those mild and gentle graces which she cultivated in the sequestered shade that was so congenial with her disposition, and of that kind and peaceful temper with which she cheered and blessed the domestic circle, will never be effaced from the tablet of my heart. She was called from the present scene on the 15th of May, 1808. A few days after, Mr. Howe wrote to me; and the following extract from his letter will enable the reader to judge of the degree in which the excellences of this amiable person had conciliated his regard, and what influence her removal was likely to have upon his future comfort. "We have lost a valuable friend. On Monday, Mrs. Fawcett was seized with a fever, the progress of which medical aid was of no efficacy to stop. For the first three days she had the perfect use of her reason, and expressed a calm resignation to the Divine will, with respect to the issue of her disorder. On the Thursday morning the fever affected her head, and she was generally in a state of delirium till her death. This event took place on the Saturday evening, the sixth day of her illness. Having been myself very much indisposed for the whole of the week, I was less able to command my feelings and to exercise fortitude in these trying circumstances. On the Tuesday succeeding Mrs. Fawcett's death, I attended her remains to Crewkerne, where they were interred in the family vault.

"You were well acquainted with her; but you had no opportunity of knowing her peculiar virtues. These will not be forgotten by me, as long as recollection remains; and I hope her example will be of benefit to me, through the remaining part of my sojourn in this state of trial. I have lived with her and her beloved partner for upwards of thirteen years, during which time, I believe, she never once frowned on me. The harmony which subsisted between us, notwithstanding our differences of religious sentiment,* was never interrupted for a moment. She was always obliging and kind to me; she was, I assure you, no common friend; and it seems to me as if, by her loss, I am deprived of maternal care. I expect that my happiness in future life will be materially affected by this awful event. But I would bow with calm submission to the will of heaven. Infinite Wisdom cannot err; and there is always some gracious end to be answered by the most afflictive dispensation. It is a heavy stroke, indeed, to Mr. Fawcett. He was deeply sensible of her worth. Happy for us, we sorrow not as those without hope. Never did Christianity appear to me more valuable than at present. How well calculated is it to soothe the mind, under the darkest scenes of human life, especially on the loss of pious friends! Were I to follow the direction of my feelings, I should write to you on no other subject."

At the beginning of the year 1805, Mr. Howe published an Abridgment of Dr. Taylor's "Key to the Apostolic Writings," to which he prefixed a Dissertation, containing an epitome of the gospel history. By his desire, I had the pleasure of superintending the work in its progress through the press. My friend felt no common satisfaction in receiving the thanks of Mr. Lindsey for his publication. That eminent confessor informed him that he thought it calculated to do much good, especially among the middle and lower classes of

* Mrs. Fawcett was a member of the Independent congregation in Bridport.

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society. "This," says Mr. Howe,* "abundantly compensates for the charge of my Bristol bookseller, that I am opposing the glorious peculiarities of the gospel, and that he cannot, in conscience, give circulation to such a book."

While he was employed in the preparation of this little work, doubts began to suggest themselves to his mind on some of the opinions which he had hitherto entertained, as to the person and offices of Christ. "I intended," he observes, in a letter addressed to me on the 31st December, 1804, "to insert a note at the beginning of my account of the birth of Christ, stating that the chapters in which it is found, there is great reason to think, were not written by the Evangelists. On your suggestion, however, I have omitted it entirely, and commenced the history at our Lord's entrance on his public ministry." It was about this time that he entered upon a more careful study of the Sacred Scriptures, under a deep sense of his responsibility, with frequent prayers to the throne of grace, and in the spirit of sound, cautious and enlightened criticism, comparing the phraseology of one passage with that of another, and "making," as he expresses it,† "due allowance for the highly figurative mode of speaking which was common in the East, and which was adopted by our Lord and his apostles." The result was a conviction, which all his subsequent inquiries served to strengthen and establish, that Jesus, the Mediator of the new covenant, is strictly and literally of the human race. The terms in which he wrote to make me acquainted with the change that his religious sentiments had undergone, were these: "I have entirely given up Arianism, I adhered to it as long as I could, till the force of evidence drove me from it into strict Unitarianism. This is the little leaven which I now think will eventually leaven the whole lump. For this purpose there must be the union of serious piety and candour, and the wisdom of the serpent must be blended with the harmlessness of the dove."

Towards the close of the year 1808, Mr. Howe was attacked by a fever, from which, during several weeks, there was no expectation that he could recover. He was himself fully aware of his imminent danger, and those who watched, with so much kindness and assiduity, around his bed, can bear witness to the humble confidence and the pious resignation which he then displayed. At length it pleased the Almighty to raise him up; and how often have I heard my excellent friend expatiate, in strains of holy gratitude and wonder, on the glorious hopes and promises which supported him in that most awful scene! He cast himself on the goodness and mercy of God in the gospel of Jesus Christ, and he experienced the efficacy of his views, as an Unitarian Christian, to enliven the gloom of sickness, and to scatter the darkness of the grave. These feelings he has himself described with touching simplicity, in a note to his Sermon, preached before the Western Unitarian Society, at Taunton, on Wednesday, July 14, 1813. In a letter which I received from him in the spring of 1809, and which can neither be transcribed nor read without emotion, he says, "What cause have I for thank-

* In a letter to me, dated October 8, 1808.

† In his Sermon before the Western Unitarian Society, p. 23, note. In a letter written to me a few weeks after this sermon was printed, Mr. Howe says, "Though the general strain of our preaching be plain and practical, we do right in frequently calling the attention of our people to our principles, as *Unitarian Christians*. It tends to cherish the spirit of free inquiry into the Sacred Scriptures, and is, thus, favourable to truth and virtue. This spirit much prevails in Bridport. Works for and against Unitarianism are in constant circulation amongst us. Many copies of a popular tract in favour of the Godhead of Christ, and an admirable Answer to it, are most industriously dispersed. Our Trinitarian and our Unitarian friends 'run to and fro,' and the result will be, I hope, that 'knowledge shall be increased.' Between them, it is so managed, that those who read 'the one' pamphlet, are under a kind of necessity of reading 'the other' also. This is surely as it should be. A worthy Calvinistic neighbour, whom you know, has been firing his great guns at my little sermon. What execution he will effect, time must shew. Our friends are by no means discouraged."

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fulness to that gracious Being who made my life his guardian care, when in circumstances the most threatening! May I learn to put a cheerful trust in Providence for the future, from the divine goodness I have experienced, and to devote my spared life more diligently to the service of my kind Preserver! Such, indeed, were the alleviations with which I was indulged in my affliction, and such the soothing consolations communicated to my mind by the principles of religion, that, upon the whole, being free from bodily pain, I think I may class the four months of my confinement among some of the most comfortable in the course of my life. The warm and kind attachment which my friends shewed to me was greater than I before knew that they felt, and it has been a source of much pleasure to me, that though I was laid aside from public service, for a long time, my place was regularly supplied."

This alarming fever left Mr. Howe in a condition of great bodily weakness; it fatally undermined his constitution; and from that period his friends have been sensible of the gradual decay which has brought him down to his native dust. He exemplified, however, in a peculiarly important and striking sense, the justness of the apostle's remark, that "though the outward man perisheth, the inward man may be renewed day by day." * Never did he appear to lose sight, even for a moment, of what he owed to his heavenly Benefactor. On the 2d of April, 1809, he returned to the duties of the pastoral office with redoubled energy. His beloved hearers received him from the borders of the grave with increasing affection and regard; and no one could witness the ardour of his zeal without being convinced that it was because he had *felt* the inestimable value of the uncorrupted doctrines of the gospel, that he was more than ever anxious to inculcate a fearless, diligent, unbiassed examination of the Scriptures, and thus to be made the honoured instrument of leading his people to a more perfect acquaintance with "the truth as it is in Jesus," and of promoting among them the influence of genuine Christianity.

In preparing for the services of the sanctuary, he was eminently conspicuous for indefatigable application, and it was in these services that he ever found the purest and the most valued of his pleasures. The house of prayer was his exceeding joy. There he led the devotions of his flock with a solemnity, a fervour, a heavenly-mindedness, that were all his own. There he lifted up his voice, not to amuse, but to convince and to awaken. There he described the happiness of piety, by exhibiting religion in its most attractive forms, and by unfolding the purity and the bliss of the heavenly world. There he displayed the paternal character of God and the love of Christ, which was stronger than death. His instructions, coming from "a heart convinced of immortality," derived thence a power, a beauty, a persuasive tenderness, which it was scarcely possible to resist.

"He bore his great commission in his look,
But sweetly temper'd awe; and soften'd all he spoke.
He preach'd the joys of heaven and pains of hell,
And warn'd the sinner with becoming zeal;
But on eternal mercy lov'd to dwell.
He taught the gospel rather than the law,
And forc'd himself to drive, but lov'd to draw."

DRYDEN.

Of what he was in his personal and social character, I shall attempt no delineation. I could speak of his devotedness to God, and of the simplicity, the childlike simplicity and singleness of his heart; I could say much of the candour which he always exercised towards good men of all denominations; of his entire freedom from that exclusive, intolerant, dogmatizing spirit so disgracefully common in the Christian world; and of the "unasked relief" which it was his delight to carry to the abodes of the poor, the aged, the sick and the forlorn: I could enlarge on the kindness of his disposition and the amiableness of his manners; but these are embalmed in the fondest recollections of all who knew him, and the remembrance, "never to die," may well soothe and comfort us in this melancholy hour. Favoured with that

* 2 Cor. iv. 14.

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calm dismission,* which has been the object of desire to many a pious mind, he is now beyond the reach of infirmity and pain: and, oh! how precious to the heart is it to believe, that, when the morning of the resurrection breaks, through the mercy of God, if we are not unworthy, he will be our companion again; and we shall renew, together, all the endearing intercourses of love, and enter upon an endless career of improvement in these mansions of our Father's house, where no voice will be heard but that of thankfulness and of praise!

JAMES HEWS BRANSBY.

I annex what I apprehend to be a correct list of Mr. Howe's publications.

1. The Millenium, or Cheerful Prospects of the Reign of Truth, Peace and Righteousness; and Serious Reflections on Commencement of the New Century. Two discourses preached at Bridport; the first on Nov. 5, 1800, and the second on Jan. 4, 1801. 8vo.

2. A Key to the Apostolic Writings, by John Taylor, D. D., abridged, with a Preliminary Dissertation on the Scriptures of the New Testament. 12mo. 1805.

3. A Sermon on the Folly and Danger of Pride—without the Author's name—in Bransby's Selection of Sermons for the Use of Families. Vol. I. p. 189. 12mo. 1808.

4. A Sermon on our Lord's Prayer, relating to the Union subsisting between God his Father, Himself, and his Disciples; delivered at Taunton, on Wednesday, July 14, 1813, before the Western Unitarian Society. 12mo.

Mr. Howe was also the Author of many Communications, to which his name is generally subscribed, in "The Monthly Repository" and in "The Christian Reformer."

* A Correspondent, whom I have much reason to esteem, writing to me from Bridport, on the mournful event, observes, "The death of our excellent pastor was very sudden. He had been spending the day (Wednesday, November 15) at the house of a friend, and returned home at about seven o'clock in the evening. Five minutes after he entered our house he expired, without a struggle or even a sigh, in a chair which he had placed by the fire, for the purpose of warming himself, the evening being very cold. Such a death, as the close of a most pious and useful life, may be said to have been truly desirable, for one whose infirmities were fast increasing, and would probably soon have rendered him incapable of discharging his ministerial duties. While, therefore, we feel the loss of him to be great—(and it is particularly so to us, among whom he resided as an inmate, and who saw him daily exemplifying the vital power of his principles on his amiable temper)—we cannot but be sensible that we ought to bless God for his easy removal,—a translation, as it were, in the midst of abundant usefulness, from earth to heaven."

Mr. Howe on the Widows' Fund.

[By the unavoidable postponement of this communication, it now appears, such is the vanity of human life! as posthumous. It is, however, strikingly characteristic that our lamented correspondent's last paper should be a plea on behalf of "the fatherless and widows in affliction." ED.]

Bridport,
June 27, 1820.

SIR,

I THOUGHT it incumbent on me a few months ago, to make a few observations (which you had the goodness to insert in your valuable Repository, XIV. 661) on the "Society established for the Relief of Aged and Infirm Protestant Dissenting Ministers of the Three Denominations, Presbyterian, Independent and Baptist, in Necessitous Circumstances." I noticed that this is formed on the same broad and comprehensive basis as the Widows' Fund. This latter benevolent Institution, however, I am led to conclude, on looking over the annual reports of the managers, is not so well known, or at least so generally supported by Protestant Dissenters, as its merits claim. I take the liberty, therefore, of calling their attention to it. I wish my plea, in behalf of the deserving objects of this charity was read by all the Dissenters in the United Kingdom. As this, however, cannot be accomplished, I would, by your leave, give it as extensive a circulation, at least, as your liberal publication.

"The Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers deceased," is of no recent date. It was

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established by some friends to humanity, religion and the Protestant Dissent, so long ago as the year 1733. I am not able to recount their names; but their memories, as the founders of this benevolent Institution, will be transmitted with honour from generation to generation, and in ages yet to come, many a destitute widow and fatherless child will, I trust, have reason to rise up and call them blessed. The laudable object they had in view was to establish a permanent Fund, for the charitable purpose above specified, by their liberal subscriptions, which has been supported and gradually increased by donations, the annual contributions of individuals, occasional legacies, and collections in places of public worship. There is a general meeting of the subscribers in London once every year, who choose out of their body twenty-seven managers, together with a Treasurer * and Secretary, for the ensuing year. These are composed of respectable persons of each of the Three Denominations of Protestant Dissenters. Thus every possible security is given for the judicious and impartial application of the funds of this Institution. A subscriber of the sum of five guineas becomes a member of this Society for life, and has the privilege of recommending objects, whose cases he deems deserving of attention. A person who subscribes one guinea annually, is a member during the continuance of his subscription. "A Sermon, recommending the useful purposes of this Society, has been preached annually in London, in the month of April, at the Meeting-House in the Old Jewry, but which is now removed to Jewin Street, Aldersgate Street, after which a collection has been made." Some of the most eminent among the Protestant Dissenting Ministers of the Three Denominations have publicly advocated this noble cause, every year from the institution of this Society to the present; and the first who stands in the list is the Rev. Samuel Chandler, 1736. "Every minister who preaches the annual sermon in London, or who makes a collection for the benefit of this Institution, either in London or in the country, becomes a member for life. The Treasurer's accounts are audited once in every year, and the same, together with a general state of the Charity, are laid before the subscribers at their annual meeting. The managers meet the first Tuesday in every month, from the month of October to the month of May, both inclusive, precisely at twelve o'clock, at Batson's Coffee-house, Cornhill, London, to receive applications in behalf of petitioners. If the petitions are approved of at two successive meetings, the managers grant relief." Such are the general regulations of this charitable Institution.

The annual sum given to the English Widows was originally no more than £5, and to the Welsh Widows £3. Since the year 1811, the English Widows have received £15, and the Welsh Widows £11. The friend of benevolence, however, will sincerely sympathize with the managers in the grief they express at being under the necessity of making a *deduction*. They have, from time to time, circulated very pressing and eloquent appeals to the congregations of Protestant Dissenters in behalf of this Institution, especially in the year 1817, recommending stated annual collections among them; "these, however small, as the managers observe, might by the aggregate amount enable them, not only to raise the exhibitions to what they have been, but also to increase them. It is with much concern they have to state the disappointment of their expectations, and that, notwithstanding the liberal contributions of some congregations and of some individuals, they were under the painful necessity of disposing of a *considerable part* of their funded property, to pay the exhibitions of that year, 1817." They have been also compelled to reduce the exhibitions to English Widows who last year stood in the list, to £14 annually, and to Welsh Widows to £10, and to the new cases of Widows to £12 and £8.

On seeing this deficiency, I was led to examine and compare the annual accounts for some years past, in order

* Ebenezer Maitland, Esq., No. 52 Coleman Street, London, has for many years kindly filled the office of Treasurer, and John Webster, Esq., No 25 Queen Street, Cheapside, that of Secretary to the Society.

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to ascertain from what part of the supply of the funds of this Society is arises. This, I think, may be traced chiefly to the diminution of congregational collections, as appears from the following statement, which I have drawn from the printed reports of the managers:

A. D. 1814,	Cong. Coll...	No. 92..	Amount of the Contributions,	£317	5	11½
1815,	ditto,	124	ditto,	645	15	6
1816,	ditto,	25	ditto,	172	4	10
1817,	ditto,	17	ditto,	128	0	2
1818,	ditto,	32	ditto,	421	2	9
1819,	ditto,	24	ditto,	107	2	9
1820,	ditto,	12	ditto,	43	12	2

Let the reader particularly remark, that in the year 1815, one hundred and twenty-four congregations contributed to the Widows' Fund, and this last year, not more than twelve. How is this lamentable deficiency to be accounted for? Can it be supposed that the Protestant Dissenters, who are in the constant habit of making costly sacrifices to their convictions of duty, need be reminded of the apostolic observation, "it is right to be zealously affected *always* in a good thing"? When I consider their readiness in general to contribute very liberally to pious and benevolent institutions, it would be both unnecessary and presumptuous in me to admonish them, "never to be weary in well-doing." The principal reason for their suffering this cause to decline arises, I am persuaded, from their not paying *due attention* to the claims of this Institution. That many are obliged to diminish their usual acts of beneficence, from the pressure of the times, there is no doubt; and this would account for the collections in the respective congregations being *less;* but that none whatever should be made in them, must be attributed to the cause just assigned. Is it supposed that there is not at present such an urgent call for the Relief of the Widows and Children of Protestant Dissenting Ministers as formerly? Is the number of those of them who may be ranked among proper objects of charity less, or are their necessities, by a concurrence of providential circumstances, greatly diminished? Were this really the case, the present plea in their behalf would be wholly needless. Before the reader, however, determines this point, let him peruse the following extract from the report of the managers just published: "A minute inquiry was made last year into the circumstances of the Widows relieved, and the accounts from many, very many, were truly distressing. Many are wholly supported by charitable institutions. Many have not any other support, but what they receive from this Fund. Some are supported by the daily manual *labour* of themselves and their children, and obtain from 2*s.* 6*d.* to 10*s.* per week; and some are obliged to seek relief from their parishes. Their distress speaks feelingly for itself, and the managers trust, that it need only to be known that it may be relieved."

The number of Widows annually aided by this Society is on an average about 190, besides the sum of £10, which the managers are empowered to give occasionally, for apprenticing out any child of a deceased minister. It is pleasing to reflect on the sad evils and calamities which have been either removed, or at least alleviated, by this noble Institution; how many "Widows' hearts have been made to sing for joy;" how many fatherless children, who might otherwise have fallen victims to ignorance and vice, have been hereby led into the paths of virtue, and brought up to such honest employments as to enable them by their industry and prudence to provide decently for themselves, and to be useful to society. Were it possible for us to see all the good which this charity has produced from its first establishment in 1733 to the present time, the view would afford every benevolent heart purer delight than the contemplation of the celebrated exploits of the most renowned heroes of either ancient or modern history. The object of this address is to prevent the sphere of its usefulness from being contracted, of which there is imminent danger; its design is to *enlarge* it, and, by making greater provision for "the fatherless and widow in their affliction," more effectually

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to answer one of the purposes, as defined by an apostle, of pure and undefiled religion before God, the common and gracious Father of all mankind.

In their cases, indeed, every thing unites, tending to excite sympathy in the humane breast, and ready assistance when ability admits. There was one class of people among the first believers in Jesus, to whom peculiar attentions of benevolence were shewn by their brethren; these were indigent widows. The objects of this charity are the same in kind; and as in general we may rank them among serious and sincere professors of the gospel, they stand in that peculiar and endearing relation to us, which is implied in the title of Christian. They are members with ourselves of that spiritual body of which Christ is the head.

They are the Necessitous Widows and Children of Protestant Dissenting Ministers. Is it asked, what *peculiar claims* for relief they have on that account? Let the following statement be duly considered. The Dissenters, as a body, it is well known, are at considerable expenses, by their voluntary annual contributions, in supporting the cause they have espoused. Deeming it, however, to be the cause of Christian truth and liberty, and calling no man Master on earth, to whose spiritual decisions they are bound implicitly to bow, "one being their Master, even Christ," they act a consistent and conscientious part. They think it incumbent on them, readily to sacrifice their worldly interest on the altar of integrity, of which some of their ancestors set them a noble example. Great, however, as are their necessary expenses in erecting meeting-houses, and maintaining their respective modes of worship, the salaries of their ministers do not in general enable them to provide for their families; on their removal, therefore, these, if destitute of any other source of supply, must be left in indigent circumstances. Let the appeal be made then to the dictates of the understanding and the pure feelings of the heart, whether they have not claims on the Dissenters at large, to add to their other expenses, an annual provision for the support of distressed objects of this description.

This excellent Institution, and "the Society lately established for the Relief of Aged and Infirm Protestant Dissenting Ministers in Necessitous Circumstances,"* are nearly allied to each other. They are two amiable and deserving sisters, though the one is much older than the other. Unable to help themselves, and destitute of any human aid besides, hand in hand they threw themselves on the pity and benevolence of the Protestant Dissenters, without which they must sink into decay and expire. Surely this will not be permitted. The hand of charity will be readily stretched out for their relief, protection, and permanent support. In return they will pray to heaven for its choicest blessings to descend upon you, ye friends to the Aged, Infirm and Indigent Minister, the destitute Widow, and the fatherless Child.

T. HOWE.

Clapton,
December 3, 1820.

SIR,

I WAS not a little surprised to find that your respectable correspondent (pp. 642, 643) had thought it just and proper to record in the *Monthly Repository* his censure of my "remarks," published, exclusively, in the *Christian Reformer*, as having "appeared" to himself "and many others unreasonably severe." After tolerating such a course of proceeding which you will not, I believe, upon reconsideration, think quite regular, I depend on your tried impartiality to allow me the following quotation, *verbatim*, of the two short letters which contain the whole subject of difference between your respectable correspondent and myself, and will thus give information to any of your readers who may not have seen the *Christian Reformer*.

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* I have often heard the complaint, that the Dissenters are like a rope of sand, that they have no common bond of union. Can there be, however, a better bond of union than a hearty concurrence in the support of these two benevolent societies, which hold forth common relief to distressed objects of a certain description of each denomination among them, and compromise the religious sentiments of none?

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" *Caution to be used in suggesting New Translations, &c., in the Sacred Writings.*

" *Clapton,*

" SIR, *May* 18, 1820.

" The female sex, however lovely and amiable, yet sometimes manifest that they have a will of their own, though obedience has been vowed to their husbands. Should alterations take place in the matrimonial service, the obligation will still rest on very high authority, yet attempts may be made to evade it. When good Parson Adams endeavoured, by using St. Paul's words, to restrain his wife when becoming restive, Mrs. Adams not being possessed of reasoning abilities, tried, as the common people say, to baffle him, by saying it was ' blasphemy to quote Scripture out of Church.' A lady of superior sense when disposed to rule, evaded the strict precept, declaring ' that she reverenced St. Paul's command, and would obey her husband if he would always promise to do just as she desired.' A wife more conversant in modern publications, when the Scripture doctrine of obedience was urged, replied, ' The passage might not be properly translated.' Assured by a learned friend that it was quite accurate, her reply was, ' St. Paul then could not be inspired when he wrote it.'

" JOSEPH CORNISH."

" *On New Translations.*

" *Clapton,*

" SIR, *July* 1, 1820.

" When I observed, among the *contents* of your last number, an article on the ' Caution to be used in suggesting New Translations in the Sacred Writings,' I naturally expected, from the general conduct of the *Christian Reformer*, that a question of serious importance would have been treated in a becoming manner. With no small surprise and regret I found the subject introduced in a ludicrous connexion, as if some ' lord of the creation' had designed, with the assistance of ' good Parson Adams,' to divert a very few of your readers, if, indeed, any of them can relish such amusement, at the expense of Christian wives.

" Your correspondent may probably design, in a following number, to be serious. Then, I hope, instead of being satisfied with a sarcasm on ' modern publications,' he will communicate to your readers the considerations which have led him to conclude that the New Testament is always ' properly translated,' especially in King James's Version; and whether St. Paul authoritatively declare a doctrine, or, without any air of authority, propose an illustration of his subject, or offer friendly counsel to his Christian brethren; that, under these different circumstances, whatever ' he wrote' is equally to be regarded as the infallible dictate of divine inspiration. Setting aside what the Apostle would, I think, include among the ' jestings which are not convenient,' this, I apprehend, is the important question, on which serious students of the Scriptures may maintain, with equal sincerity, very different opinions.

" J. T. RUTT."

I am sorry if these " remarks" have been deemed by serious and impartial readers " unreasonably severe," or more than the occasion required, putting the question, as to the preceding letter, *non quis sed quid*. Yet I freely confess, that my letter was no sooner printed than I regretted that it had not contained an acknowledgment of the respect which I justly bear to the exemplary Christian character of Mr. Cornish, one of the last persons whom I should expect to allow himself in the indulgence of levity, though but for a moment, upon a serious subject.

J. T. RUTT.

Enfield,

SIR, *June* 21, 1820.

I AM glad to see that the subject of Necessity has been brought before your readers by so able an advocate as Mr. Cogan. He, in the addendum to his former Communication, [p. 69,] has without hesitation pointedly met the most formidable and obnoxious of the objections usually brought against this, which may justly be deemed a glorious doctrine. For, amidst the corroding cares and distressing anxieties of this chequered scene, where the human view is circumscribed within so narrow limits, what so animating to the good, so consolatory to the dejected mind, as the firmly-grounded assurance that, according to the expression of the poet,

All discord's harmony not understood,
All partial evil's universal good;

that amidst the conflicting, boisterous, unreasonable wills of men, all acting, as they feel they do, their various parts with complete freedom of choice, all are absorbed in, all unite with the

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one Supreme Will which determines all?

Your Correspondent Dr. Morell allows [p. 86] that the philosophical argument has always appeared to him to admit of no reply. On the theological argument from the Divine prescience, as displayed in prophecy and its fulfilment, Mr. Cogan has not touched, as not lying within his design when treating the subject philosophically, or perhaps as being an *argumentum ad hominem*. But though such, yet with every one who admits that the Bible contains a regular train of prophecies which have been fulfilled and still are fulfilling, the argument may have its force. How can any event be predicted, that it will assuredly come to pass, unless that event be *certain?* But if any event be certain, it must be necessary; there must be a connected chain, perhaps rather a system, of causes and effects which render that event fixed and sure amidst the circle of possibilities that would present itself to the mind that discerns not the secret springs, actions and reactions continually operating through the whole of that system. To allow that any event is *certain*, and yet to contend that it is not necessary, must be a mere logomachy. The disputant must be only alarmed at the consequences which he fears will be drawn from the use of the term necessity, and must suppose that by adopting the softer one certainty, he precludes any such deductions from his premises. If an intelligent being perceives that any event will *certainly* take place, he perceives the whole train and circle of causes and effects, the operation of which *fix* the certainty of that event and render it necessary that it, and not any other, should take place in the given combination of circumstances. What but this certainty, this necessity, can render any event, even such as depends on the free-will of intelligent agents, predictable?

But it is not the understanding which rejects the doctrine. The force of the arguments which establish this is acknowledged. But the feelings—feelings which perhaps arise from preconceived notions, and from the long established customs of society and principles of legislation, acted on by human governors—these feelings seem to oppose the dictates of the understanding, and lead to a suspicion of fallacy in the argument which would otherwise convince, and at least to become sceptical respecting the doctrine, if not to reject it altogether. Thus your ingenious Correspondent Homo contends, that it is a question of consciousness, and by consciousness must be resolved, if ever it be resolved at all. Your able and celebrated Correspondent Mr. Cogan replies, that, without an appeal to consciousness, we may pronounce, that a definite effect must have a definite cause. Now cause and effect are correlative terms. And if it be allowed that the latter event is an effect, that *effect*, no doubt, must result from an adequate cause. But do not they who contend for the self-determining power of the will, maintain, *in fact*, however they may reject it as a distinct proposition, that an event, that is, the volition and consequent action of man, may take place without a cause? Is it not some confused persuasion that such is the fact which leads them to maintain the notion of a self-determining power? What but this can they mean in declaring that the will may act from itself, without motives, and even in opposition to all the motives that are presented to, or that lie before it? I would, therefore, to accommodate the proposition to the notions which seem to influence the judgments of such, propose it rather in the following form:—If of two contingencies, neither of which implies a contradiction or a previous natural impossibility, the one takes place and not the other, there must have been something which determined that it, and not the other, should take place. Thus in the case of willing or not willing to do a thing, of choosing one of two things and not the other, in which no previous natural impossibility or contradiction was involved, there must have been something which determined the mind to choose the one and not the other, or else the mind must have been determined without a determination; the intellectual faculty must have acted without intelligence; it must have made a distinction without perceiving a difference; the reason must have drawn a conclusion without a reason, and have preferred one to another without a preference.

If the matter be referred to consci-

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ousness, what is it that we are conscious of? Does any one feel conscious that he can prefer one of two things that appear to him exactly alike, between which he cannot perceive the minutest difference? Is not this the very circumstance which brings the mind to a stand, and makes it hesitate in its choice? It cannot determine, it knows not how to choose, because it perceives nothing which may give the preponderance. It may continue hesitating some time, all the while striving to discover a difference, that that difference may give the preponderance to the one or the other. And if it were a matter in which it was not called upon to decide, no determination would be made. But in a case in which it must decide, the mind catches hold of any circumstance; it will at one time take that object which is nearest, at another time that which is farthest off, merely because the one idea or the other occurs first to the thought. Just as I have heard of persons setting out to take a walk, undetermined which way to go, decide by holding a stick or cane upright on the ground, and which ever way the stick fell, pursuing that direction. But does not every case of this kind imply the very fact for which the Necessitarian contends,—that without a motive, without a preference, without something to determine the choice, no choice can be made? In referring the matter to consciousness, it appears absolutely necessary that the mind should stand entirely free from every bias, and at the same time should so firmly and distinctly reflect and recollect each step of its progress from the proposition, through the various stages of hesitation and volition to action, as to know assuredly the whole path it has passed, and perceive clearly each pace it has stepped.

Many, from the very evanescent nature of the operations of volitions, and from having never inured their minds to reflect, to look back and attend minutely to what has passed within, can give hardly any account of what led to their volitions. Not recollecting any thing of the mind's progress, no wonder they should say, they willed it, because they willed it. They felt—they were conscious of—what? That they chose without making a choice? That they preferred without perceiving any difference? No one can maintain *that*. It only amounts to this: the impression was so evanescent that it cannot be recollected. And this seems to be confirmed by the circumstance, that in cases in which the mind is obliged to decide in haste, or where the matter is so trifling as to need no deliberation, or where any thing of hurry of spirits occasions confusion of thought, even the more reflecting feel themselves as unable to recall the reasons of their determinations as do others; while they may acknowledge, at the same time, they know they had a reason, though they cannot now recollect what it was. In more important concerns, when the mind determines calmly, deliberately, after weighing the arguments on each *side*, to the reflecting the reasons of their decision are apparent; and in such cases they may be partially, at least, if not altogether so, even to the less thoughtful. Laying these facts together, that in proportion as we are more inured to reflection on what passes within us—as we determine more coolly, calmly, dispassionately, with a more nearly exact recollection of the whole process of the mind, we discover that our volitions are decided by motives, and that the far larger part of our volitions and thoughts are exceedingly evanescent,—what reason can be given *why* we should conclude, that in the latter case we are guided by a self-determining power of the will, though in the other cases we are plainly determined by motives? We cannot be said to be conscious of that of which we have no recollection. In the evanescent cases, then, we cannot say that we are conscious of acting by a self-determining power. We are conscious only that we have forgotten the reasons which determined us. In proportion as we ascend in the scale of distinct, vivid recollection and calm deliberation, we perceive more clearly, we become more and more *conscious*, of the influence of motives. Every argument from analogy then would lead us to conclude, that motives must be the swaying power in all cases, which *consciousness* informs us is so in the more distinct ones.

We said likewise, that the mind of him who is to decide whether he feels conscious of acting by a self-determining power, should be free from every

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bias. How many a criminal at the bar of justice has alleged in his defence, that he felt himself impelled to do the crime of which he stood charged, by some unknown power that he could not account for; that something seemed to whisper to him that he must proceed, and urge him on to the atrocious deed! On the other hand, many an one, on his attention being first attracted to this subject, has stated cases and supposed himself to be acting without motives, or contrary to the strongest motives, not perceiving that all the while his mind was under a bias, and that he was influenced to decide as he did by the wish to adduce an argument against the doctrine to which his old prepossessions were repugnant;—that this at the time became in his mind the strongest motive. What are we to understand by the declarations of the wretched culprit in the former case, but that great was the strength of the motive, urgent was the impelling influence, arising from the bad passions under which he laboured, and by which he was enslaved? The strength of these blinded his mind and indisposed him to, yea, urged him from, any thing like that calm reflection which would have recalled him to better motives and prevented the crime. These formed the evil spirit, the extraneous devil, to whose suggestion he would now, when brought to a more sedate state of mind, attribute the crime, of which he would fain seem incapable had he not been thus acted upon by a foreign power, by a malignant foe, whose might he would readily suppose he had not the ability, even if he had the will, to resist. In the one of these cases the party contends he had no power at all, much less a self-determining power, yea, that he was actuated contrary to his will by another power; in the other, that he was entirely governed by this self-determining power, and *that* in opposition to the motives presented to his mind. The unbiassed, impartial observer can in the mean time perceive that both the one and the other were all the while acting under the influence of motives, and were determined by that motive which, in the given circumstances, was, at the moment of decision, the most urgent.

But we are told that the conscience, that the feelings, which are part of our very nature, tell us that we deserve direct punishment, vindictive punishment, punishment separate from the effects or the natural consequences of our actions. Now as to conscience, do we not speak of a pure conscience, an enlightened conscience, a tender conscience, a hardened conscience, &c.? What can this imply but that the consciences of men vary? Some will accuse or excuse what others will condemn. Look to the several stages of human society, the progressive advance of civilization, the influence of Christianity on either bodies of men or individuals. Do we not find the conscience varying in its dictates in proportion to the influence of these several causes? The conscience of one tells him that *sua patria* is every thing; that all must be sacrificed to it; that to rob, plunder, pillage, destroy what belongs to another country, is all right and honourable; but to do so to your own country is flagitious. The conscience of the bandit tells him that all is honourable, noble, great, and that in proportion to the difficulties and dangers he surmounts, by which he acquires wealth, glory and distinction. The conscience of the Arab, wandering over his deserts, tells him he is bound by all laws, human and divine, to protect the stranger who puts himself under his protection, and seeks a shelter in his tent, but that the very hour he leaves him, he becomes a lawful prey. What was the conscience of the followers of Odin, whose delight and glory was in their feastings after battle, to drink the blood, and that out of the skulls of their enemies?

But our feelings in even this enlightened day, and in this enlightened part of the world, tell us that we deserve this distinct, this vindictive punishment. Since we have seen that the consciences of men vary so much, it may be very justly asked, how did we acquire these feelings? Are not all our feelings derived from the law of association? Are they not all formed, regulated, varied, by the customs of the country in which we are born, the manners of the age in which we live, the principles and practices of the family in which we are brought up, and the habits of thought and reflection which we ourselves contract? Hence the ill-informed, the ignorant persecutor, guided by his feelings, glories in persecuting those whom he deems

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heretics, believing that he is doing God service, and benefiting the souls of those whose bodies he is mangling and consuming. Hence the Indian has laughed at his tormentor in the midst of his agonies and sufferings, and chided him with the want of skill in his art. Hence the martyr, bound to the stake, from the midst of faggots and flames has exulted in his sufferings, encouraged his fellows, and praised his God. In the same manner our feelings are formed with respect to *vindictive* punishment. We are born and brought up under terrestrial parents, fathers of our flesh, who for a time chastened us, not entirely like our Father in heaven, the Father of spirits, for our profit, but for their pleasure. We are educated under the influence of the laws of our country. These in all countries, with respect to the penal part, too much partake of a vindictive quality. They proceed upon the principle of terror, rather than on that of reformation. It is not till mankind become more enlightened, till they have better understood the nature of the human mind, that the latter principle is acted upon in the regulation of private families, or in enacting the laws of the state which shall protect the worthy and shall correct or punish the delinquent. Most countries and most families have been more or less under the dominion and regulation of arbitrary governors, tyrannical rulers, and oppressive chiefs, who, in the punishments they inflicted, consulted more, were influenced rather by, their vindictive feelings than by the consideration of what would most conduce to the general benefit. Especially was this the case in ages past, when the nature of the human mind and the effects of sanguinary statutes or of penal codes was little regarded. Vengeance was wreaked on the poor wretch who had offended his sovereign, in the same manner as passion dictates the punishment that shall be inflicted on the offending child of the ignorant parents of the present day in the uninstructed or ill-informed classes of society. And to justify all this, the ill desert of the culprit was enlarged, emblazoned, set forth in the most vivid colours; and all that passion dictates, all that vengeance decrees, is represented as being only condign punishment, as nothing more than the offender had deserved. And even in those cases in which benefit was really intended by the governors, were not their minds too much guided by the influence of the preceding sanguinary customs, manners and laws? They were not yet sufficiently enlightened, society had not yet attained that degree of intelligence which would lead them to distinguish between correction, setting right or reformation, and condign punishment or vindictive infliction. Are not many of the still existing penal laws in all countries, residues of the former barbarous state of society when vengeance was the order of the day?

Living, then, as we do, in a state of society that has derived several of its institutions, many of its customs, principles and manners from such a preceding state of things—in a state of society in which, from the imperfections of our nature and condition something like vengeance may be necessary to restrain the violent, is it to be wondered at that the idea of vindictive punishment should be so connected with all that we deem ill-desert, vice or sin? These are the habitual associations which we form in our minds from our infancy, throughout our childhood and even in our manhood. From such associations arise our feelings. These feelings lead us to judge that vengeance, direct, absolute *punishment* abstracted from the *consequence* of actions, is fit, is right, is necessary for the well-being of the whole; and that therefore it must, it ought to take place under the superintendence of the Great Supreme. Now suppose any human government to have instituted such a code of penal laws as would render it the plain, undisputed interest of every member of the country to obey those laws, and that every one felt that by disregarding and breaking those laws, he entailed on himself misery, wretchedness and woe, as the natural consequence of his actions, from which he found that he could not escape but by altering his conduct, and that this alteration would quickly change his condition from wretchedness to happiness,—should we not admire such a code as the perfection of wisdom? Do we not, in fact, admire any penal law in proportion as it approximates to such a standard, and condemn it as it recedes from it? May we not, then, rest satisfied in such a government

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under the Great Supreme? And can that be any encouragement to folly, vice and sin which assures us, that in proportion to the delinquency will be the suffering? But I have trespassed too long.

STEPHEN FREEMAN.

Norwich, Dec. 5, 1820.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth. But ye are departed out of the way, ye have caused many to stumble: therefore have I made you contemptible and base before all the people, according as ye have not kept my ways."—Malachi vii. 7—9.

SIR,

I CANNOT help thinking that your Correspondent Philalethes [pp. 657—662] has been rather unfortunate in the time he has chosen to attempt a vindication of the Established clergy. In all periods of our history their conduct has justly demanded the censure of the impartial historian. They have always been more anxious to curtail the liberties of the people than solicitous to preserve them. Instead of propagating generous notions of freedom, they have constantly endeavoured to instil into the minds of men the most slavish maxims, and taught lessons of the most blind and abject submission. This, at least, is my impression from reading the history of the Church of England. If I am wrong, your Correspondent will be kind enough to point me out the instances in which the clergy, as a body, have stood forth the champions of civil and religious liberty, in which they have been the patrons of any attempt to check superstition and bigotry, or the authors of any plan for promoting that liberal spirit of which he is so zealous an advocate. When he can shew that such has been their conduct, I will readily retract any thing I may have said to their disparagement, and join in those praises which he seems to think so justly their due. But the conduct of the clergy on a recent occasion has not been much calculated to alter my opinion of them. Take, for instance, that of the bishops in the House of Lords, and we find one of them applying the constitutional maxim that "the King can do no wrong" to his private and domestic character! Is this ignorance or hypocrisy? Another employs his learning in translating the most filthy expressions of one of those wretched witnesses who, to the eternal disgrace of the country, were permitted to vomit out such a tissue of falsehood, fraud and impiety, as the annals of no period can parallel. Look at their explanations and expositions of Matt. v. 32, and tell me if any thing which it is in the power of man to say of them could more effectually "hold them up to contempt"? Look at the speech of another, relative to the divorce clause in the infamous Bill of Pains and Penalties, and see him afterwards sneaking out of the House when he ought to have given his vote. Lastly, remark the conduct of Bishop Van Mildert in throwing every obstacle in the way of Her Majesty's returning her public thanks to God for her signal and happy deliverance, and preventing a clergyman of high rank, of noble family, and of unblemished character, from officiating on that occasion. And such is a fair sample of the general conduct of the clergy of the Church of England.

"The sacred function in such hands is made—
Sad sacrilege—no function, but a trade."

To celebrate the progress of murder, rapine and bloodshed, their pulpits were always open. When tens of thousands of their fellow-creatures were weltering unburied on the plain of slaughter, they could raise the notes of triumph and exultation—they could pray, preach, address, dine, shout, and exhibit every expression of joy; but the peaceful triumph of innocence, the vindication of a persecuted and oppressed female, could find no claim for their sympathy: while the whole nation was thrilling with honest exultation, they could stand by, the sullen and mortified spectators of the triumph, or if they moved, it was to interpose some pitiful obstacle to rejoicing.

Your Correspondent is offended at the language which I have used in reference to these men; I will therefore now content myself with quoting the words of our Saviour as applied to certain characters in his time, and leave your readers to discover if there be no class of persons to whom they are most completely applicable at the present moment.

"Beware of false prophets, which come to you in sheep's clothing, but

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inwardly they are *ravening wolves*. Ye shall know them by their fruits."

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

"They shut up the kingdom of heaven against men."

"Woe unto you, for ye devour widows' houses, and for a pretence make long prayers.—Woe unto you, who make clean the outside of the cup and of the platter, but within are full of extortion and excess.—Woe unto you, for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered."

"Many well-intentioned men," I have no doubt, will say of the National Church, "*Esto perpetua*;" but how any Dissenter from principle can join in a prayer for the perpetuity of any established church, I do not understand. The principles of Dissent, if I can understand them, are opposed to all establishments, to all unholy alliances of Church and State, to all creeds, articles and forms of church government which rely for support and protection upon acts of Parliament. I will join as readily as any one in admiration of the virtues and talents of "some eminent prelates." I shall always regard it an honour and a happiness to have known the venerable and truly Christian Bishop of this diocese: but, to the everlasting disgrace of his brethren, those very qualities for which he ought to be most admired and valued, render him an object of their abuse. A time-serving, fawning, bigoted, persecuting, ignorant prelate, they would laud to the skies, whereas the life and character of Dr. Bathurst is a perpetual and standing reproach to them. But from the conduct of this excellent man, are we therefore to infer the beneficial effects of an establishment? Most certainly not. The conduct of the bench, both now and at all times, is quite sufficient to shew how widely different is the Church of England from the Church of Christ, and how unlike are the mitred and courtly prelates of the present day from the bishops we read of in the Epistles.

There are many parts of your Correspondent's letter which might be easily enough answered, were it worth while. He calls upon us to refrain from attacking Athanasianism or Transubstantiation, because, "if left to their fate, they would soon be forgotten." It is a pity he did not live in the time of the Reformation, when, if his advice had been followed, we should now very quietly have contented ourselves with believing both the one and the other of these harmless appendages to Christianity. Luther and Cranmer and Wickliffe would have spared themselves their useless and foolish labours, and even Paul, had Philalethes been at his elbow when writing his Epistles, would have saved himself the trouble, since "the effect of controversy is but to increase the irritation and strengthen the prejudices of the contending parties." But I know that to refute such positions as these is but to waste the time of your readers; I conclude, therefore, by subscribing myself,

A NONCONFORMIST.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXIII.

Metaphors and Similitudes taking the place of Reasons.

This has been often exemplified in the history of nations. The defence of the war against the French Revolution was, that when your neighbour's house is on fire, you must put out the flames to save your own dwelling from being burned.

Cardinal Wolsey, with like ingenuity, contrived to embroil Henry VIII. in the contest between the Emperor and the King of France (A. D. 1528). Sir Thomas More, who was one of the Council, tells us, that when the others advised the King to remain at peace, and leave Charles and Francis to quarrel by themselves, the Cardinal always repeated a fable of certain wise men who foresaw that a great rain was coming which would make fools of all whom it should fall upon, and to escape it, hid themselves under ground; but when they came out, they found the fools so numerous, that instead of governing them, they were forced to submit to be governed by them. Whence he inferred, that if the English sate still while the fools fought, the fools would at last unite and fall upon them. "I will not dispute," he adds, "upon his grace's counsayle, and I truste we never made warre but as reason woulde. But yet this fable for hys parte dydde in hys dayes help the King and the realme to spend manye a faire penye. But that geare is passed, and hys grace is goure: our lorde assoyle his soule."

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OBITUARY.

At *St. Helena*, ANNE, wife of the Rev. James CHATER, one of the missionaries at Ceylon, and sister of Mrs. Sketchley of Liverpool. Mrs. Chater was possessed of talent and much sensibility, and her attention having been directed early in life to the religious state of the Heathen world, by the powerful preaching and conversation of her uncle, the late Rev. John Thomas, founder of the Baptist Mission to the East, (see the "Baptist Periodical Accounts,") she married in 1806 with the express design of becoming personally useful to that Mission, but a fast-increasing family, and a climate destructive to her health and constitution, caused her some disappointment as it regarded the primary object of her voluntary exile; a disappointment of which she speaks in the most pathetic language in some of her private letters. In 1815, she suffered the loss of her two elder sons, on their passage to this country for education, in the Arniston sloop of war, which was wrecked on the coast of Africa, and in which perished at the same time Lord and Lady Molesworth, who had taken the children under their protection during the passage. From that period Mrs. Chater's health became so much impaired as to destroy her public usefulness, and oblige her to relinquish a school which she had till then conducted in Columbo for the benefit of the Missionary funds. In March last, having already borne ten children in India, and being again in a state of pregnancy, her physicians recommended her return for one year to her native land, assuring her that they believed two months at sea would restore her to her original health. The embarkation of herself and seven children, leaving her husband at Columbo on account of his Missionary engagements, was the last important effort of her firm and courageous mind. On their arrival at St. Helena, being in a state of such extreme debility as to make it necessary to the saving of her life that she should land and await there her delivery, she did so, retaining her two younger children, infants of one and three years, with her, while her five elder ones were separated from her to proceed, under the care of the captain, to England. On the 18th of May, four days after their departure, she was delivered of female twins, and her constitution being now in a state of rapid exhaustion, she expired on the 5th of June, leaving an interesting family of nine children, the eldest of whom is but just turned of nine years. The four infants at St. Helena were instantly after her death taken under the protecting care of the Rev. J. B. Vernon, officiating Episcopal clergyman of that place, whose attention to Mrs. Chater during her last sufferings, and subsequently to her children, and his Christian conduct in other instances of personal suffering abroad, entitle him to the respect and admiration of every Christian community in his native land. The family of Mrs. Chater owe him the most unbounded gratitude, and while they record his name and his deeds in the perishing memorials of earth, they believe them to be already written in heaven. Although Mrs. Chater died in circumstances of almost unparalleled trial, in a land of strangers, and severed from every earthly friend, her lamenting relatives have consolation in believing, that as she lived in the fear and the service of God, she died in the exercise of that faith which, realizing the Divine presence, makes the chamber of death "the gate of heaven."

Sept. 6, at *Billingshurst, Sussex*, the Rev. THOMAS LETTER TAYLOR, minister of the Unitarian Baptist congregation, of apoplexy, in the midst of his career of Christian duty and increasing usefulness, at the early age of 26 years, "leaving a widow, with two infant children, and the prospect of a third, without any means of support. Mrs. Taylor has for some time been in a very weak state of health, which, united with her present situation, will render it impossible for her to use personal exertion for the support of herself and children for a considerable time to come.

"The Society at Billingshurst are desirous of raising a fund by subscription, sufficient to provide necessaries and a few comforts for the bereaved widow during the trying scene immediately before her; and they have already entered into a subscription for this purpose to the utmost of their ability, and feel themselves called on to make an appeal to the benevolence of individuals and congregations for aid, in this case of peculiar distress."

Any contribution transmitted to the Rev. Wm. Moon, Union Street, Deptford, or to Mr. G. Smallfield, Printer, Hackney, will be immediately forwarded to the Deacons of the Society for the purposes above-stated.

Nov. 23, at her house in *Hackney*, MARY MYRTILLA JESSER, daughter of the late Wm. Jesser, Esq., of that place. This respectable lady survived but a few weeks her mother, (see p. 553,) to whom she was tenderly attached.

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INTELLIGENCE.

DOMESTIC.

Religious.

Re-opening of the Presbyterian Meeting-House, Evesham.

On the 10th instant was re-opened the Presbyterian Meeting-House at Evesham, Worcestershire, after being shut up for two months, in order to add a gallery, and to alter and improve the whole of the interior. The minister, Mr. Davis, preached on the occasion to a full congregation, on the Nature and Importance of Public Worship. The expense of the alterations and improvements was very considerable, as the seats are made to rise gradually on an inclined floor, (which is a great advantage,) but justice and gratitude require it to be recorded, that the whole was generously paid by one individual. May such liberality become more common!

The Rev. Paul Cardale preached his seven sermons, published under the title of "The Gospel Sanctuary," upon the first opening of the place in 1740.

December 14, 1820.

Pastoral Jubilee.—A beautiful piece of sculpture has been erected in *St. John's Church, Manchester*, to commemorate the 50th year of the incumbency, [not surely the "*incumbrancy*," as the Monthly Magazine reports!] of the *Rev.* John Clowes, M. A., the present Rector. It consists of a tablet of white marble, containing ten figures in basso relievo, admirably executed by Mr. Flaxman, and is placed over the Rector's seat. The venerable Rector is represented in the act of instructing a most interesting groupe of children, who are accompanied by their parents and grandsire, to signify the three generations who have attended Mr. Clowes' ministry. Behind the rector stands a guardian angel, bearing a palm-branch, expressive of the Divine protection. Such a memorial as this, is, perhaps, without a parallel. Mr. Clowes is the principal writer, of the present day, on behalf of the doctrines of Swedenborgh.

Mr. Pillans, Rector of the High School, has been appointed Professor of Humanity in the University of Edinburgh.

The Magistrates and Council of Edinburgh, (that is, a majority of them,) on the 19th of July, appointed John Wilson, Esq., advocate, to be Professor of Moral Philosophy, in the University of Edinburgh. This appointment was vehemently resisted, and has occasioned great dissatisfaction in Scotland.

Dr. Lindsay will preach his Annual Sermon to young people at Monkwell Street, on Sunday evening, January 6, 1821, when a collection will be made on behalf of the *Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*

Ecclesiastical Promotions.

The Rev. John Moore, M. A., to the Archdeaconary of Exeter, void by the translation of George, Bishop of Exeter, to the See of Lincoln; and the Rev. James Wood, D. D., to be Dean of Ely, void by the death of Dr. Pearce.

Literary.

We have unfeigned pleasure in being able to announce that Mr. John Bowring, of Hackney, has in the press a volume of *Translations from the Russian*, with preliminary remarks on the language and poetical literature of Russia. This is quite a new field of literature, and no one is better qualified than this gentleman to labour in it with success. His many valuable contributions to this work, in both prose and poetry, will have prepared our readers to welcome with eagerness every production of his pen.

Law Proceedings.

CASE OF Mr. TWIGHT.

(From the Traveller.)

SUFFOLK COUNTY SESSIONS.

Held at Bury St. Edmunds, October 23, *before T. S. Gooch, Esq., and a Bench of Magistrates.*

Considerable interest was excited at these sessions, by the trial of Mr. Francis Twight, a farmer, for repeating in open church, at Whepstead, in this county, (after the blessing implored for the King,) "and God bless the Queen too." For this exclamation he was summoned by the reverend vicar of the parish, Mr. Image, before the magistrates, and convicted in the penalty of £20, which refusing to pay, he was ordered to be committed to prison until the ensuing sessions, or find bail; the latter, however, he declined, though pressed so to do, not only by the most respectable inha-

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bitants of the parish, who offered to become bail, but by the magistrates themselves. A jury, after several challenges, were sworn: the clerk then read over the indictment, containing no less than eight counts, which charged that the defendant Twight, on the 17th of September last, in the parish church of Whepstead, "willingly, and of purpose, maliciously and contemptuously did interrupt and disturb the congregation there assembled." When the defendant was asked in common form whether he pleaded guilty or not guilty, no little consternation pervaded the court and auditors, to hear him reply "guilty." Mr. *Cooper*, one of his counsel, immediately arose, and said that the defendant certainly laboured under a misapprehension, and Twight added, he said the words, but pleaded guilty to them as "no crime."

Mr. Storks then addressed the jury:—"After a very anxious attention to this case, and a firm persuasion in my own mind, from the finding of the grand jury, as to its result, I yield myself reluctantly to the wishes of my client, who has felt it his duty not to have permitted in his church, that which would not have been permitted in another—an attempt to disturb a Christian congregation. He has felt for the infatuation of the defendant, and is satisfied with the punishment of the defendant, who has thought proper to lay (lie) in gaol ever since the 27th *of September last*, which he trusts will be an example to him and to all others. I say," continued the learned gentleman, "that my client, impelled by this Christian spirit of charity, wishes to put an end to this case, and to leave it at this stage of the proceedings, by not producing any evidence. If my learned friends choose to accept this offer, I shall set myself down; but if it be not accepted, I shall discharge my duty as a zealous advocate in prosecuting this case, and I have no doubt as to its result."

A pause here ensued. No answer was made by defendant's counsel, when the chairman said, as no evidence is brought forward, the jury must find an acquittal, and they instantly returned a verdict of *Not guilty*. The chairman observed, "You ought to be very much obliged," when Twight said loudly, "I do not feel so at all," or "I do not thank you for it" (we could not exactly catch the expression). General applause, upon hearing the verdict, immediately ensued, when the chairman, with great warmth, desired the constables to take the offenders into custody, and if they did not do their duty he would do his by apprehending the first man guilty of such behaviour.

A correspondent of *The Huntingdon Gazette* observes, that the friends of Twight are sorry the case was not proceeded in, as they firmly relied on a triumphal acquittal; for it was with great difficulty the grand jury could find a bill. The result has given great satisfaction to every friend of civil and religious liberty in this neighbourhood; for the charitable conduct of this reverend divine, in instituting these proceedings, is universally condemned by all parties. A subscription is set on foot, confining it to the sum of 1*s.* each, to defray the expenses of the trial, and the subscriptions flow in freely. The defendant only laughed at the proffered mercy, and he intends instituting proceedings against the reverend vicar.

FOREIGN.

FRANCE.

The Two Religions.—During the sitting of the Chamber of Deputies, on Friday the 22d June, the state of the clergy in France was made the subject of discussion. The estimates for the Established Clergy of the Church of Rome amounts to 22,600,000 francs, (£941,000,) which was granted by the Chamber. The Minister of the Interior then demanded the sum of 60,000 francs (£2,500) for the Protestant Clergy, and further required, that the estimate should be augmented to the sum of 60,000 francs (£2,500) for the repair of Protestant Churches. He stated that "the Protestant religion is organized in fifty departments of France: it is celebrated in 200 churches or places of worship, the greater part of which are in want of repair. There are many places where, for want of churches, the service of religion is celebrated in the open air." This estimate was granted without the slightest opposition.

The Protestants of France propose to publish a collection of Portraits, &c., entitled *Musée des Protestans Célèbres, &c.* "Museum of celebrated Protestants who have appeared from the commencement of the Reformation to the present day." The work will consist of lithographic portraits of the earliest Reformers, and others distinguished by their rank, their talents and their sufferings, with short memoirs of their lives; and it is proposed to extend this collection to about 150 portraits. It will be published at the Protestant Library in the Place du Louvre.

Two warriors of the Revolution, Marshals KELLERMAN, Duke of Valmy, and LEFEBVRE, Duke of Dantsic, are lately deceased. Kellerman's *heart* is to be buried at his own request at Valmy, the scene

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of the first victory of the French Revolutionists, Sept. 20, 1792, in which he bore command. At his interment in Paris, his brother-in-law, Count Marbois, pronounced a funeral oration, which is said to have drawn tears from every eye.

DENMARK.

According to letters from *Copenhagen* received at Hamburgh, the populace of the former city have attempted to renew the disgraceful outrages of last year against the houses and persons of the JEWS; but the prompt intervention of the police instantly restored tranquillity, and defeated the plan of the ill-disposed persons.

RUSSIA.

"In 1818, a subject of Russia was condemned to death for forging Bank-notes, and had his punishment commuted into hard labour for life by the Emperor. While suffering this sentence, he was again guilty of the same crime, condemned again to death, and again had his life spared by Alexander, who ordered him to be kept confined for life in a fortress, under strict guard."—*Hambro' paper.*

The consecration of a place of worship, recently built for the German Protestant Church at *Moscow*, took place on the 11th of September, 1819. The ceremony was conducted by the pastors *Gœring* and *Dommes*.

CHINA.

A Brussels paper of November 6, states that the Chinese government has prohibited the importation of *opium* into its dominions. The same jealous and persecuting government is also said to have ordered Father AMIOT, the only missionary who was still at Pekin, to quit China; and to have inhumanly strangled at Canton, an old French priest of great age, who had secretly inhabited China for a great number of years.

It appears that the herculean labour of translating the BIBLE into the CHINESE LANGUAGE has at length been accomplished through the perseverance and ability of Mr. Milne and Dr. Morrison, to whom, under God, the warmest thanks of the Christian world are most justly due. In a letter, dated Canton, Nov. 25, 1819, Dr. Morrison writes thus to the Committee of the Bible Society: "Thus we possess *in Chinese, a complete version of all the canonical books of Sacred Scripture.* The qualities at which I have aimed in my translations, are fidelity, perspicuity and simplicity; and when the difficulty of the task, the circumstances in which the translation has been placed, and the few helps afforded for a first attempt, are considered, I am sure that every candid man, and the Committee of the Bible Society, will not lay stress on trivial objections. It will be our study to revise the whole, alone and together, and to collate every part with each other, in order to render names of persons and places uniform; and we shall avail ourselves of any criticisms that may reach us from any quarter: and may that gracious Providence that has preserved our lives to complete the Translation, yet spare us to revise and print the whole! The light of revelation will, by the mercy of God, illumine this dark and idolatrous land in the appointed season. The printing of the edition of the New Testament, before decided on, is proceeding gradually at Malacca; and it will be necessary to print the edition of the whole Bible, which I now project, at the same place. May the Divine blessing rest on all the members and friends of the Bible Society!"

The Emperor of China has received an "Ode to the Supreme Being," written in Russian by Gabriel Romanowtcht, a Russian poet, which he has caused to be translated into both languages, (the Chinese and the Tartar,) to be written on a piece of rich silk, and suspended in the interior of his palace.

The English newspapers of this day (Dec. 26th) announce the *Emperor of China's death*, on the authority of letters from Petersburgh.

EAST INDIES.

Consistorial Court at Calcutta.—This Court was announced by public advertisement, dated Sept. 8, 1819, under the title of "The Consistory Court within and for the Archdeaconry of Calcutta, in the Diocese of Calcutta." The Bishop's address on opening the Court is a pleasing proof that ecclesiastical authority cannot become oppressive in Hindostan. A great part of the business incident to the Consistory Courts in England, is granted by His Majesty's Charter of Justice to the Supreme Court of Judicature at Calcutta. The Bishop's Court has to look after the clergy; to see that they use the Liturgy, the whole Liturgy, and nothing but the Liturgy; and to superintend the registry of baptisms.

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A

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OF

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*** The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

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CORRESPONDENCE.

Communications have been received from Dr. J. Jones; and Messrs. H. Turner; and W. Evans; and Qu. Rev.; Philadelphos; G. M. D.; A Friend to the Peace Societies; and W. W.

The paper on *Mr. Brougham's Bill* will, it is thought, appear with more propriety in the opening Number of a new Volume.

With a melancholy satisfaction, we received from Messrs *Colfox* and *Hounsell*, the papers left for our Work by the late *Mr. Howe*. They are designed for the ensuing Volume. The obituary account of Mr. Howe is of necessity deferred to the next month.

The *Unitarian Traveller's* letter arrived too late for this Number, which has been hurried forward with a view to the *Index*, the correctness of which is of so much importance. He withdraws his communications; acknowledges the justness of the correction with regard to Ipswich; and affirms the truth of his statement relating to Yarmouth and his readiness to prove it. Here the affair must rest.

With the next Number, the first of Vol. XVI., will be given an *Engraved* PORTRAIT of the late Rev. *T. Bretland*, of Exeter.

This Number will contain a letter from an Eye-Witness, describing *the closing scenes of Dr. Franklin's life*, communicated by Mr. J. Johnston, of Lewes; and an original letter of the late Rev. *R. Robinson's*, communicated by Mr. B. Flower.

For the delay of many Communications, and the non-insertion of some others, we must trust to the candour of our Correspondents.

*** Two or three sets of the *Monthly Repository* have been completed with some trouble and expense, and may be had on application to the Printer or Publishers.

ERRATA.

P. 614, col. 2, line 20 from the bottom, for "alkumen" read *albumen*.
P. 617, line 12 from the bottom, for "rums" read *rum*.
P. 649, col. 2, line 8, for "orders" read *order*.
P. 675, col. 2, line 21, for "Framlingham," read *Framingham*.

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REPORT

OF THE

Committee

OF

THE UNITARIAN ASSOCIATION

FOR PROTECTING THE CIVIL RIGHTS OF UNITARIANS,

TO THE GENERAL MEETING,

Held at the London Tavern 26th May, 1820.

The Committee, in resigning the trust with which they have been invested, must beg leave to refer in many points to the explanation of their views, and the detail of the commencement of their labours, contained in the Report which they felt themselves called upon to make to the last General Meeting, although that meeting took place very early after their appointment.

The subject which then occupied their principal attention has continued to form the leading topic for their consideration. They refer to the application made during the last Parliament for relief on the subject of the Marriage Law, as it particularly affects Unitarian Christians.

In their first Report the Committee stated fully the result of their inquiries into the nature and origin of the grievance complained of, and the grounds on which they relied, as sanctioning their endeavours to remove that grievance, and as likely, in their opinion, to convince the Legislature of the strict justice of the claim intended to be made on its favourable consideration.

The difficulty which then pressed mainly on the Committee was the nature of the relief which they ought to seek. Three plans were before them, and met with their several classes of supporters. The first was, that of an endeavour to obtain for Dissenters in general, an entire release from any sort of compulsive conformity to the Established Church, restoring the Marriage Contract to its original simple civil form, proceeding only for due regulation and record, but leaving every sect to add such religious service, if any, as should seem to it proper or expedient. The second was, that of allowing each sect the free celebration of the Marriage Ceremony according to its own form, but still treating it as a religious ordinance—and insisting on its registration in the Parochial Church, on the certificate of competent persons who had attended the celebration. The third was, that of making as little alteration as possible in forms and customs which had so long been established, and seemed likely to be guarded with a jealous eye, as important at any rate for civil purposes. According to this plan it was suggested, that the present ceremony consisted of two parts, one merely civil, the other devotional, which might be easily separated; that to the performance of the ceremony itself, considering it as a matter of mere civil regulation, there need be no reasonable objection, provided the parties were relieved

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from joining in the devotional part of the service. This plan, it was contended, would do no violence to existing institutions and prejudices, it would alter nothing, but would be completely effected by the simple permission of the Legislature to perform and register the Marriages of Dissenters on the simple use (on the request of the parties) of that part of the service only which contains the mutual plighting, and is purely civil, thus putting an end at once to the conformity which Dissenters are now compelled to give to the religious services of the Church, from which the laws sanction their separation.

These several plans were taken into the cool and deliberate consideration of the Committee, and after weighing all their comparative advantages, they came to the unanimous determination, that the last plan, as embodied in a bill drawn out by Mr. Richmond, one of their body, to whom they feel themselves under the highest obligations for his active and able assistance, afforded the nearest approach towards the removal of the hardships now imposed by the ceremonies of the Marriage, which could be reasonably expected. The Committee duly appreciated the feelings of those who would desire a complete separation of the Marriage Contract from the place and officers of the Established Church, but they were convinced that objections might be raised to such a proposal which would altogether defeat the hopes they entertained of a virtual relief from the chief, if not the whole, of the difficulties which existed.

On coming to this determination, no time was lost in putting it into execution. Mr. Smith, at the request of the Committee, undertook the introduction of the proposed Bill, which was accordingly read a first time, with no opposition and little observation. But difficulties arose in a quarter from which it was least expected. The Body of Protestant Dissenting Ministers of the Three Denominations, who had already had occasion to consider the same subject, having requested an interview with the Committee, it was discovered that they had contemplated seeking the most extended plan of relief, and that they were averse to the Committee's proposed application as likely, in their opinion, to prejudice what was considered by them a more desirable object.

The Committee being requested to postpone, at any rate, the further progress of their Bill, and having heard the arguments urged in support of the proposition, again took the whole subject into full consideration, and the result was the following unanimous Resolution:

"That the Committee receive with the highest respect the application of the Protestant Dissenting Ministers of the Three Denominations, who have so strong a claim upon their attention and deference on account of their profession, their character, and their uniform and zealous support of the sacred cause of Religious Liberty, and that it is therefore with great reluctance and unfeigned concern that the Committee feel themselves compelled, by a faithful regard to the interests of their constituents, to declare that they cannot comply with the wish of the Ministers;

"In the first place, because the Unitarians stand in a different situation from other Dissenters in regard to the present Marriage Service, and are much more seriously aggrieved in point of conscience;

"In the second place, because the Ministers have not yet laid down any plan of proceeding, and the Committee know not what will be the provisions of their proposed Bill;

"In the third place, because there seems to be a fair prospect of success in the present measure, whereas it is the opinion of the Committee that

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a Bill drawn up on more speculative principles would not only fail of success, but even, by rousing general opposition, endanger any other plan of redress, however moderate;

"And, in the fourth place, because the Bill now about to be presented to Parliament appears to the Committee to secure every object contemplated by the Ministers themselves, inasmuch as it does in effect reduce the Marriage Service to a mere form of publishing and registering a civil contract, every thing of the nature of religious worship being excluded, while, at the same time, it provides for the security of Dissenters and of society against irregular Marriages, imposes no onerous charge and responsibility on Dissenting Ministers, and guarantees the important objects of regular registration and legal proof of the marriage contract;

"But that, whether the present Bill be carried or not, the Committee will be always happy to co-operate with the Ministers of the Three Denominations in any practicable measure for the advancement of religious liberty, and the promotion of the civil rights of Protestant Dissenters, in this or any other particular."

The Bill was then urged on as far as the late period of the session, and the delay which this interference had occasioned, would allow. It was read a second time without opposition; but on the motion for its commitment, though no objection upon the merits of the question was raised in argument against it, it was found too late for any hope that the Bill could, under any circumstances, then pass, and it was therefore reluctantly dropped.

The short session which succeeded in the latter end of the last year, furnished no opportunity for reviving the measure; but the Committee have taken active steps for bringing the Bill once more before the consideration of the Legislature under the present Parliament. Their last act has been the appointment of a Deputation to wait on Mr. Smith and request his immediate revival of the subject; and the Committee can only hope that that success may attend their efforts, or those of their successors, which they are well convinced the justice of their cause fully merits.

There are several other matters to which the attention of the Committee has been directed during the year.

Some of the cases brought before them affected the general rights of Dissenters, and were therefore, in pursuance of the general rule which the Committee have laid down for themselves, conformably with the spirit of this Association, referred to those institutions to which they more properly belong; but the Committee are happy to have had it in their power, in several cases which were within their peculiar province, to give effectual assistance and protection.

[The Report, as read to the General Meeting, enters at considerable length into the particulars of three cases to which the attention of the Committee had been called. They have, however, in the discretion given them by the Meeting, considered it best not to print that part, inasmuch as it might make disclosures prejudicial to the interests of the parties concerned, as well as create obstacles in the way of desirable arrangements. The Report concludes as follows:]

The List of Subscribers and Congregations now connected with the Association, will shew, the Committee are happy to add, a considerable increase in the numbers and means of this Institution, and though they have not the pleasure of seeing realized, in its full extent, the hope

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expressed in their former Report, that are this they should have to enrol within it by far the greater part of the existing bodies of Unitarians in the kingdom, they have ample reason to be satisfied with the progress made in the short period which has elapsed, and good grounds for trusting that the Society will continue to meet the support which, in their opinion, it deserves and is entitled to expect.

At the General Meeting held as above-mentioned,

It was Resolved,

That the Report of the Committee read by the Secretary, be received and that the same, together with the Rules of the Association and a List of the Congregational and individual Subscribers, be printed and circulated in the discretion of the Committee.

RULES OF THE ASSOCIATION.

1. This Society shall be denominated "The Unitarian Association for the Protection of the Civil Rights of Unitarians."

2. The Association shall consist of individual subscribers, and of the representatives of congregations making an annual contribution.

3. The qualification of individuals, as members of this Association, shall be an annual subscription of not less than 10*s.* 6*d.*, or a donation of not less than 5*l.* 5*s.*

4. Every congregation contributing annually not less than one guinea, shall be at liberty to send two representative members. Officiating ministers of congregations shall be eligible as representatives.

5. An Annual General Meeting of the Association shall be holden on the Thursday in the Whitsun week.

6. A Committee, consisting of ten persons, resident in or near London, shall be chosen at the Annual Meeting, to transact the business of the Association, of whom four, viz. those who shall have given the least attendance at Committee Meetings, shall be ineligible for one year.

7. A Treasurer and Secretary shall also be chosen at the Annual Meeting, who shall be added to the Committee. The Treasurer shall receive subscriptions, and make all necessary disbursements on account of the Association; and the Secretary record its minutes, conduct its correspondence, and summon Committee and General Meetings.

8. In all meetings of the Committee, the presence of five members shall be necessary for proceeding to business.

9. All subscriptions shall be paid in advance, and be considered as due on the 1st of January in each year. And no person shall be allowed to vote at an Annual Meeting until his subscription for the current year be paid.

10. The above Rules shall not be altered except by two-thirds of the members present at a General Meeting. Any alteration intended to be proposed to the Society, must be first notified to the Committee at one of its meetings.

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Congregations united to the Association.

	Minister.	£.	s.	d.
Alnwick	Rev. W. Probert	1	1	0
Bessels Green	Matthew Harding	1	1	0
Birmingham (Old Meeting)	R. Kell and S. W. Browne	2	2	0
Boston	D. W. Jones	1	1	0
Bridport (Fellowship Fund)	T. Howe	5	5	0
Brighton	Dr. Morell	1	1	0
Bristol (Lewin's Mead)	J. Rowe and L. Carpenter, LL.D.	1	1	0
Caermarthen	J. Evans	1	1	0
Chichester	J. Fullagar	1	1	0
Colchester	J. Meek			
Collumpton	J. Davis	1	1	0
Crediton	J. P. Hinton	1	1	0
Ditto, donation		1	1	0
Deptford	William Moon	1	1	0
Ditchling	— Acdon	1	1	0
Dorchester	L. Lewis	1	1	0
Dover	Benjamin Marten	1	1	0
Elland	J. Beattie			
Exeter (George's Meeting)	J. Manning and W. Hincks	2	0	0
Falmouth, Mr. R. A. Philp		1	1	0
Framlingham	S. S. Toms	1	1	0
Gloucester	Theophilus Browne	1	1	0
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Ditto (Cross-Hall Street)		1	1	0
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Moreton Hampstead	J. Smethurst	1	1	0
Newport (Isle of Wight)	William Stevens	1	1	0
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Nottingham	J. Tayler	2	2	0
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